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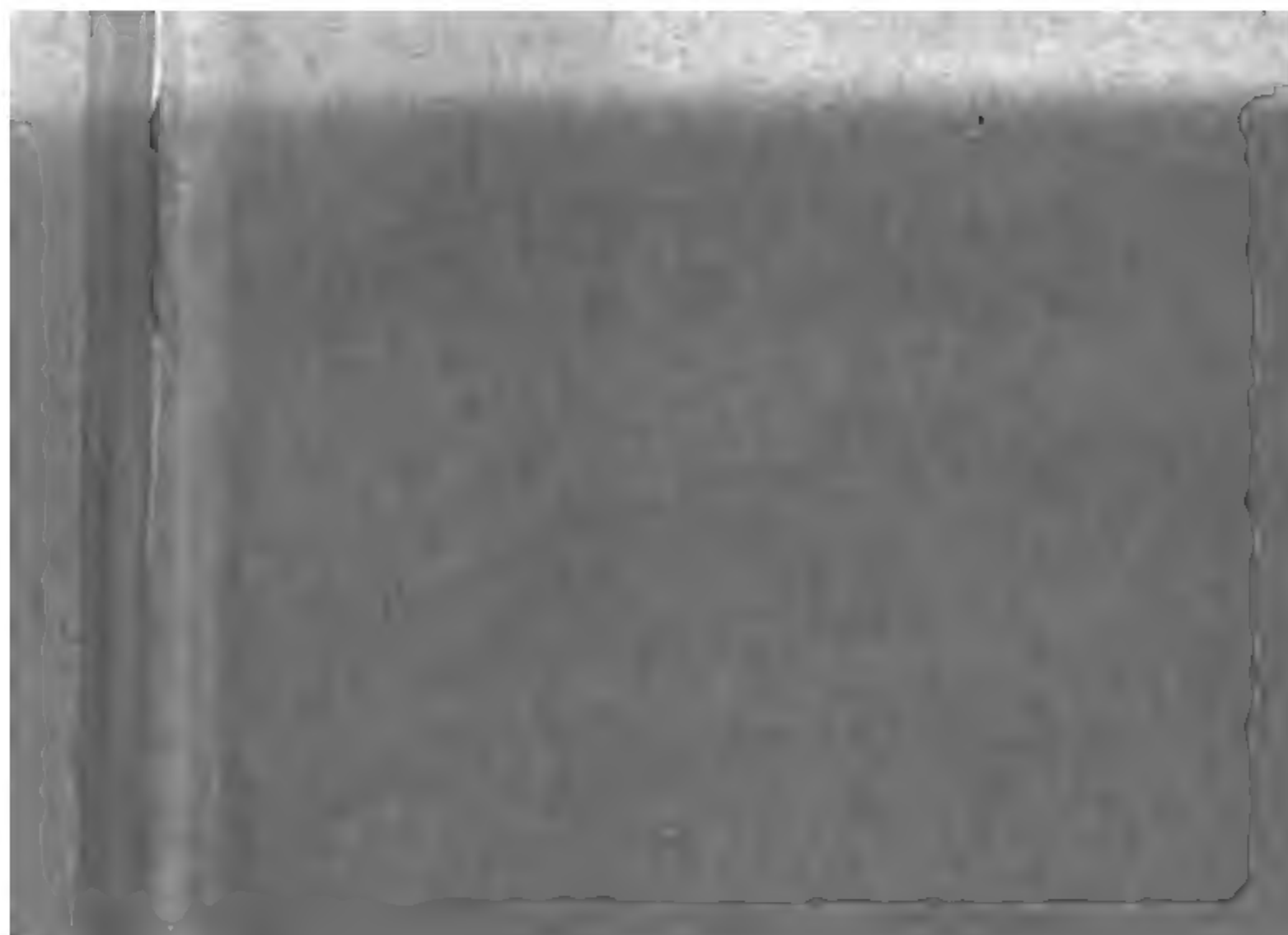
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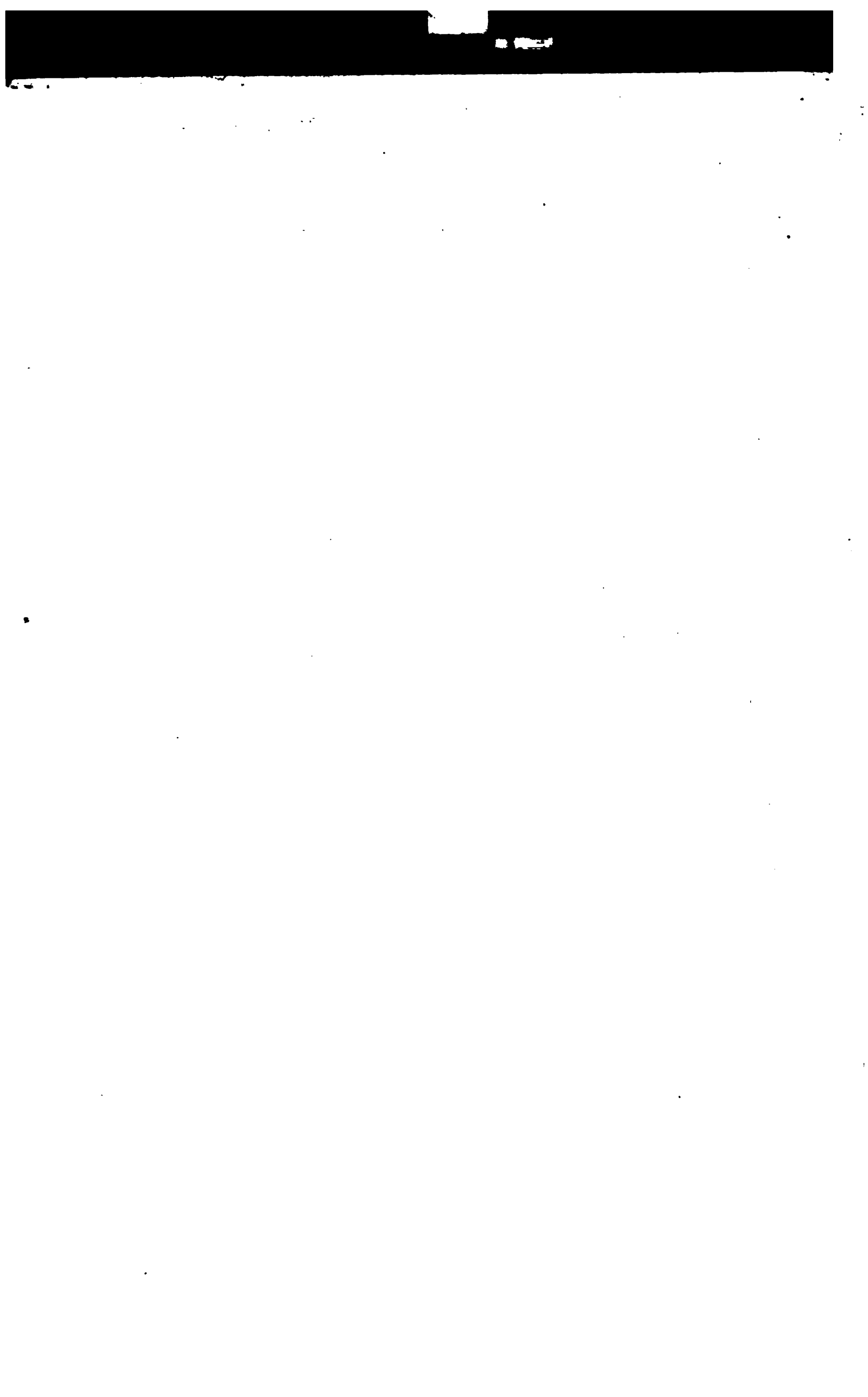


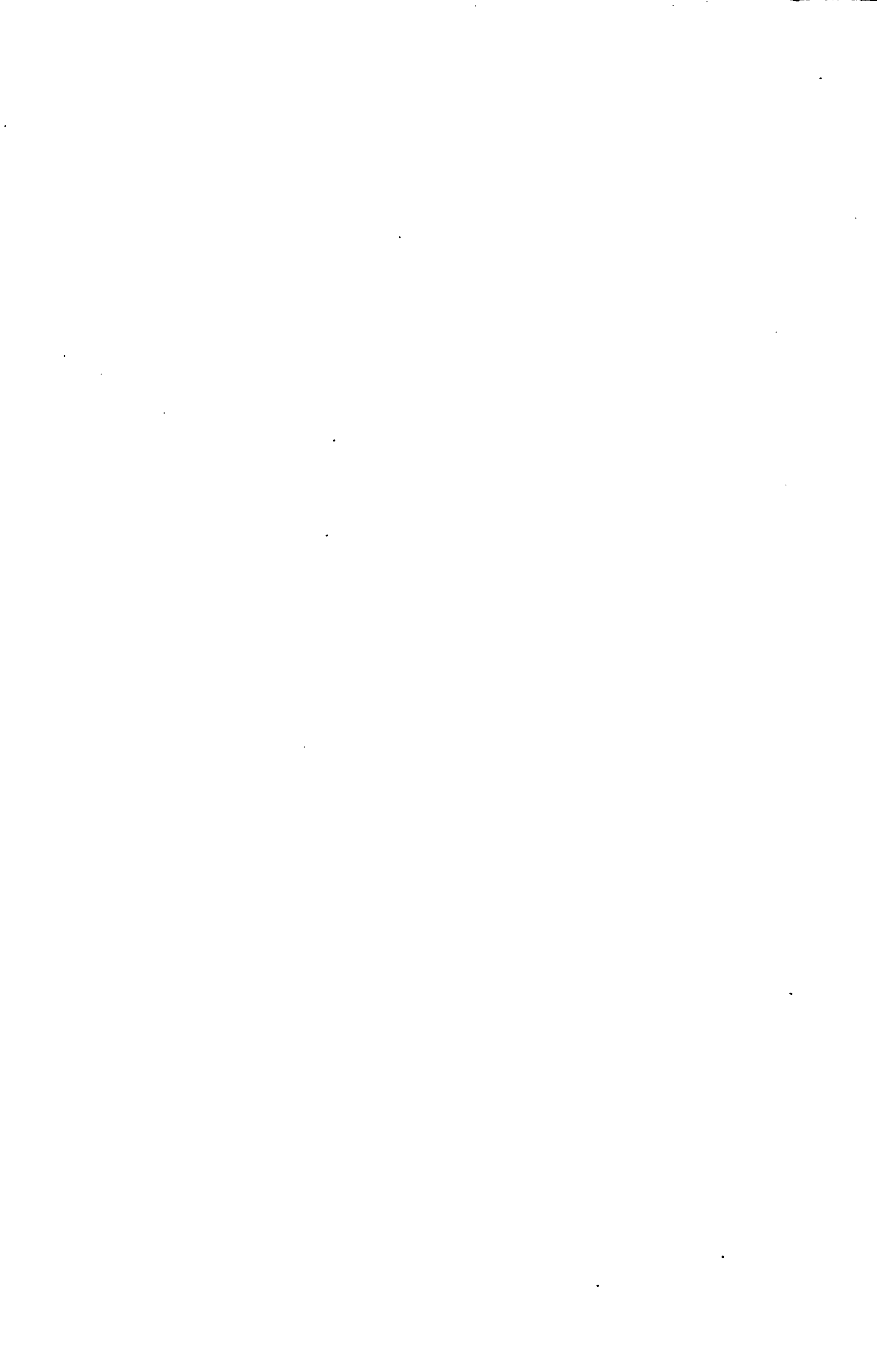












LIFE AND LIGHT

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WOMAN'S BOARD OF MISSIONS.

AFRICA, Letter from Miss M. Lindley, 519; Openings for Work in W. C. Africa, 5; Temperance Work among the Zulus, 264.

AUSTRIA, Boarding School at Krabschitz, 211.

CEYLON, Miss Eliza Agnew, 409; Woman's Work in Ceylon, 412.

CHINA, Bits from Home Letters, 60; Extract from letter, 51; Girls' Day School at Tung-cho, 62; Heathen and Christian Benevolence in China, 360; Letter from Miss Abbie G. Chapin, 422; Report of Boarding School at Foochow, 55; Revival in Tung-cho, 311; Story of Chio, 57; Visit to Day Schools, Foochow Mission, 106.

ILLUSTRATIONS, Ancestral Tablet, 158; Buddhist Priest and Attendant, 363; Cemetery at Mecca, 161; Constantinople, Map of, 570; Don Eugenio Duran and his Granddaughter, 208; Gateway to an African Village, 7; Graduating Class at Foochow, 56; Hindu Fakir, 160; Kindergarten Building in Smyrna, 18; Kyoto Training School, 568; Krabschitz Boarding School, 212; Map of Micronesia, 317; Marathi Bible Women, 324; Marshall Island Boys and Coconut Trees, 463; Mendicant Priest, 361; Micronesian Pastor and Family, 465; Madonna, 553; Piece of Woods in W. C. Africa, 6; Plan of Cesarea Kindergarten, 372; Portraits, Miss Eliza Agnew, 409; Mrs. Rufus Anderson, 99; Miss C. S. Bartlett, 17; Mrs. Albert Bowker, 98; Mrs. S. B. Capron, 100; Miss Abbie G. Chapin, 124; Class of 1894, 509; Captain Garland, 314; Mrs. Garland, 315; Miss Martha J. Gleason, 516; Rev. Cyrus Hamlin, D.D., 501; Miss Sarah H. Harlow, 123; Hilaria, 275; Mariquita, 275; Mary Massaouti, 270; Maria Gonzales and Lidia Romero, 210; Mrs. E. R. Montgomery, 9; Mrs. Fannie M. Newell, 514; Original Members of Temperance Society, San Sebastian, 272; Miss Mary M. Patrick, 508; Pastor Schubert, 212; Mrs. Schubert, 213; Mrs. S. M. Schneider, 512; Pastor and Mrs. Scholtess, 213; Lady Henry Somerset, 256; Mrs. S. A. Wheeler, 102; Miss Willard, 260; Zenaido Poblano, Jesuita Escorzo, 209; Receiving Sacred Ashes from a Fakir, 413; The Resurrection, 153; Selling Bangles, 415; Some Marathi Bible Women, 324; Son carrying home his Father's Soul, 159; Street in Smyrna, 19; Teacher and Family, Tungcho, 63; Two Pupils in Tungcho, 64.

INDIA, Christian compared with Pagan Giving, 305; Farewell Address to Mrs. and Miss Bissell, 417; Gudgabai, the Lowest, promoted to the Highest, 459; Some of our Helpers, 323; What Gain for Women in Twenty-five Years? 419.

IN MEMORIAM, Mrs. Luther Gulick, 428.

JAPAN, Christian Literature in Japan, 555; Extract from Letter of Miss Kent, 3; Kyoto Training School, 568; Letter from Miss Daughaday, 53.

JUNIOR WORK, Girls' Day Schools at Tung-cho, 62; Her Offering, 468; Hints for Young Ladies' Societies, 119; Hospital Work in Aintab, 112; House Cleaning under Difficulties, 216; Junior Rallies in Suffolk Branch, 173; Kindergarten in Cesarea, 370; Kindergarten in Smyrna, 16; Kyoto Training School for Nurses, 568; Letter from Miss Abbie G. Chapin, 422; Letter from Miss Lindley, Africa, 519; Missions and Temperance, 276; Priscilla's Angel Cake, 115, 169; Programmes for Mission Circles, 20, 65, 125, 174, 219, 279, 326, 373, 424, 471, 522—Scattering of the Financial Down, 521; Some of our Helpers, 323; The Way they Give in Harpoot, 368; Visit to Day Schools in Foochow Mission, 106; Word about the Covenant, 122; Work for Y. P. S. C. E.

Societies, 123; Young Women as Medical Missionaries, 110.

MEXICO, Boarding School at Chihuahua, 207; Cuca, 204; The Christmas Spirits, 564.

MICRONESIA, Extracts from Mrs. Garland's Journal, 319, 462; Giving to Others, 560; The Morning Star, 313.

MISCELLANEOUS, Congratulations, 104; Editorial Paragraphs, 1, 50, 154, 201, 254, 358, 406, 453, 501, 554; Ethnic Beliefs as to a Future Life, 156; **LIFE AND LIGHT**, Twenty-fifth Anniversary, 97; Recent News from Mission Fields, 310; The Polyglot Petition, 255; World's W. C. T. U., 259.

OUR WORK AT HOME, Annual Meeting, 25, 126, 530, 582; April Meeting, 227; Aunt Hitty's "De-fic-it," 220; Aunt Zanie's Prayer, 377; Board Meeting, 430; Business Methods for the Conversion of the World, 280; Convention of Student Volunteers, 224; Heathen Claims and Christian Duty, 69; An Inductive Study, 67; Leaves from Our Branches, 330, 379, 525; Missionary Literature in Christian Culture, 572; Meeting at Montclair, 574; Motives and Duties in Foreign Missionary Work, 21; Our Book Table, 176, 228, 284, 331, 380, 429, 476, 527, 580; Proportionate Giving, 175, 283, 374; Proportionate Giving, a Methodical Plan, 226; Receipts, 26, 74, 128, 178, 231, 286, 334, 382, 431, 479, 531, 582; The Responsible Partners, 327; Semi-annual Meeting, 332; The Spirit of the Thank Offering, 473; Thank Offerings, 524; Topics for Auxiliaries, 25, 73, 178, 231, 285, 333, 382, 430, 479, 529, 581; What She Lost, 425.

POETRY, Easter Hymn, 153; From the Eastern Mountains, 553; Short Selections, 8, 15; Tem Redemption's Wondrous Story, 4; When Saint Chrysostom Prayed, 357; Whitened Fields, 50.

PROGRAMMES FOR MISSION CIRCLES, Children's Work at Home and Abroad, 125; Easter Service, 174; Girls' Boarding School at Marsovan, 424; Islands of the Pacific, 219; Kraal Girls' Schools, 326; Life and Times of Cyrus Hamlin, 569; Missionary Ships, 373; New Opportunities, 20; Schools in China and Japan, 65; Temperance Work in Mission Lands, 279; Thank Offerings, 522; Two Noble Lives, 471.

SPAIN, Extract from Letter of Miss Bushee, 3; Glimpses at Lives of the Teachers, 271; Pastors' Wives, 273; Present of the Institute and Hope for the Future, 274; A Short History, 214; Some I have Known, 215.

TOPICS FOR AUXILIARY MEETINGS, Easter Service, 126; Life and Times of Dr. Cyrus Hamlin, 529; Missionary Literature, 581; Missionary Ships, 334; Proportionate Giving, 382; Recent News from Mission Fields, 286; Schools of the Board in China and Japan, 25; Schools of the Board in Micronesia and Papal Lands, 178; Temperance Work in Mission Lands, 231; Thank-offering Meetings, 479; Two Lives given to India and Ceylon, 430; Young Ladies' Work at Home and Abroad, 73.

TURKEY, American College for Girls, Constantinople, 507; Beginnings in Haskeuy, 515; Earthquake in Constantinople, 456; Extracts from Letters of Miss McCallum, 4; A Faithful Worker, 12; Hospital Work in Aintab, 112; Housecleaning under Difficulties, 216; Kindergarten in Cesarea, 370; Kindergarten in Smyrna, 16; Open Doors in Cilicia, 8; Recent News, 309; Temperance Work in Smyrna Boarding School, 268; The Way They Give in Harpoot, 368; Woman in Turkey Sixty Years Ago, 505; Work in Gedik Pasha, 511.

INDEX.

BOARD OF THE PACIFIC.

ILLUSTRATIONS, Mrs. Baldwin, 290; Miss Barker, 387; Brousa School, 291; Miss Gunnison, 433; Mrs. Alice G. Gulick, 339; Miss Harwood, 388; Mrs. Holbrook, 292; Morning Star, 340; Perkins Bungalow, 386; Mrs. James C. Perkins, 385; Miss Rappleye, 290; Mrs. Arthur H. Smith, 435; Miss Louise E. Wilson, 338.

MISCELLANEOUS, Double Cure in China, 436; Farewell Reception, 483; Extracts from Journal of Miss Wilson, 585; Have Foreign Missions a

Right to Be? 133; Marriage of a Child Widow, India, 536; Micronesia, 289; Missionary Library, 481; Missionary Library, Opening of, 482; Missionary Ships, 50; Morning Star, 340; Our Missionaries, 289, 336, 384, 433; Twenty-first Annual Report, 587; Twentieth Anniversary, 29, 77; Twenty-first Anniversary, 533; Two Decades of Woman's Work for Woman, 181, 232.

POETRY, Speed the Gospel, 436.

BOARD OF THE INTERIOR.

AFRICA, Journey to Gazaland, 298; Life in a New Station, 589.

AT HOME, Annual Meeting of W. B. M. I., 448, 592; Children's Work, How to Use the Social Element, 446; Nuggets from the Rockford Meeting, 41; Twenty-fifth Annual Meeting, 34; Words Fitly Spoken, 42.

BRIDGE BUILDERS, An After Meeting, 196; Novel Literary Societies, 195; One of Our Girls, 247; Sermonette for Breadwinners, 145; Some Suggestions concerning Missionary Libraries, 86; Suggestions for Enlarging Membership, 147.

CEYLON, Clippings from Letters, 353; Work in Oodooville, 301.

CHINA, A Chinese Boy's Fortune, 193; Christmas at Foochow, 293; Clippings from Letters, 351; Letters: from Miss Crittenden, 537, from Miss Haven, 137, 342, from Frances E. Nieberg, 398, from Miss Patridge, 437, from Miss Russell, 140, from Miss Stanley, 398, from Miss Gertrude Wyckoff, 237, from Miss Grace Wyckoff, 395; Need of Kindergartens, 84; One of Our Girls, 247; Outpouring of the Holy Spirit, 341; Report of Woman's Work at Tientsin, 392.

HOME DEPARTMENT, Clippings from State Reports, 599; Genesis of the W. B. M. I., 91; Receipts, 45, 95, 150, 199, 251, 306, 355, 403, 451, 499, 551, 601; Studies in Missions, 43, 90, 148, 191, 305, 354, 449, 498, 550, 598.

JAPAN, Glory Kindergarten, 81; Letter from Miss Cozad, 245; Letter from Miss Searle, 243; Mrs. Luther Gulick's Death, 438; Music in Japan, 194; Report of Kobe Girls' School, 486; Two Japanese Cities, 143.

MICRONESIA, Flora of Kusaie, 88; Letter from Miss Hoppin, 240; Letter from Miss Kinney, 144, 542; Miss Hoppin's Journal, 344.

MISCELLANEOUS, A Great Help to Missionary Societies, 494; Items, 85, 191; Life Membership, 548; Quotations from Cosmopolitan Christianity, 192; Scripture Exercise, 496; What any Girl can Do for Missions, 549; Who Sent Us? 86; Words of Help for Christian Girls, 89; Work in Lower California, 242.

POETRY, Christopher Columbus Centennial Hymn, 33; Hymn of Thanksgiving, 450; Lean Hard, 185; Selections from Tennyson, 194; Something must Grow, 81.

SPAIN, From Mrs. Gulick, 444.

STUDIES IN MISSIONS, Austria and Other Papal Lands, 191; How the Work in Various Missions was Opened, 498; Micronesia, 305; New Mission in Gazaland, 550; The Outlook, 44; Pioneers of China, 90; Proportionate Giving, 354; Reasons for Thanksgiving, 449; Review of the Year, 599; Revivals in Turkey, 148; What the Missionary Work will do for You, 250.

TURKEY, Band of Marthas at Hadjin, 190; Clippings from Letters, 351, 352; From Manisa, 247; Letters: from Emma Barnum, 547, from Effie Chambers, 402, from Miss F. C. Gage, 187, 303, from Miss Haskell, 389, from Mrs. Mardin, 439, from Miss Mellinger, 401, from Miss Shattuck, 443, 543, from Mrs. Tracy, 545; Oorfa School Work, 485; Words from Miss Hess, 440; Work among the Women of Oorfa, 441.

LADY MISSIONARIES MENTIONED IN VOL. XXIV.

Abell, Miss A. E., 145, 542.
Abbott, Miss Austice, 40.
Agnew, Miss Eliza, 99, 406, 409, 471.
Ament, Mrs. Mary P., 84.
Andrews, Miss Mary E., 423.
Baldwin, Mrs. T. J., 290.
Barbour, Miss C. H., 215, 579.
Barker, Miss A. M., 313.
Barker, Miss L. G., 386, 489.
Barnum, Miss Emma M., 217, 547.
Bartlett, Miss C. S., 16, 268.
Bates, Miss Eula G., 190.
Bates, Mrs. Laura H., 597.
Beach, Mrs. Harlan P., 360.
Bird, Miss Rowena, 437.
Bissell, Miss Emily, 40, 417, 596.
Bissell, Dr. Julia, 332, 577.
Bissell, Mrs. Mary E., 417.
Blakely, Miss Ellen M., 439, 597.
Bower, Dr. Rose A., 313, 333, 503.
Brown, Miss Clara L., 246.
Bruce, Miss H. L., 162.

Burnell, Mrs. A. H., 588.
Burrage, Miss F. E., 370.
Burrows, Miss Augusta, 186, 353, 445.
Bush, Miss C. E., 330.
Bushee, Miss A. H., 3, 271.
Capron, Mrs. S. B., 99, 100, 577, 592.
Chamberlain, Miss L. B., 12.
Chambers, Mrs. Effie M., 351, 402.
Channon, Mrs., 322, 344, 561.
Chapin, Miss Abbie G., 123, 422.
Chapin, Miss Jennie E., 341.
Cheney, Miss Nellie M., 313.
Chittenden, Miss C. E., 293, 536.
Clark, Mrs. C. A., 438.
Clark, Mrs. Isabella G., 203.
Clark, Mrs. Ruth E., 211.
Coffing, Mrs. J. L., 40, 190, 440.
Crawford, Mrs. H. J., 185, 445.
Crosby, Miss E. T., 313, 332.
Daniels, Miss Mary L., 26, 127, 174, 228, 368, 380.
Daughaday, Miss A., 53.
De Forest, Mrs. S. E., 578.

INDEX.

LADY MISSIONARIES (CONTINUED).

- Denton, Miss M. F., 234, 435.
 Diamant, Miss N., 51.
 Dodd, Miss Isabel F., 507.
 Dudley, Miss J. R., 35.
 Dunning, Miss Mary, 207, 576.
 Eaton, Mrs. Gertrude, 207.
 Edwards, Mrs. Mary K., 267.
 Ely, Miss, 99.
 Evans, Miss J. G., 26, 41, 60, 127, 225.
 Farnham, Miss Laura, 406.
 Fay, Miss Louise B., 595.
 Fay, Mrs. Wm. E., 5.
 Fensham, Miss F. A., 507.
 Fletcher, Miss Estella, 40, 85.
 Foreman, Miss Lucille, 313.
 Foss, Miss Ida C., 542.
 Fraser, Miss H. E., 568.
 Gage, Miss Frances C., 187, 303.
 Garland, Mrs. Geo. A., 313, 319, 348, 560.
 Garretson, Miss E. M., 55, 542, 576.
 Gleason, Miss M. J., 201, 515.
 Graf, Miss J. L., 595.
 Green, Mrs. Joseph K., 201.
 Gulick, Mrs. Alice Gordon, 3, 31, 214, 235, 275, 339, 444.
 Gulick, Mrs. Ann E., 191.
 Gulick, Mrs. John, 439.
 Gulick, Miss Julia, 438.
 Gulick, Mrs. Luther, 428, 438.
 Gulick, Mrs. Sydney, 439.
 Gunnison, Miss Effie B., 31, 234, 433.
 Gutterston, Mrs. G. H., 365.
 Hance, Miss Gertrude, 455.
 Harlow, Miss Sarah H., 123.
 Harwood, Miss Alice E., 234, 388.
 Haskell, Miss M. M., 40, 389.
 Haskins, Miss Belle M., 85, 247.
 Haven, Miss Ada, 137, 342.
 Hess, Miss, 440.
 Hinman, Miss, 437, 595.
 Holbrook, Dr. M. A., 243, 333.
 Holbrook, Mrs. Sarah L., 31, 234, 264, 291, 380.
 Holcomb, Miss M. T., 205.
 Hoppin, Miss Jessie R., 240, 321, 344, 464, 560, 587.
 Howe, Miss Angiel L., 40, 81.
 Howland, Mrs. Sarah B., 204, 241, 564, 576.
 Hume, Mrs. Charlotte E., 166, 202.
 Hume, Mrs. Katie F., 323.
 Huntington, Miss E. B., 33.
 Jones, Miss Anna B., 40.
 Jones, Miss Nancy, 208, 589.
 Karambaer, Mrs. Gurubai, 167, 313.
 Kent, Miss Abbie W., 3.
 King, Miss M. J., 201.
 Kinney, Miss Rose M., 144, 540.
 Lee, Mrs. Clara H., 440.
 Little, Miss Alice C., 37, 88, 594.
 Logan, Mrs. Mary B., 145, 203, 269, 542, 579.
 Lovell, Miss Harriet A., 439.
 Maltbie, Miss E. T., 389.
 Marden, Mrs. Etta, 11, 439.
 Matthews, Miss M. L., 333, 379.
 McCallum, Miss Emily, 4.
 Mead, Mrs. W. W., 578.
 Mellinger, Miss Ida, 36, 310, 401, 441.
 Merritt, Mrs. C. P. W., 577.
 Millard, Miss A. L., 40, 597.
 Miner, Miss Luella, 37.
 Montgomery, Mrs. Emily R., 8, 330.
 Morrill, Miss Mary M., 52, 554.
 Moulton, Miss Mary, 595.
 Murdock, Dr. V. C., 142, 351.
 Myers, Miss K. L., 301, 416.
 Nason, Miss Cora, 595.
 Newell, Mrs. Fannie M., 309, 406, 456, 511.
 Newell, Mrs. Harriet, 471.
 Newell, Mrs. Jennie C., 143, 245.
 Newton, Miss Ella J., 55, 57, 106, 247, 540.
 Nieburg, Dr. F. E., 294, 398, 542.
 Noyes, Miss Bessie B., 575.
 Nutting, Miss Maria G., 504.
 Olmstead, Miss Susan H., 507.
 Page, Miss Mary L., 273.
 Palmer, Miss Annette, 345, 587.
 Parmelee, Miss H. F., 40.
 Partridge, Miss M. L., 437.
 Patrick, Miss Mary M., 507.
 Pease, Mrs. Harriet A., 203, 289, 319, 344, 464.
 Pedley, Mrs. Hilton, 246.
 Perkins, Mrs. J. C., 235, 385.
 Perkins, Miss Mary, 385, 535.
 Pohl, Miss Isaac C., 313.
 Porter, Miss Mary H., 225, 595.
 Prescott, Miss E. O., 207.
 Price, Mrs. F. M., 483.
 Prime, Miss Ida W., 507.
 Rand, Mrs. Carrie T., 203, 289.
 Rappleye, Miss Julia, 289.
 Root, Miss Mary M., 333, 578.
 Root, Dr. Pauline, 110, 225, 576.
 Russell, Miss Nellie, 138, 140.
 Saunders, Miss Isabel, 313.
 Schneider, Mrs. S. M., 512, 515.
 Searle, Miss Susan A., 243, 487.
 Seelye, Mrs. Laura T., 515, 595.
 Seymour, Miss Harriet, 310.
 Shattuck, Miss Corinna, 36, 443, 485, 543.
 Shed, Miss Mary H., 483.
 Smith, Mrs. Arthur H., 36, 77, 235, 434, 483, 535, 588.
 Snow, Miss Julia W., 507.
 Stanley, Miss Gertrude, 393.
 Stanley, Miss Mary E., 351, 398.
 Stanley, Miss Ursula J., 392.
 Starkweather, Miss A. J., 387.
 Stone, Miss Ellen M., 309.
 Stover, Mrs. Bertha D., 191.
 Swift, Miss Eva M., 489.
 Talcott, Miss Eliza, 568.
 Telford, Miss C. M., 439.
 Tracy, Mrs. Myra P., 546.
 Trowbridge, Miss E. M., 112.
 Wainwright, Miss Mary E., 40.
 Webb, Miss Mary G., 352.
 West, Miss Maria A., 99, 515.
 Wheeler, Miss Emily C., 216, 369.
 Wheeler, Mrs. Susan A., 99, 102, 217.
 White, Miss Florence, 241, 299.
 Williams, Mrs. Henrietta B., 352.
 Wilson, Miss L. E., 235, 337, 565.
 Woodhull, Dr. K. C., 204, 309.
 Wyckoff, Miss Gertrude, 237, 398.
 Wyckoff, Miss Grace, 395.



VOL. XXIV.

JANUARY, 1894.

No. 1.

Expect Great Things from God. Attempt Great Things for God.

Two years are whispering.

One his story tells,
And warns of coming ills, and bids Godspeed;
The other listens as a child would stand,
Crying at sight of tears, laughing at smiles,
And promising to heed all counsel well.

AGAIN we stand upon the threshold of another year. It seems but yesterday since we stood at its open door in 1893, wondering what its days and months might bring to our Board; and now the door is closed behind us, and we find ourselves face to face once more with the duties and responsibilities, the joys and privileges, of another year. What is to come to us we do not know,—whether we are to experience nothing new, nothing different from the years that are gone, a simple continuance in the well-worn pleasant paths, or whether we shall be called to launch out on unknown, tempestuous seas. This we do know—that more untiringly, more earnestly, more prayerfully than ever before, we must press on to our goal; that this year must be a part of the great onward movement for propagating Christianity in the world.

We have no new motives to present for the earnest pursuit of the work that lies before us, no new principles of action to propose; we have only the same all-powerful motive which has lost none of its force through all the nineteen centuries,—“The love of Christ constraineth us;” “If ye love me, keep my commandments;” “Thereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.” These are our broad, underlying principles, and upon these we may build. To those who share with us in this blessed service in the un-

speakable joy of being coworkers with Christ in the sublime work of bringing the world to his feet, we confidently and heartily wish a Happy New Year.

And now what greeting shall our new year give?
 Shall he be lavish of good promises,
 And spend his living all on them? Or shall
 He quietly begin redeeming some
 The old year made?

RESPONSES to the appeal for extra contributions to make up the deficiency in the receipts of the Board before December 31st have been received from most of our Branches. They all breathe a spirit of most cordial co-operation in the effort, and a great deal of earnest work is being done. At the time of writing, December 9th, it is too early to receive returns from the different Branches, but we feel very hopeful of the result.

THE topic for the Friday morning prayer meeting December 8th, was the financial condition of the Board. Very stirring appeals were made by the leader of the meeting, Mrs. F. N. Peloubet, by Mrs. Lemuel Gulliver, Mrs. Joseph Cook, Mrs. James L. Hill, and others. Prayers were offered by those who felt that they could not be denied, and the hour was full of uplifting spiritual power.

THE time has come for us to open our Calendars for 1894. The familiar names look out upon us from larger, brighter pages. The mite box is not with it, but we trust some method of daily contribution will find its place beside the reminder for daily prayer.

THE stenographic report of the proceedings of the Conference of Women's Missionary Societies, held in Chicago, September 29th and 30th, is now ready for distribution. There have been some unavoidable delays in its issue, but the committee of ladies in Chicago have done their best to have it appear as promptly as possible. It will contain papers by Mrs. Isabella Bird Bishop of Scotland, Miss Clementina Butler of the Methodist Society, Mrs. Joseph Cook of our own Board, Mrs. Esther Tuttle Pritchard of the Society of Friends, Mrs. L. R. Harford of the Association of the United Brethren, Mrs. Maria Jameson of the Board of Disciples of Christ, Miss Ella McGuire, missionary of the Presbyterian Board in Japan. There are also brief reports, giving information as to thirty-six different women's missionary societies, and the discussions on various methods and topics. The whole report will be very valuable in the information given, and in the practical suggestions contained in it. It may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. Price, 20 cents each.

SAID a Chinese woman at Shanghai to the missionary: "I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before him with just nothing!"

THERE must be something very good in human nature, or people would not experience so much pleasure in giving. There must be something very bad in human nature, or more people would try the experiment of giving.—*Ex.*

THE missionary, and the world-wide traveler as well, has many lessons in etiquette to learn. When Hon. George N. Anzon was admitted to an audience with the king of Korea, the royal host spoke in a low whisper, which in Korea is supposed to be the proper tone for royalty; but in Siam, at a similar interview, the king, desiring to be equally polite, “shouted as if he were leading a battalion to the charge.”

Miss Abbie W. Kent, writing of the vacation of the missionaries of Japan on Mt. Hieizan, says of their Sundays:—

ON Sundays Dr. De Forest has a Bible class at nine o'clock; at ten is our service in the chapel tent, at which the missionaries take turns in conducting. At three is a Japanese service; at four children's Sunday school; at five a praise service; at half past seven a Japanese Christian Endeavor meeting. I can think of nothing more heavenly this side of Jordan than our Sundays. No one person goes to all these services, so there is abundant time to be alone with God. This year more than ever we are feeling that we must have God's leading as we go back to our various fields, for the questions that must be decided are most perplexing and grave. The prayers everywhere, in families, in all the meetings, are most earnest and pleading. The last Sunday in August we have communion service. With tent sides all raised, with the sunlight flecking the floor and grounds through the lofty trees, with the unpainted table and white cloth, stone porcelain plate for bread, glass tumbler for wine, and pitchers instead of silver decanter, heaven seems just within, and the helpfulness of it goes with us during the year.

Miss Alice H. Bushee, from San Sebastian, Sept. 6, 1893:—

SOME of the girls have been bearing a little persecution in the midst of vacation pleasures. Some time ago, after one of the temperance lessons in the Sunday school, four of the girls went to Mrs. Gulick and asked if they could form a temperance society. Mrs. Gulick had been waiting for this for years, but to find out if they knew what they were doing she brought up arguments against it. Almost every one in Spain drinks the wine of the country; they would find it in their own homes, perhaps more plentiful than water; it would even be offered them by missionaries of other Boards who do not think as we do about it. Yes; they knew it all, and still wanted the society. Then Mrs. Gulick brought out the pledge cards, and a temperance society of four was formed in wine-drinking Spain. One other has since joined; and when Miss Anna Gordon, Mrs. Gulick's sister and Miss Willard's coworker, was here some time ago, she gave them great encouragement, and held a little meeting with them.

Miss Emily McCallum, of Smyrna, writes, Oct. 12, 1893:—

THERE is so much distress among the poor, there has been so little work for them all summer, and the fig trade, on which so many people depend, has not amounted to anything this year, on account of America's refusal to admit Smyrna figs; 60,000 people are said to be without means of support, and large numbers have been receiving food all summer. Soup kitchens have been opened by the government, and the citizens have collected money and are distributing bread, rice, etc.

Ten days later Miss McCallum writes:—

WE were allowed to open our school on the 19th. We think the favor is due to the fact that the new American consul has been able to open the American market to the Smyrna figs, and so he is in high favor at present with the Pasha. The Greek and Armenian schools will not be allowed to open for a week or more.

OUR *New York Branch* has made a new departure in the issue of a small quarterly newspaper, called *The Messenger*. Its aim, according to its editorial, is to increase intelligence concerning the Branch work and enthusiasm for it in all its auxiliaries, and to bind the societies more closely together in their common interest. The first number contains items of home work, extracts from missionary letters, various practical suggestions for the different organizations, both Senior and Junior. It is a very attractive little sheet, and promises well for the future.

"The Lord giveth the word. The women that publish the tidings are a great host.

(Written for meeting in Portland, by Mrs. Ida S. V. Woodbury.)

TUNE, HARWELL.

Tell redemption's wondrous story
O'er the earth from pole to pole;
Let the Saviour's radiant glory
Shine from every ransomed soul.
Let the joyous shout, "Hosanna,
Jesus saves!" sound round the world:
Let the cross-emblazoned banner
On each hilltop be unfurled.

Ye who've heard the tender pleading,
"Come, and I will give you rest,"
Let your hearts exult in heeding
Your great Master's last behest.
"Go, ye," through the whole creation;
Far and wide my gospel send.
Go, disciple every nation;
I am with you to the end.

Point the world to Calvary's mountain,
To the precious crimson tide
Flowing forth, a cleansing fountain,
From his hands, his feet, his side.
Plenteous streams of full salvation,
For earth's every race a flood.
Speed the gracious invitation,
"Come, find healing in His blood."

Give the word, O Holy Spirit;
Publish it ye mighty host;
Let the vales and mountains hear it,
Let it ring from height to coast;
Till all hearts of men adore Him,
To his feet their tribute bring,
As they cast their crowns before Him,
Hail him Saviour, Lord, and King.

WEST CENTRAL AFRICA.
OPENINGS FOR WORK IN WEST CENTRAL AFRICA.

BY MRS. WILLIAM E. FAY.

THE openings for work in this far-away mission field are evident on every side. This is an era of progress for all nations, and why should Africa be left in the background? Because she has been neglected so long, is all the more reason why every opportunity should be taken advantage of in leading her into the light of civilization and the gospel. Surely here, as in all lands, the woman is the center of the home, and through her influence is due the condition of the child, the community, the nation, yes, the coming generation. As we look upon the women about us, how dark is the prospect for any advance from the heathen state in which we find them. How great is our responsibility when we realize that they will remain in this condition until we can lead them out of it into something higher, nobler.

Let me then give you some idea of their condition, that you may judge for yourself what the openings for work among them are. Visit a village with me, and let us see them in their homes, if such they can be called. Enter at a narrow gateway, where domestic animals, naked children, and half-clothed people have free access; then into a small enclosure where there are two or three houses, as the case may be, according to the number of wives their owner may possess, each woman having her own house, where she lives with her children. Most likely you will find the women pounding corn in wooden mortars. If you think this easy work, just try it, and wonder how your back will feel after having pounded a good-sized basket full, especially if you have had a baby on your back, as is often the case, during the performance. This must not only be pounded, but sifted without a sieve, by shaking on a reed plate so that the fine flour sticks to the plate.

Perhaps one of the women will ask you into her house; and what refining influences will you find in her mud hut ten feet square? You may note the germs of art, at least, in the prettily ornamented gourd that holds drinking or cooking water, or the nicely moulded pot in which the beans are simmering on the fire in the middle of the room. You wonder what you can say to make some impression for good. You will doubtless find her ready to listen, quick to respond to all you say, but you soon realize how ignorant and shallow is the mind, and how slight the impression you can make. The body alone has been educated to hard labor, and the mind hardened together with the muscles of the body. You think, if only she could have been moulded and taught while still young and pliable. But she is a human soul, and precious beyond price; as dear to the loving Father as I myself. I must



A PIECE OF WOODS IN WEST CENTRAL AFRICA.

do all I can to save her. Not one visit, but many, will be necessary to make some impression upon the calloused mind ; but "the word of God is quick and powerful ; sharper than any two-edged sword," and if we do our part, the Lord will do the rest in leading them to accept his Word.

You will not care to remain too long, for the smoke will drive you out, and you will wonder how people can live without ever washing themselves or their clothes. But now that you have visited them in their homes, take



A GATEWAY TO AN AFRICAN VILLAGE.

a walk to their fields, always two or three miles from the village,—a safe distance from goats, sheep, and pigs. If you go with the women it will be about eight o'clock in the morning, and you must not expect to return before three in the afternoon. Will you carry your basket, hoe, and hatchet along, so gracefully poised on your head? The hatchet is supposed to be made use of by chopping wood enough to cook your dinner and breakfast. And you

will need to make pretty good use of the hoe to keep going a field large enough to supply a family with corn, beans, sweet potatoes, and mandiac. Let us once, in imagination, put ourselves in place of one of these women, and we will not wonder that with their busy lives of hard, manual labor there is nothing to draw them upward. Socially, a beer drink, with dancing and singing of vulgar songs, is the highest source of amusement or pleasure to which they can look forward. Not even a book to read, or any knowledge of the outside world, or the world beyond.

Now, in contrast, let me give you an idea of what has been done about us. Look at the bright, intelligent faces of the neatly dressed girls at our mission station. No teacher need lack for encouragement in teaching them, for all seem so anxious to learn, some even studying evenings after a long, hard day's labor, making progress that surprises us all. Already their lives testify to the refining influences of Christianity. But what a handful in comparison to the thousands who have yet to learn of a better life! "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

What do the two years say that Christian ears
Have need to hear?

The old year's history
Gives grief and joy, by turns, to loving hearts.
He brings to mind our broken promises,
Our high resolves blighted by chill neglect,
The seed unsown, the fields o'ergrown with weeds,
The bread and cup withheld from famished lips
Till some have gone past swallowing; the earth
Fast growing wrinkled with unhallowed graves.

And then the kind old year begins to count
Our mercies; and then he dies, the sum untold.

TURKEY.

OPEN DOORS IN CILICIA.

BY MRS. E. R. MONTGOMERY.

DID you ever go blackberrying, dear LIFE AND LIGHT?—for you never mean to me a mere magazine, but thousands of dear friends and interested fellow-workers. Well, then, did you ever go blackberrying and come across great clusters of tempting, ripe fruit hanging just out of your reach? I have, and if anything is aggravating, it is just that. And did some one ever give you a "crook," so you could haul down the branches and secure the treasures? Only then was the "door" really "open" to your berry patch, and

then were you radiantly happy. Your editor has asked me to tell you what "open doors" into new opportunities for women I find on my return to Turkey. There are doors and doors, and it is a fair question if a door can properly be called "open," no matter how wide ajar it is, if one is so tied he cannot step across its threshold. On some sides of our missionary work we seem to have been considerably engaged of late in shutting doors.

"Open doors" indeed! Why, they are so open it seems sometimes as if practically we are living out of doors all the while, having a continual picnic, so large are our opportunities. "But what new open doors do you find?" The kindergarten, to be sure, is one, several of which have, within a few years, been opened here and there in the empire. It puts a key into the doors of many, many homes where no practical knowledge of true Christ-living obtains, and where we are more than sure of a welcome whenever we can go, with magnificent opportunities for seed-sowing, which cannot fail to prove



MRS. E. R. MONTGOMERY.

fruitful in purer, stronger lives. Yes, the children of Turkey are our very tempting "blackberries" indeed! If you could see them as we do, and realize their possibilities of development when given a chance, our invitation to "go herrying" with us would make you just wild with delight. I congratulate every society that is doing anything for the schools in Turkey. The home of every child in them is thrown wide open to us. And I must

let out my heart a bit here in exultant gratitude to God that the women of our Boards have never compelled us to shut any doors they had bidden us enter !

But I need to tell you this about our Adana kindergarten ; it is not for the poor, except as out of our own pockets we make its privileges possible to them in some exceptional cases. "And pray, why is it not for the poor," do you ask? Because it must pay its running expenses in order to exist ; and when we have no money, we are glad if the more well-to-do can reap its blessings while we gratefully pocket our new "keys." When I think of poor Gregorian and Protestant mothers all over Turkey who would count it such a help and joy if kindergarten privileges could be brought within their reach, I wonder where our magic "crook" is to come from. They could pay something toward it, but not enough to sustain a school. Perhaps you further ask, "Why do not the Protestant communities provide their own kindergartens?" Possibly they do in some rare cases, but in this land the family "baby" can be wrapped in almost anything, while the older children must be clad, so as to appear among people.

Our struggling Protestant communities have their other schools for larger children to support, and never before was ours in Adana in such dire straits as now. For the coming year we are to have two less than our usual number of city schools. No money for teachers. "But, surely, some of your young people's benevolent societies could undertake some such work?" They are doing it in some cities ; but, dear LIFE AND LIGHT, I have told many of you, and I rejoice now in this unexpected "open door" to tell you all, that the work in Adana is practically twenty years behind that in Marash and Aintab, where they have such hopeful and flourishing societies. We came out in 1863, appointed to Adana. Depletion in missionary force made it necessary for Mr. Montgomery to be transferred to Marash, and for some time Adana was left without any local missionary supervision. Much was done by those who labored here transiently ; but much needs to come after seed-sowing to insure substantial results even in a prolific soil, as I think this truly is. There never has been but one missionary here at a time, and the ladies in charge of the Adana Girls' Seminary have always been overworked in its interests, doing what they could in the homes of their pupils, but wholly unable to oversee general work among the women, upon which so much depends in their being trained to resolute working habits. Till now, for years and years the Adana pulpit has been supplied by unmarried preachers. which has counted greatly against development among the women.

I mention all these things because I feel that the "time" for Adana work to be pushed has fully come, that she may be put quite abreast with those

cities which have been more steadily worked in earlier years. She needs a chance to live at a better than a "poor dying rate," and I believe she will amply justify her right thus to live. If you feel me speaking more particularly of needs and openings in our part of Turkey, it is not because they are peculiar to us, only I am more familiar with them, and can thus speak more intelligently regarding them, while they are but typical of those everywhere in the foreign field.

In these days, when you are hearing so much from every direction of "cutting off" and "shutting up" in the foreign work, it is a positive comfort to me to show you how in the midst of it all God is helping us to open out. The very "extremity" of the A. B. C. F. M. has in some respects proved our "opportunity" the past year, through the offerings of personal friends, which have enabled us to do some things here long acknowledged imperative, but of which we were well-nigh hopeless. We are just now stepping over the threshold of a wide-open door in our Girls' Seminary work, the strings that had bound us having lately been loosed. The purchase by the A. B. C. F. M. of new property for a missionary residence gives us enlarged space. The Seminary seemed absolutely suffocated before in its close quarters; growth was altogether out of the question. For years the Greeks have been imploring us to do something for them in our schools. Long-continued and vain waiting impelled them to attempt something for themselves, but their plans fell through, and last spring they came to us more eager than ever; but every attempt on Miss Webb's part to secure a Greek teacher had proved fruitless, till two weeks ago, most unexpectedly, she heard of one, and we hope to welcome her for the beginning of our fall term. The remarkable "dovetailing" of really wonderful little providences, which have led us slowly along through disappointments and hopes deferred to this culmination in our school prospects, quickens our gratitude and strengthens our faith, and in the midst of much that is still most trying and perplexing, makes us humbly realize our privilege in having God to "walk" with us.

One new opening for work among women we in our mission hope to realize in the coming to us this fall of Mrs. Marden, who will eventually have charge of a normal class of embryo Bible women.

But Cilicia has one wide-open door of which I have not spoken, and whose commanding needs must now be crushed into small space. It is a big door; it extends fully half around our horizon,—a hospital! If you could walk with me inside the door of this need, and take note of the poverty-stricken, neglected, suffering ones, and hear their cries of anguish (I have been summoned to two cases since I began writing, both entirely beyond my small knowledge, and neither we nor our Boards have money

enough to summon such doctors as we have to the continual help of this class), you would not wonder that though the "financial situation" with you is bad in the extreme, I cannot altogether hold my peace in this matter. It is not a new need; it has pressed so long upon us that our hearts are sore. It is the one door that would bring us into helpful touch with the mass of Mohammedans about us. But it would cost! Yes, and mightily—I nearly wrote mitely; well, if it did not indeed take "all your living," you would be sure to feel it considerably if you undertook to tell us to "walk in"! It would cost—say, \$20,000! But think what it would buy! Yet not in your wildest stretch of imagination, even, can you who have not seen estimate what it would buy. If I should ask your editor to let me try to tell you, she could put nothing else into her magazine. Do I hear some one saying. "What presumption and lack of tact to bring up such a matter in these times"? Or another voice, "Invite us to go 'berrying,' and knock us down with a twenty-thousand-dollar club on the way home"? But, my friends, is not this the year when so many of us have been saying, "Attempt great things for, and expect great things from, God"? And when this unsolicited opportunity of meeting you came to me, how could I refrain? How can I tell that it is not one of the marvelous links in God's matchless chain of providences? Perhaps He has a yearning desire to bless this long-suffering plain, so famous in history, and whose people, if they are helped to reach a hospital at all, must now undertake a journey (in time) equal to what it would be to get a person from Boston to Omaha or Denver for treatment. How do I know into whose hands this number of the LIFE AND LIGHT may fall? what memories be quickened, or impulses stirred? or to whose loyal hearts has been committed some of the Lord's treasure which he himself has designed for this very purpose, and has taken care that it has not been lost in the almost universal panic? I do urgently believe in Divine providences, and that when a deep spirit of supplication and hope is awakened within a soul, it may be that at the same time the Holy Spirit stands near some other soul or souls in whose heart and hands is bound up His beneficent answer. So I speak, and my trembling hesitancy is lost in my eager sense of the solemnity of my responsibility. My heart is hot with hope that God will give us this blessing. If any word of mine should bring it about, I shall be almost ready to "depart."

A FAITHFUL WORKER.

BY MISS LAURA B. CHAMBERLAIN.

IN one of the advanced classes of the Girls' High School in Sivas was an amiable, happy girl. She was a day pupil, and regular in her attendance at

school; indeed, she had grown up in the school. Faithful in her duties, obedient to all the rules of the school, yet she did not appear to receive the same measure of good from the Bible lessons that some of her classmates did. Sometimes it seemed that she learned these blessed truths because they were a part of the course of study, and she wished to keep on with her classmates as long as they remained in the school. Apparently she was the most doubtful girl in her class. "We sow beside all waters, not knowing which will prosper." When her classmates, who were largely gathered from cities and villages two, three, and four days' journey distant from the city of Sivas, were prepared to return to their homes as teachers and Bible readers, Yahoot asked that one of the primary schools of Sivas be given her to teach. Her request was granted, and she entered this school of some forty children.

We waited somewhat anxiously for the result of her efforts. It was not long before the school increased in numbers. Children that would not yield to a former teacher came back, one by one, and seemed to have forgotten their naughty ways; restless children became less restless, and willful children more gentle. When these girls were ready for the next higher grade, it was with great reluctance that they left this happy schoolroom. As I watched the increase of this school, I found that a large number of these children came from the quarter of the city through which this teacher passed every night and morning on her way to and from school. The remark was made to her:—

"Your numbers and cares are increasing; how many more little girls do you think you can care for?"

"Oh, just as many as can find a place to sit in this room," was the quick reply. Was Yahoot growing ambitious to have the largest number of scholars in her room of any of the girls' schools in the city of Sivas?

Children from some of the richest Armenian families in the city were there; others in more moderate circumstances, but could pay the little amount required for tuition; by far the largest number of these new girls were from poor families, who could not pay three cents for our smallest primer, still less a monthly tuition, however small. Yahoot's salary was very, very small,—made so intentionally to induce her to do well in her school; most of it was to come from the tuition of her pupils. If her pupils were so many of them too poor to pay tuition, and she was giving away here and there a primer or a Testament, I feared she was doing too much for these poor girls, and suggested that another room be added to the school, and take many of the poorest children from her room. The tears came to her eyes, and she said:—

“ I have been working so hard for some of these children, for I have pitied them so much as I have seen them in the streets. I have not had them long ; I am afraid if you put them in another room that they will not stay in school. Oh, great teacher, do not take them from me ; do let them stay here ! I promise you that they shall be well taught.”

The school increased till the roll contained one hundred and twenty names during the summer season, but want of shoes lessened the number in winter. There were more in the school than one teacher could well care for, but little helpers arose in the room. The advanced class, some of them girls that had never done anything in their lives before for others, had given their half-worn books to the poor little girls when they had finished them, and were teaching them their letters. What a great joy it was to these little girls that lived in loveless homes to be watched over, and loved, and cared for. They learned to play and sing ; they were taught to read, write, and sew. They were taught the love of Jesus for them, and to sing, “ What a friend we have in Jesus.” They learned to love one another, and to say the Lord’s Prayer. Would not each one of these little ones carry home more or less of these teachings to their homes ? Who can measure the lessons of happy thankfulness as taught day by day to this school ! Rarely a case of discipline in this room, and then the school was always on the side of the teacher, and the poor culprit seemed quite too much ashamed of her disobedience to repeat it.

On Wednesdays this room united with the intermediate department of the school for their weekly prayer meeting. It had been an inactive but restless part of the congregation of some one hundred and forty to one hundred and sixty children. This meeting was held from quarter after eleven till twelve o’clock every Wednesday morning, the time taken from the morning session of the school. Some of the parents of the children complained that their children’s lessons were shortened on that day,—wishing to suppress these meetings. The children were asked if they would be willing to give up one half of their noon recess for that day for this, their weekly prayer meeting, and it was good to see the little hands go up ; and it was wonderful that no one complaint was ever heard of that short recess that was left to them. The children began to realize that this was their meeting ; they had given up something for it, and they sang with a new zest ; they gave out hymns to sing, repeated verses from the New Testament ; sometimes the Lord’s Prayer was repeated, or a brief prayer in the child’s own words.

Many of these children came to Sabbath school, and what a pleasure it was when these little ones had finished their primer to give or sell them a Testament, knowing there were none in their homes, and that it was the

life-giving seed that was being planted there, and that we could ask the Lord of the harvest to water it from on high and bless it to those families. How many mothers, and fathers, also, entered our chapel for the first time on examination day, proud that their little girl, who had been in their eyes so worthless, now knew so much, and could read. This often opened the way for them to come to the chapel services, and thus a "little child did lead them."

One day Yahoot came to my room, and waited to see me alone. As she came in I saw how tired she looked, but her eyes had a happy light in them, and she opened her heart at once with the question,—

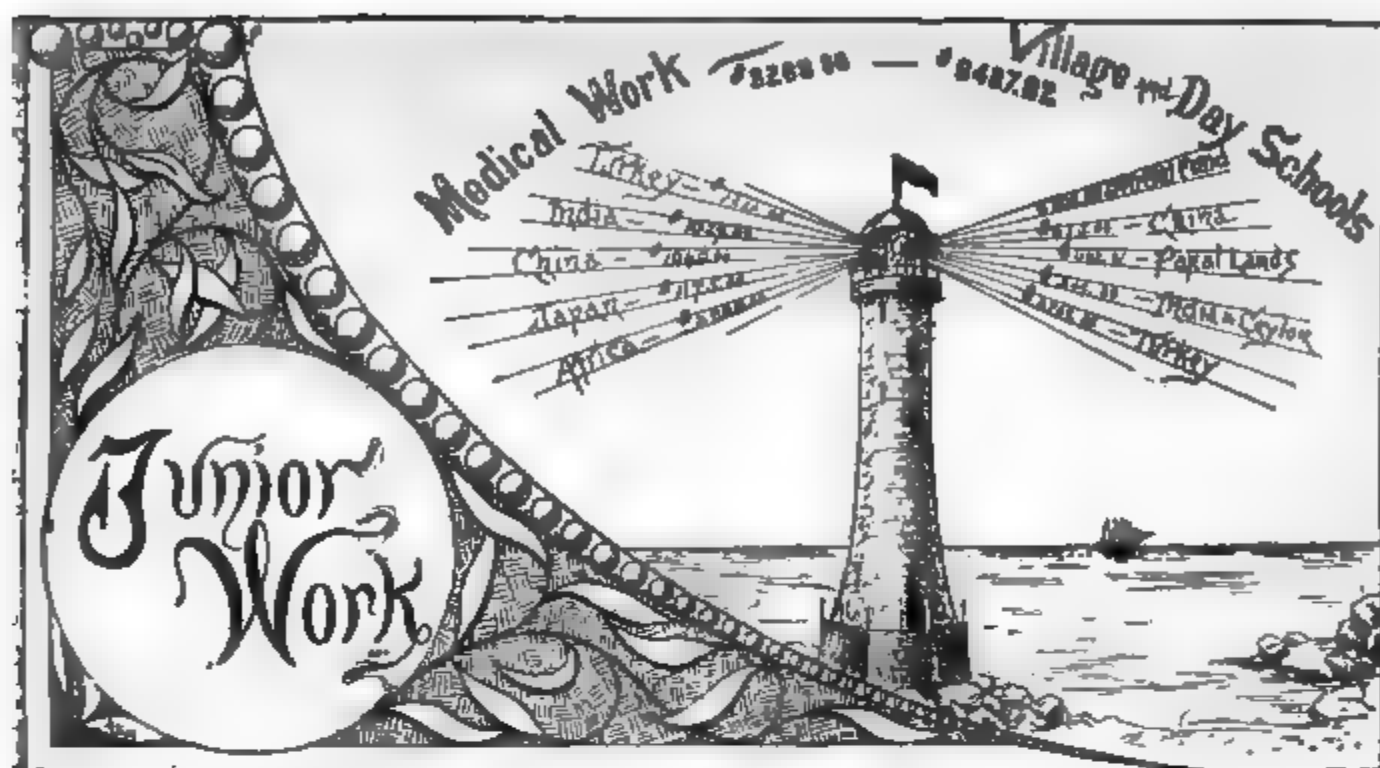
"Would it be right to ask God to love me a little less? for he loves so it seems as though it would kill me?"

What could she mean? When asked to explain, she replied:—

"Does not the Bible teach us, 'Whom the Lord loves he chastens'? And did you not teach us that when trials came to us that we did not bring on ourselves, we were to accept them as tokens of our Father's love to us, and feeling thankful for the loving discipline, let the Lord do his will in us? It has made me so happy to think he did chasten me, for I have felt certain he loved me."

As she opened her heart to me more and more, I drew from her the fact that through all these years this teacher had been silently bearing a heavy cross, even through her seemingly thoughtless schooldays. It had never embittered her life, but, having been accepted in love, had been a rich blessing to her; and for very thankfulness her heart had been flowing out to all these poor little girls, and no work had seemed too much for her to do for them. New trials had arisen in her home, and the flesh failing her she had asked, "Would it be right to ask God to love me less? for he loves me so it seems as though it would kill me?" Her faith had not failed her; the spirit was still willing, and she had not once doubted her Saviour's love in it all.

Ah! let our new year leave the beaten path
The old year trod, and sometimes try his wings
In upward flight! And may he end his days
Nearer that day when none shall need to say,
"Know thou the Lord;" when sweet good-morning prayers
Shall belt the earth each morn with rising sun,
And when the glow of setting sun shall be
A signal fire, to summon angels down
To guard a sleeping world that trusts in God.



—To give light to them that sit in darkness — Luke 1:79 —

THE KINDERGARTEN IN SMYRNA.

THE children's societies which have been giving toward the new building for the kindergarten in Smyrna, will be glad to see the picture of the building bought from their contributions. The missionaries in Smyrna very unexpectedly found that this house was for sale; and as it answered the purpose much better than to build a new one, for which they had previously planned, they thought best to buy it. The Board becomes responsible for the payment of the sum required, and we hope that the mite boxes given out for the building fund early last year, will soon bring in the whole amount. In the late summer Miss Bartlett wrote:—

I wish I had time to write a note of thanks to all who have had a share in raising the money, and I know that many must have contributed by making sacrifices which perhaps none knew about but the Father above, and from him they will surely receive their reward. . . .

We are very happy in the immediate prospect of moving the kindergarten into a most convenient house. It certainly seems as if, all things considered, it is the most suitable house in Smyrna for our purpose. The kindergarten has this year done better work than ever before, and its teachers grow more thoughtful and faithful. We have been able to collect more from tuition fees, and have had more children from good families—sixty in all. One thing is very pleasing to us—our class of youngest children is the largest, being twenty-two in number. When they come at three or four years of age, we can usually keep them till they are prepared to enter our boys' and girls' schools. We always need your prayers in this work. Our mothers' meeting, once a month, is very encouraging this year. The kindergarten children—a part of them each time—come and sing songs, repeat psalms, or verses, or appropriate poems, or the teacher questions them on a suitable subject, and

thus have an exercise before the meeting. This attracts the parents of the children and others, who seem much pleased, and often ask the Bible woman when the meeting is to be, asking her to be sure to send them an invitation.

Miss Bartlett wrote some months ago of a new kindergarten to be started at Afion Kara Hissar, a large city in the Smyrna field. It was to be established at the urgent request of the native pastor there. A young man had been secured to be at the head of it, and Miss Bartlett wrote:—

Next came the question of a lady teacher. Our highest class in the kindergarten here leaves in June; and as I am to have a training class next year, it seemed possible to lend one of our teachers to this needy place for a year, during which time the sister of the Afion Kara Hissar pastor will come here to Smyrna for training. I prayed for just the right opportunity to talk with Nuritza about it, and she took it in a lovely spirit, though it will be a real sacrifice for her and her mother to leave all the Smyrna friends. They two live in the kindergarten building, and take the whole responsibility of keeping the place in order, and last year were mother and sister to the training-class girls who lived with them. Of course their going will add to the labors of those left behind, but we will gladly do our share toward helping in this new work. At no time before could I have so well spared one of my teachers.

One more thing makes us feel that now is the time to take possession of Afion Kara Hissar. Last year, from Easter till Christmas, the little handful



MISS C. S. BARTLETT.

of brethren there suffered the most fiery persecution. The wife and baby of one brother were taken from him by force and kept from him for two months, with the hope that he might be induced to "turn back." The Protestants were preached against in the Armenian church. The brethren were attacked on the street, and the pastor's house and place of worship were stoned day



THE BUILDING FOR THE KINDERGARTEN, SMYRNA.

after day and night after night, and everything imaginable done to make the Protestants so wretched that they would be obliged to leave the place. During our stay there of three weeks last fall, I think we were left unmolested only two nights; and one night in papa's room the window pane was shattered, and the carpet nearly covered with the pieces; but at that moment



THE STREET IN SMYRNA ON WHICH THE KINDERGARTEN BUILDING STANDS.

papa was in the only safe place in the room. This, however, has now all passed, the brethren having remained as firm as a rock. More people are coming to the services and to visit the pastor, and all seem very friendly.

A later letter from Miss Bartlett, says :—

THE kindergarten was very prosperous last year, although we had only sixty-four children. They have made better progress and shown a sweeter spirit than ever before. From year to year the teachers seem to grow more devoted to their work, more self-sacrificing and earnest in their Christian life and example. A great sorrow has come to us during the year. In July one of these teachers; Nuritza, was called to her reward. Hers is the gain ; but to her poor mother and to us how great the loss ! The Lord must have great need of her in heaven, else he would not have taken her from what seemed to us a great work here. The plan for the kindergarten at Kara Hissar must be given up for this coming year. . . . Nuritza, with our Bible reader, went to the Armenian hospital, and the third day afterward was taken ill with erysipelas which she contracted there. Pray for her fellow-teachers.

In July we moved all the kindergarten furniture into the new building, and had our Sabbath school there for two Sundays before we went away for the summer. It accommodates us better than any building we could have erected for the money given for the purpose.

NEW OPPORTUNITIES FOR WORK AMONG WOMEN.

BY MISS ALICE M. BUSWELL.

“AND a little child shall lead them.”

These first six verses in the eleventh chapter of Isaiah strike the keynote for the children's share in work for women.

To appreciate the value of the new opportunities in the different fields, a terse account of the work now carried on will be of service. For information, see Lesson Leaflets for January, February, October, and November, 1892 ; also, “Women of Japan,” by Mrs. J. H. Arthur, “Women of Turkey,” Mrs. J. L. Coffing, “Woman in China,” Adele M. Field, and “Medical Work in the Villages of Southern India,” Dr. Pauline Root. For an outline synopsis, consult the list of missions and missionaries in the Annual Report.

The children will see how directly they are helping, and can help, in all this work, if the influence of child life on home and community life can be

pointed out to them. Special emphasis may be laid upon the results of the kindergartens in Turkey, their own special work. For information and specially appropriate illustration, see the two leaflets, "The Smyrna Kindergarten" and "Kindergarten in Cesarea," letter from Miss Burrage, of Cesarea, in *Mission Dayspring* for October, and "Unoccupied Fields," price 5 cents. For the leaflets mentioned apply to Miss A. R. Hartshorn, 1 Congregational House, Boston.

Our Work at Home.

MOTIVES AND DUTIES IN FOREIGN MISSIONARY WORK.

BY MRS. C. H. DANIELS.

[Given at the meeting of the Board in Portland.]

WE undertake many things without knowing just why. It is well, however, to look into motives. If they are pure and noble, their deeds take on new worth, self-respect and confidence are increased, and we are ready to give a reason to any man. There is no motive for foreign missionary work natural to the human heart. If this were so we should find evidences of it among the Jews of Bible history. They alone of ancient races possessed the true knowledge of God. And yet they, having something to give to the heathen, never gave it. Even a prophet, elevated above the common people by his contact with God, ran away when sent on an errand of mercy to a heathen city. But through the ages, while peoples were weaving their motley web, and the holiest of them were hugging their treasures to themselves within the robe of Judaism, God was brooding over his creation with desire for every soul, holding back a mighty tide of love until the time was ripe to pour it forth in that costliest gift, his well-beloved Son, the Saviour of all mankind.

The desire to save the world was first God's, his motive infinite love. He taught this to man from the lips of Christ and by his gracious deeds, "Thou shalt love thy neighbor as thyself." The disciples learned the strange lesson, and soon experienced deep joy as they moved among Gentile races under the power of love. To Paul, "neighbor" came to mean "Barbarian, Scythian, bond and free." We are not to-day so highly developed by any process of evolution that we can germinate in our own souls sufficient love to move

us to actual service for the sake of heathen multitudes. If we cannot originate, no more can we maintain it. God kindles the fire; God must replenish it. We know that when we are out of touch with God our hearts grow indifferent, and women of the Orient seem far-away myths. We come into close relations with the Lord, his warmth returns to the soul, we feel the "universal bond of womanhood," the chain "tugs at our hearts," love glows, and we are impelled into service. Can we have a better motive than that which moved God into foreign missionary work?

There is another motive, and this one seems to be our very own,—love for Christ and for his kingdom. Is he not our Redeemer? He ransomed not angels, but mortals. Here is the significance of Browning's "little human praise." And yet, poor souls of ours, they can not even love their own Redeemer unaided! Another flame is this, which God must fan. When the spirit is dull, when morning launches us into wearying, commonplace duties, if we stop a while, long enough to receive a fresh impulse of love for our King; if we take the "broad look," and behold by faith the "kingdom come,"—then we are ready for joyful service again.

You see the conclusion of these thoughts. The holiest women will be the best foreign missionary workers. Under the power of these two motives, more or less distinct in consciousness, we move forth into duties. The missionaries can best speak of duties in the foreign field; we will think of three general principles of duty for ourselves at home, and call the first,

GENEROUS OUTLAY.

Once engaged in missionary activity, it seems our most straightforward duty to work hard, willingly, with brain and heart, hands and feet. We must not measure the outlay by apparent returns. We should be willing to have the expenditure column add up a larger amount than the apparent income column. There is a broad principle here, true in Nature. She expends herself lavishly, exuberantly. The winged seeds of the maple scatter by the thousand, and yet how few maple shoots appear! It is true among business men. How they bend their energies through the years to accomplish ends, seemingly out of all proportion to the costly outlay! Yet they toil contentedly, knowing that only hard work brings success. The principle appears in Christ's redemptive work. What unmeasured energy to complete the sacrifice! Yet we read in the Scripture, "He saw of the travail of his soul, and was satisfied." The Christian Church has grown by the blood of martyrs; by self-abnegation; by the dilligent, painstaking toil of her members in all ages.

This principle is not suggested because unknown to the Woman's Board. Officers from the first have exemplified it. Among our Branches we realize its truth. And yet, some may have fallen into the error of holding position too easily; and we can each encourage the other to a more free and joyful discharge of detail work. There is need for Branch and auxiliary leaders to keep constant oversight of the departments under their control. Now one and then another comes up for scrutiny. Is each under officer and committee doing apportioned work faithfully? Is LIFE AND LIGHT properly attended to by an agent? Mite boxes must be considered, thank-offering and other meetings planned; in short, the busy mind must dwell thoughtfully upon each detail as it presents its claims.

And now there is an added thought for cheer and comfort. It is only apparent returns which are meager compared with outlay. God, with infinite penetration, keeps the proportion true. No bit of energy is lost. The maple seeds may not sprout, but they have a use in fertilizing soil. You may arrange for a large meeting, and as a result see that three ladies are moved with new missionary impulse. Larger results God sees.

We can think of another class of duties under the head of

SYMPATHETIC MANAGEMENT.

Sympathy is something subtle, yet real and practical. It concerns neither joy alone, nor sorrow alone; but it enters into another's experience of whatever kind. Sympathetic management seeks for the key to unlock individual hearts. It does not consider the uninterested women of a church in one mass, but with loving persistence tries to find the standpoint from which each woman speaks when she says, "I cannot join your society;" meets her on her own ground, and wins her there with her own weapons. Indeed, sympathy rather resents the term "uninterested," and prefers "waiting women." The former is true, but it lays the emphasis in the wrong place,—upon a result for which many are not directly responsible. We may be more successful in winning converts if we assume that they are waiting for you and me to lead them into our larger pastures. A sympathetic worker detects the musical taste of a certain lady, and says: "Will you play the piano for us to sing at our missionary meeting?" "Will you play us a voluntary at our annual meeting?" To another who loves flowers better than missions, "Won't you let me have a bouquet for my table at the meeting, and you arrange it for me?" Some one of literary tastes will write a story,—perhaps a poem,—as a favor, and will probably come to the meeting to hear how it sounds.

There is a large class of women in our churches—perhaps we all have turns in belonging to it—who have pressing home cares, or feeble health, or special causes for anxiety and sorrow. Then there are sisters with a true missionary spirit who give so much time to some other special benevolent work that they cannot come to our favorite meeting nor join the society. Woe to us who are hard and bungling with any of these!

But sympathetic management has larger scope than with the individual. It is adjustment to environment. It considers well the field, whether country or city, in a large or small church, in a cool or warm spiritual atmosphere, and adopts methods accordingly. If in the country, and meetings are very small, perhaps a leader could successfully change her policy, and carry the meeting about to any home among the scattered farms which would receive her, without reference to membership. In this connection I have wondered if the Woman's Board could not institute a Home Department similar to that of our Sunday schools. It might include on its roll the busy mother, confined closely at home, the invalids, and the aged. They sometimes hesitate to join us, knowing they must seem inactive members. Such a roll might give them assurance. It would call for visitors who should sometimes go into these homes with news of the work, and with leaflets.

Should not all our labor be characterized by

SPIRITUAL ZEAL?

Spiritual zeal is not the same as a zealous spirit. The latter is the instinct of the naturally active, energetic woman. The other is activity instigated by the Holy Spirit, and pervaded with his influence. A zealous spirit works out in useful results, but feels and shows the running of the machinery. Such a one reminds us of the tribes in Central Africa, of whom Mackay, of Uganda, writes: "They have no lever nor any other simple contrivance for saving labor. They move their weights as dead lifts." Zeal without the spirit makes of missionary work a dead lift. Isn't it such zeal which prompts the remark: "It is a great burden off my mind to get rid of planning meetings every month. I have given some to the vice presidents of our society." Spiritual zeal might rather say, "I do enjoy preparing for these meetings, but I think it will be good for our society if I let some others share my privilege."

Spiritual zeal moves and works in an atmosphere of serenity, confidence, and trust. She is not anxious about many things, bustling and worried. Attempting only by the wisdom and in the strength of the Spirit, she has her surety of success at the start. Her little lever is at hand to raise weights.

A zealous spirit has a vast advantage naturally, and when developed into spiritual zeal produces our most efficient worker.

Upon the foundation of these general principles of duty, perhaps details will stand out in clearer relief and find their fulfillment. Could we have a better prayer for ourselves as workers than one recorded in the diary of Mackay? "Give me a burning zeal, O God, for winning souls. Am I not here the link between dying men and the dying Christ!"

TOPICS FOR AUXILIARY MEETINGS.

January.—New Openings for Missionary Work Among Women. (See *LIFE AND LIGHT* for December, and articles on pages 5 and 8 of the present number.)

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

SCHOOLS OF THE BOARD IN CHINA AND JAPAN.

TOPIC FOR FEBRUARY.

As these schools are under the care of our Board, the information in regard to them naturally comes from *LIFE AND LIGHT*. For the school in Foochow, see *LIFE AND LIGHT* for October, 1880, August, 1881, June, 1886, December, 1888, September, 1892; for Tung-cho, December, 1869, April, 1885, May, 1889; for Kalgan, February, 1881, November, 1885, December, 1886, October, 1889. For female education in Japan: As the girls' schools in Japan, with the exception of Kobe College, are almost entirely supported by the Japanese, we do not have as regular reports from them as from other mission schools. We give what we have. For the general subject, *LIFE AND LIGHT* for June, 1876, September, 1884, October, 1892; for the Kobe College, April, 1888, July, 1893; Woman's Bible Training School, April, 1892; the Girls' School in Niigata, January, 1889, in Matsuyama, June, 1889, Doshisha, in Kyoto, September, 1893.

ANNUAL MEETING.

THE annual meeting of the Woman's Board of Missions will be held in Berkeley Temple, Boston, on Wednesday, Jan. 17, 1894; morning session at ten, afternoon session at two. The usual business of an annual meeting

will be transacted—the election of officers, presentation of reports, and reports of committees appointed at the meeting in Portland. There will also be addresses by Miss Mary L. Daniels of Harpoot, Miss J. G. Evans of North China, and a paper on the Parliament of Religions, by Mrs. Joseph Cook. Delegates from Branches appointed for the meeting in Portland still hold their office for this meeting, and it is hoped that a large number will be present.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1893.

MISS ELLEN CARBUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, High St. Ch., Aux., 16.35, Y. L. M. Band (of which 25 const. L. M. Miss Dora M. Fuller), 30; Bangor, Aux., Thank Offering, 27.22; Calais, Aux., 22; East Sumner, Ladies' Contrib., 5; Gorham, Aux., Thank Offering, 26; Rockland, Aux., 45, a Friend, 5; Greenville, Aux., 36; Lakeside, Helpers, 10; Piscataquis Co., Conf., 1.58; Waldoboro, Aux., 10, Sunday Sch., 6; Bremen, Sunday Sch., 2; Woolwich, Sunday School, 2; Wiscasset, Sunday School, 5; Portland, Y. L. M. Band, 65, St. Lawrence St. Ch., Aux., 8.25, Williston Ch., 30, Aux., 64.90, Light Bearers, 2, State St., Aux., 11.60, Miss Ernestine L. Libby, const. self L. M., 25, a Friend, const. L. M. Miss Carrie Conant, 25, Second Parish Ch., Aux., 15, in memory of Mrs. Mary D. Snow Acres, and to const. L. M. Mrs. Mary E. Woodbury, 25, 403 90
Castine.—Desert Palm Soc'y, 25 00
Total, 637 90

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Boscawen, Aux., 14; Exeter, Aux., 39; East Jaffrey, Buds of Promise, 25; West Lebanon, Aux., 6.75; Lyme, Aux., 16.93; Nashua, Aux., 24; Rindge, Aux., add'l, 1.81, prev. contri. const. L. M. Mrs. Emma L. Wood; Rochester, Aux., 30, 157 49
Total, 157 49

LEGACY.

Amherst.—Legacy of Mrs. Cornelia M. Lawrence Bartlett, 1,000 00

VERMONT.

West Randolph.—Y. P. S. C. E., 5 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton Landing and Brownington, Aux., prev. contri. const. L. M. Mrs. Milton Fisher, 12.10; Bellows Falls, Aux. (of wh. 25 const. L. M. Mrs.

N. G. Williams), 28.73; Burlington, Aux., 60, East Corinth, Aux., 6; Essex Centre, Aux., 13.25, Fairfax, Mrs. E. J. Purmont, 1; West Glover, Aux., 2; Newbury, M. L. M., 1, Orwell, Aux., 6; St. Johnsbury, South Ch., Aux., 21.20, North Ch., Aux., 14.24; Underhill, Y. P. S. C. E., 5; Vergennes, Sunday School, 12. Less expenses, 117.25, 95 42
Total, 70 42

LEGACY.

Fairlee.—Legacy of Mrs. P. C. Blodgett, 500 00

MASSACHUSETTS.

A Friend, 25 00
Acton.—Cong. Ch., 0 00
Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Winchester, Junior Seek and Save Soc'y, 50; Reading, Young People's Band, 350; West Medford, Morning Star Mission, 7; Bedford, Golden Rule Soc'y, 6; Andover, Young Ladies' Soc'y of Christian Work, 66.55, Sunbeam Mission C., 22.01; Wakefield, Aux., 50; Stoneham, Y. P. S. C. E., 10; Lowell, a Friend, 100; Lexington, Aux., 12, 654 56
Barnstable Co. Branch.—Miss Amelia Snow, Treas. Thank Offering at Annual Meeting, Yarmouth, 26; Truro, Aux., 6; West Barnstable, Aux., 1; Wellfleet, Aux., 9; North Falmouth, Aux., 20; Chatham, Aux., 10; South Dennis, Aux., 10, Church Offering, 7.09; same at Yarmouth, 10; at Falmouth, 10.15; at Harwichport, 2.50, 111 67
Brockton.—Y. P. S. C. E. of Portland Ch., 50 00
Dedham.—Aux., First Ch., 10 00
Douglas.—A Friend, 2 00
Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Cradle Roll, 17, Washington St., Aux., 73, Y. L. Aux., 30, M. C., 7.33, North Ch., M. C., 35, Gloucester, Aux., 39.77, M. C., 6.31; Ipswich, South Ch., Aux., 24.75, Earnest Workers M. C., 8; Lynn, Central Ch., Aux., 23.25, Lower Lights M. C., 10, Chestnut St., Aux. (of wh. 25 const. L. M. Mrs. Martha E. Clough), 25, Little Light Bearers, 10, First Ch., Y. L. Aux., 51; Middletown, Aux., 12

Willing Workers, 1; Peabody, Morning Star M. C., 10; Salem, Crombie St. Ch., M. C., 9, South Ch., Aux., 44.35, M. C., 10, Tabernacle Ch., Aux., 100.00, Y. L. Aux., 50, Primary Dept. 8 S., 8; Swampscott, Aux., 43.10, M. C., 9.10; Wenham, Wide-Awake Workers, 10, 1.00 20

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 41, North-Side, Aux., 14; Orange, Aux., prev. contri. const. L. M. Mrs. Wesley A. Ford, 18.45, Boys' Miss'y Soc'y, 10, 78 45

Great Barrington.—Cong. S. S., 18 10

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Amherst, Little Sunbeams, 5; Enfield, Mrs. W. B. Kimball, Trustee, const. L. M. Mrs. Frances Woods Kimball, 35; Greenwich, Aux., 23.20, Hadley, Aux. (of which 2.35 a Thank Offering), 23.20; Huntington Hill, M. B., 1, Southampton, Aux., 25; Williamsburg, Happy Workers, 15, 100 54

Leavelle.—A Friend, 1 00

Manfield.—Woman's Miss'y Soc'y, 10 00

Milrose.—A Friend, 2 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Aux., 7; South Framingham, Aux., Thank Offering, 8, Hopkinton, Aux., 21.50; Marlboro, Aux. (of wh. 50 const. L. M's Miss Cornelia Robinson and Miss Hattie Outhank), 61.50; Maynard, Mrs. Lorenzo Maynard, 2; Milford, Aux., 13.25, M. C., 5; Natick, Aux., 20.25; South Natick, Anne Elliot Soc'y, 10, Northboro, Aux., 10; Southboro, Aux., 22.20, Cheerful Workers, 1, Southville, Aux., 7.50; Sudbury, Aux., 20.00, Helping Hand Soc'y, 10, Wellesley, Aux., 47.75, a Friend, Thank Offering, 1, 220 20

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Westford, Aux., 15, Y. P. S. C. E., 10, Harvard, Aux., 2; Acton, Aux., 10, Townsend, Aux., 10, 47 00

Old Colony Branch.—Miss F. J. Bunnals, Treas. South Attleboro, Aux. (of which 2.25 Thank Offering), 20, Edgartown, Aux., 25.45; Taunton, Y. P. S. C. E. of Winslow Ch., 10.00, Junior Soc'y, 2.50, East Taunton, Aux., 27, Rochester, Aux., 23.75, Sunday Sch., 2.01, Somerset, Aux., 11, Whatsoever, 15; Edgartown, Y. P. S. C. E., 5, Children's Soc'y, 5, Middleboro, Aux., 101, Henrietta Band, 2.50, Taunton, Aux., 148.50, North Dighton, Aux., 65, Fall River, Aux., Silver Thank Offering, 20.75, Willing Workers, 5.50, 415 75

Springfield.—A Friend, 1 00

Springfield Branch.—Agawam, Aux., 40.21, Blandford, Aux., 20.05, Mite Mission Band, 10, Brimfield, Aux., 22.50, Chicopee, First Ch., Aux., 22.75, a Friend, 200, Chicopee Falls, Aux., 60, Third Ch., Aux., 43.20, Footing Hills, Aux., 20, East Granville, Aux., 21, Holyoke, Second Ch., Aux., 300.00, Longmeadow, Aux., 27, East Longmeadow, Aux., 35.40, Young Disciples, 115, Ludlow Centre, 17.15, Ludlow Mills, Golden Threads, 5, Mittineague, Aux., 14, Monson, Aux., 50, Palmer, First Ch., 12.75, Springfield, Hope Ch., Aux., 22, Mission Circle, 16.75, Memorial Ch., Aux. (of which 25 from Mrs. J. L. B. Trask const. L. M. Mrs. Geo. L. Taylor, 25 from Mrs. G. M.

Atwater const. L. M. Miss M. M. Atwater, 25 from Mrs. Eliza Southworth const. L. M. Mrs. G. W. Phillips, 25 from Mrs. J. M. Stebbins const. L. M. Miss Caroline Spencer, 25 from Mrs. Solomon B. Griffin const. self L. M.), 101.05, Land a Hand Soc'y, 40, Mission Circle, 11.50, Junior Y. P. S. C. E., 7, Olivet Ch., Aux., 61.25, Olive Branch Soc'y, 60, Golden Links, 40, South Ch., Aux., 40, Junior Aux., 10.25; West Springfield, First Ch., Aux., 67; Westfield, First Ch., Aux., 240.00, Light Bearers, 22, Y. P. S. C. E., 12.50, Second Ch., Aux., 2, 1,207 20

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux., 20.43, Boston, a Friend, 25 cts., Union Ch., Aux., 23.04, Y. L. Aux., const. L. M. Miss Marion Gay, Mrs. Lucius W. Orcutt, and Miss Carrie M. Smith, 75, Junior Y. P. S. C. E., Berkeley Temple, 5, Second Division Y. P. S. C. E., 5; Mt. Vernon Ch., Y. People's Miss'y Soc'y, 25; Brighton, Aux., 24.20; Brookline, Harvard Ch., Aux., 71.10; Cambridge, Friends in Shepard Ch., 10 and 9; Chelsea, Floral Circle, Third Ch., 5; Dorchester, Village Ch., Aux., 10, Second Ch., Aux., Thank Offering (of which 25 from Mrs. J. W. Field const. L. M. Miss Elizabeth Ford Packard), 75; Hyde Park, Y. P. S. C. E. of Cong. Ch., 7.50, Aux., 10, Newton Centre, Mrs. Langdon S. Ward, 15, Aux., 54.70; Newton, Y. P. S. C. E. of Elliot Ch., 10, Mrs. S. L. B. Spear, Mite Box, 24 cts.; Roxbury, Immanuel Ch., Aux., 60.00, Walnut Ave., Aux., 75, Elliot Ch., Aux. (of which 60 from a Friend const. L. M. Mrs. Eliza K. Carson and Mrs. J. S. Barrows, and 25 from a Friend const. L. M. Miss Harriet W. Leavitt), 120.00; Somerville, Franklin St., Aux., 7; South Boston, Phillips Ch., Aux., 10; Watertown, Phillips Ch., Aux., 20; West Newton, Aux., 50; Needham, Aux., 20, 805 70

West Springfield.—"E. B.," 2 00

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Blackstone, Aux., 10, Charlton, Aux., 10.42, Dudley, Junior C. E. Soc., 8, Gardner, Aux., 45, Grafton, Aux. (of which 5 a Thank Offering), 73.27; Lancaster, Y. L. M. C., 9.70 (of which 50 const. L. M. Mrs. Clara M. Spencer and Mrs. Harriet N. Eaton), 70; Millbury, First Ch., Aux. (of which 50 const. L. M. Mrs. J. F. Woodbury and Miss Emma F. Glover), 50.20, Aux., Second-Ch. (of which 25 const. L. M. Miss Sophia E. Harrington), 40.25, Junior C. E. Soc'y, Second Ch. 20, Infant class in S. S., 2; Northbridge, Aux. (of which 25 const. L. M. Mrs. Abbie Odian), 40; Rockdale, Aux., 20.00; North Brookfield, Happy Workers, 25, Aux., Thank Offering, 62.70, Paxton, Aux., 20.50; Royalston, Aux., 27; Saundersville, Aux., 13.27; Shrewsbury, Aux., const. L. M. Mrs. Wm. D. Pierce and Mrs. Henry Harlow, 20; South Royalston, Aux., 11; Warren, Y. L. Mission Circle, 5; Westboro, Aux. (of which 44.21 a Thank Offering), 54.21; Whitinsville, Extra-cent-a-day Band, 10.75; Webster, Aux. (of which 50 const.

L. M. Mrs. Hartley and Mrs. J. Bigelow), 68.47; Worcester, Union Ch., Aux., 49.40; Piedmont Ch., Aux., 175.43; Park Ch., Aux., 12; Hope Ch., Aux., 10; Y. P. S. C. E., 30.61; Summit S. S., 5.
Less \$2.35, previously ackn'd,

1,085.20
Total, 7,185.28

LEGACIES.

Andover.—Legacy of Sarah Smith, 500 00
Palmouth.—Legacy of Ann G. Bearse, 50 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Peace Dale, Aux., 74.03; Providence, North Ch. (of which 10.35 a Thank Offering), 40.35; M. C., 5; Slatersville, Aux., 5; Woonsocket, Y. L. Aid Soc'y, 10,

145 27
Total, 145 27

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., Aux., 115.57; Park Ch., Aux., 110; Y. L. Soc'y, 10; Preston, Long Soc'y, 4 75,

Hartford Branch.—Mrs. Bradford Scott, Treas. Enfield, Kings St., M. C., 12; Glastonbury, "Cheerful Givers," M. C., 7; Hartford, South Ch., Aux., 47.50; Fourth Ch., Aux., 3.35; Asylum Hill Ch., Aux., a Friend, 1; New Haven Branch to Hartford Br., Thank Offering, 1; Plainville, Aux., 119; Vernon Centre, M. C., 4.80; West Hartford, Aux., 40; Wethersfield, Aux., 10,

New Haven Branch.—Miss J. Twining, Treas. Cromwell, Aux. (of which 25 from Miss Emeda Sage const. self L. M.), 111.12; Danbury, First Ch., Aux., 156.16; Greens Farms, Aux., 7.50; Guilford, First Ch., Aux., 3; Kent, Aux. (of which 25 from Mrs. Edwards const. L. M. Miss Carrie Britton Berry), 50; Middletown, First Ch., Aux. (of which 25 from a Friend const. L. M. Miss Vivian Elaine Gladwin), 80; Milford, Plymouth Ch., Aux., 26; Millington, Aux., 3.50; Fair Haven, Second Ch., Aux., 19; United Ch. Aux., 13; Northford, Aux., 50; North Madison, Aux., 27.35; Salisbury, Aux., 19; South Canaan, Aux., 8; Westbrook, Aux., 20.56; Westchester, Aux., 9.55; Westport, Aux., 10,

623 65
Total, 1,108 43

NEW YORK.

Baiting Hollow.—Mrs. Wm. E. Newton, 10 00
Deansville.—Woman's Miss'y and Aid Soc'y, 12 25
East Bloomfield.—Mrs. Eliza S. Goodwin, 5 10
Fredonia.—A Friend, 2 50
New York.—Mrs. Frederick Vinton, 5 00
Rochester.—Mrs. G. W. Davison and Miss Davison, 14 00
Waverly.—Mrs. Moses Lyman, 4 40
New York State Branch.—Miss C. A. Holmes, Treas. Albany, First Ch., Aux., 27.50; Antwerp, Aux., 27; Aquabogue, Aux., 30.17; Buffalo, W. G. Ban-

croft M. B., 5; Niagara Sq., People's Ch., C. E. Soc'y, 13.50; First Ch., Aux., 70; Brooklyn, Puritan, Aux., 70; Tompkins Ave., Aux., 150; Lewis Ave., Earnest Workers, 10; Binghamton, First Ch., Aux., 30; East Albany, Aux., 5; Gaines, Union, 10; Jamestown, Aux., 20.56; Little Valley, Aux., 6; Lockport, First Ch., Aux., 31; Laurel Hill, Neighborly Circle of King's Daughters, 13.75; Napoli, Aux., 10; S. S., 2.50; Syracuse, Y. P. S. C. E. of Plymouth Ch., 10; Primary Dept. S. S., 15; Good Will Ch., M. C., 5; Sherburne, Aux., 28; Ticonderoga, Aux., 40.45; Utica, Plymouth Ch., Aux., 10; Warsaw, Y. P. S. C. E., 24; Westmoreland, Aux., 12. Less expenses, 4,

957 15
Total, 740 40

PENNSYLVANIA.

North.—Y. P. S. C. E., 5 00
Philadelphia.—Mary M., Harold, Margaret S., and Daniel R. Goodwin, 10 00
Philadelphia Branch.—Miss E. Flavell, Treas. D. C. Washington, M. C., 65.45; Maryland, Baltimore, Aux., 80.75; New Jersey, Bound Brook, Aux., 50; Pilgrim Workers, 15; East Orange, First Ch., Aux., 12; Trinity Ch., W. F. M. Soc'y, 13; Glen Ridge, Aux., 150; Montclair, Aux., 77; Y. Ladies, 230; Newark, First Ch., Aux., 31.54; Belleville Ave., Aux., 33.87; M. B. 33.50; Y. P. S. C. E., 12; Orange Valley, Aux., 22; Y. L., 112.68; Paterson, Aux., 95 45; Westfield, Aux., 44.03; Woodbridge, Aux., 4 21; Virginia Falls Ch., Aux., 18.50; Young People's Soc., 5; Herndon, Aux., 8,

1,118 90
Total, 1,123 90

LEGACY.

Paterson, N. J.—Legacy of Mrs. Caroline P. Hatch, 200 00

FLORIDA.

Daytona.—Woman's Miss'y Soc'y, 10 00
Total, 10 00

IOWA.

Desman.—Mrs. W. M. Carver, 5 00
Total, 5 00

MONTANA.

Anaconda.—Mrs. Nancy M. Tracy, 25 00
Total, 25 00

JAPAN.

Tokyo.—Miss Frances A. Gardner, 25 00
Total, 25 00

General Funds, 11,124 73
Variety Account, 230 50
Legacies, 2,350 00

Total, \$13,924 23



TWENTIETH ANNIVERSARY W. B. M. P.

THE twentieth annual meeting of the Woman's Board of Missions for the Pacific was held at Santa Cruz. This was the "day of days" to us of the Woman's Board—a day for which we had made much preparation, and to which we looked forward with joyful anticipation, as it was to be in Santa Cruz, the place of our first meeting, and also of our tenth anniversary, and now of the twentieth,—'73, '83, '93,—making a trio of years which were becoming almost sacred in our history. Many years ago the Catholic fathers planted here the "holy cross," the symbol of the Christian religion, which has given Santa Cruz its beautiful name. In 1873 there came thither another band, who entered upon its blessed mission of carrying the cross invisible, but more potent than any symbol, to the hearts of helpless women across the sea. And to celebrate the twentieth anniversary of this event, this Society comes to Santa Cruz again on September 7th and 8th, of 1893.

Over sixty women from the churches of San Francisco and Oakland and vicinity took the train on the morning of the 7th, and enjoyed to the full, leaving behind them the windy, dusty city as the train took them through the lovely Santa Cruz mountains, with their groves of redwood, so majestic in their towering spires and waving branches of green. Rippling streams, and glittering foliage of all shades of green, tunnels and shelving rocks, with the sweet woodsy air, gave enchantment to the scenery. Within the rushing car was opportunity for delightful social intercourse and friendly greetings.

Noon brought us to the station, and in the pleasant homes opened to us by the cordial Santa Cruz ladies, the refreshing noon meal fitted us for the responsible duties of the afternoon; fitted us physically, but the hour of prayer, the ardent intercessions for the presence of the Holy Spirit in all these proceedings, assured us of the blessing of Him who said, "Without me ye can do nothing."

The beautiful new church, of which Rev. Mr. Cruzan is pastor, was made more beautiful for our coming by the exquisite decorations, which revealed

at once some artistic hand in their arrangement. Here and there were large clusters of the beautiful ferns, some of which were five or six feet long; masses of that flower so common in the gardens of New England years ago, and which we then hardly thought capable of such adornment, the marigold, with its rich shades of gold and brown. Over the mantel, and reflected in the mirror, was an artistic display of mammoth hydrangeas and of trailing hop vines. And on the tables already arranged for the social gathering of the evening, were vases of lovely flowers and delicate trailing vines. But you will say, "What has all this to do with a missionary meeting?" All this, dear reader, was a part of this meeting so delightful to us all. God's marvelous gifts of beauty with which he has lighted up this fair world, are always a fitting part of any meeting.

After the prayers and hymn, Mrs. Jewett, the President, read the 55th chapter of Isaiah, "Ho, every one that thirsteth!"

Another hymn, after which Mrs. E. G. Greene, of Santa Cruz, delivered the address of welcome to the Board. This address, so rich in thought and sympathy, was published in full in the Santa Cruz papers. The following is an extract from it: "The purposes of your endeavor marked an era in the work of missions on the Pacific Coast, an era in the work of Christian women of the Congregational churches of this coast, and also marked an era in the hearts and lives of those who heard the gospel messages borne this hour. We welcome you most gladly, because your altar fires were kindled here, and in the faith and courage of your ministries the Santa Cruz auxiliary exists."

Mrs. Jewett responded most happily to this welcome, and asked those who were present in 1873 to rise; fifteen stood. Then those who were present here in '83, when nineteen responded.

The report of the Treasurer, Mrs. R. E. Cole, who has been known so well all these twenty years to the contributors to our treasury, was then read. Mrs. Cole, much to the regret of all, desiring to retire from this arduous office, gave a few tender words of parting. Very few know the work and care involved in keeping correctly these accounts of moneys coming in so many little sums, and from so many individuals and societies, with specific directions of how it shall be applied; often not to be applied to our work at all, but to be sent to the American Board for some especial object not named in our schedule.

A hymn was sung with great effect by Madame Marshall, a member of the First Church, San Francisco, with accompaniment by Mrs. Cruzan on the organ.

The Home Secretary, Mrs. Dwinell, then presented her annual report, which was full of information and rich thought.

This was followed by the Twenty Years' Review by the Recording Secretary, read by Mrs. J. N. Deering.

A song was then given by Miss Delamater, after which Mrs. N. N. Cole, of Olivet Church, San Francisco, gave a very interesting paper on the subject, "Have Foreign Missions a Right to Be?" This paper was convincing in its argument, and showed that the author was master of her subject.

An extract from Macaulay was very telling; viz., "The conversion of the Britons to Christianity was one of the great events in the history of Britain," and he might add, was it not the leading event in the history of the world itself? Mrs. Howard read a poem, "1873, 1883, 1893."

The Woman's Home Missionary Society presented, through Mrs. E. S. Williams, a china plate on the occasion of this Board's "china wedding." This plate was decorated by a picture of one of the old missions and a row of bells, whose music we fancied we could hear at this time. Mrs. McLean offered a resolution expressing the thanks of this Society for the pretty gift, and it was also moved that the plate be used this evening in taking up a collection—the amount to be credited to the Santa Cruz auxiliary.

The roll call of missionaries followed, which was responded to by letters from Mrs. Holbrook, now in the Eastern States, and Miss Gunnison telling of the recent fire in her new building, the "Matsuyama Home," which gave her a great shock, as it occurred in the night; and a poor, decrepit old woman, for whom Miss Gunnison was caring, perished in the flames. Miss Gunnison will probably come home in a few months for needed rest. She has been away eight years, and this calamity has told upon her health. Mrs. Cruzan read a letter from Mrs. Gulick, telling of the thirteenth anniversary of her school in Spain. The roll call of auxiliaries was then taken up.

The report of these meetings, so rich and helpful, will be continued next week; but as "next week" is always too long a time to defer thanks for favors received, we wish to insert this resolution, adopted on Friday noon.

"Resolved, That the Woman's Board, on its twentieth anniversary, held by the cordial invitation of the ladies of Santa Cruz, in their beautiful city, wish to place on record our deep appreciation of this courtesy. That we wish to thank you for every act of kindness which has made this such a delightful, uplifting meeting. Your church has been made beautiful for us by its flowers and music. Your homes have been opened to us, and your ladies have left nothing undone to make this an occasion long to be remembered. May the Lord bless you in your church and missionary work, and may you receive rich reward for what you have given to us on our twentieth anniversary!"

This was heartily adopted by a rising vote.

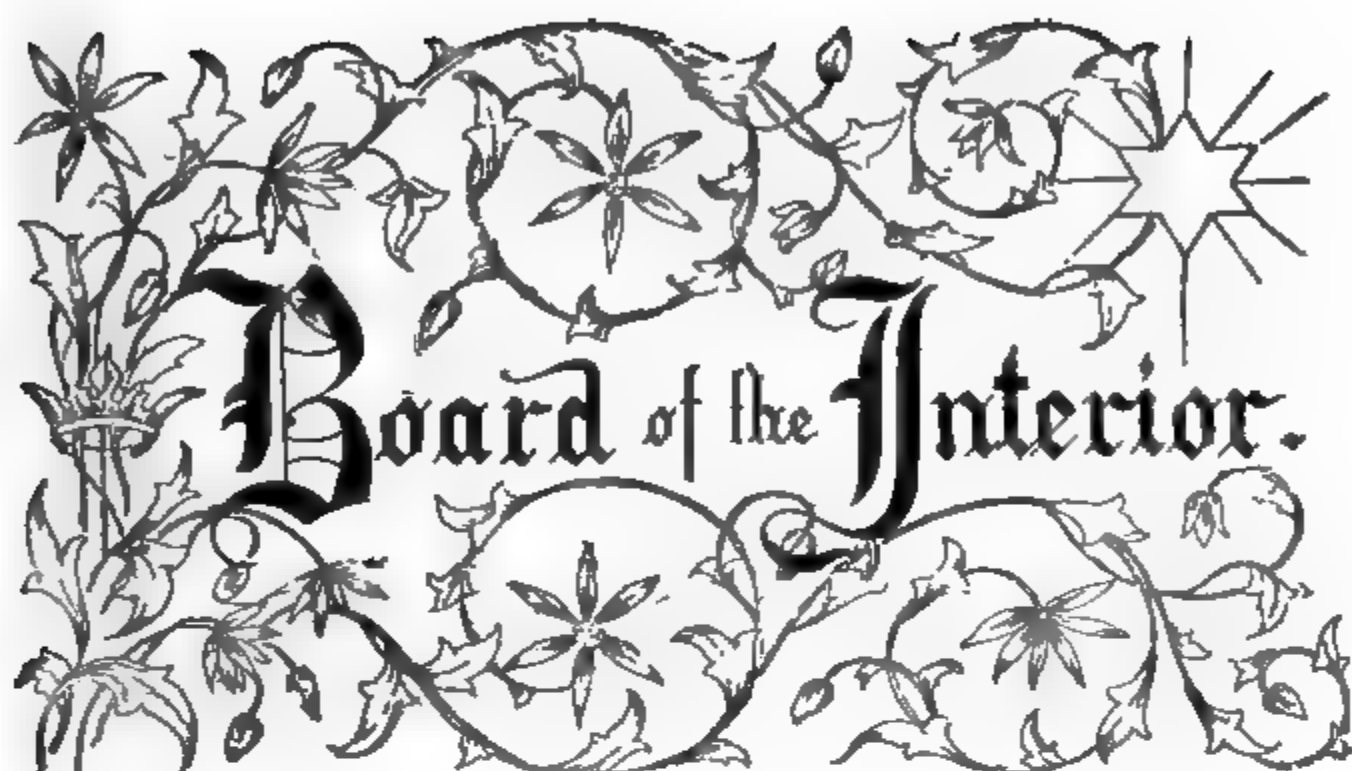
The roll call of auxiliaries was taken up. From our fifty and more auxiliary societies comparatively few sent in a written report; others responded verbally, while against the names of many the secretary has on her report, "None." Dear sisters, this ought not so to be. We come together to exchange experiences, to help each other in our efforts to increase an interest in the missionary cause. We want to hear how you have overcome the difficulties which are common to us all, and of your success in this or that method of work. The written reports were of much interest, or those that we could hear. Some were given in a scarcely audible voice. Mrs. Drennan, of Santa Cruz, presented a most interesting paper, with bits of history interwoven, and touching reminiscences of those earlier days. The following extract will give a taste of this paper. Speaking of the early organization, she said: "Those few ladies, in the waning light of that October afternoon, builded better than they knew. The answer comes to us in the slowly lifting darkness from the wretched lives and homes of the Zulus in South Africa, from our girls' school in Spain, in the lifting of the burdens from the women and children of far-off India. It comes to us in the cheering reports of our workers in China and Japan, and is wafted to us, by the white sails of the Morning Star, from the coral reefs and green islands of the Pacific."

In the report from Santa Barbara, there was mention of the sweet influence of Mrs. Hough's life still abiding with them. Some societies report thank offerings, others use the barrels or oranges, others still use the monthly envelopes, which seem to be the more systematic method of giving. Some have missionary teas at private houses, inviting the gentlemen, who seem to be, somehow, left out of this missionary work. We look forward to the time when the ladies will not have a monopoly of this kind of work, but when we shall hear of men's missionary societies, men's "Cheerful Workers," "Gleaners," "Rosebud Societies," etc., meeting once a month and reading together the missionary letters, at the same time making their monthly contributions.

Mrs. H. H. Cole gave some points in regard to interesting children and getting them to earn their own money for this cause.

The "Young Ladies' Branch" was represented in a delightful letter from Miss May Williams, the energetic president of this vigorous branch. The treasurer, Miss Goodhue, sent her yearly report, which showed that although the receipts were not quite as large as in some previous years, yet that Miss Gunnison's salary had been raised. As this is the chief end and aim of the "Young Ladies' Branch," it is always gratifying to know that they do not fail here. We trust the young ladies will "take hold" with new zeal the coming year.

(*To be continued.*)



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
Miss SARAH POLLOCK. Mrs. GRAHAM TAYLOR.

A CHRISTOPHER COLUMBUS CENTENNIAL HYMN.

BY MRS. G. B. WILLCOX.

TUNE, "ELLERTON."

[Sung at the Woman's Congress of the Congregational Churches.]

O God, our Father, thou didst guide the hand
That bore thy cross to our wild Western shore;
We now, Christ-bearers, waiting thy command,
Would speed thy Word from sea to sea once more.

In thy great Name, another hero band
Braved winter's cold and ocean's driving storm;
Freedom in Christ they gave to this fair land,
Thine early Church, with simple rite and form.

Their holiest shrine within the walls of home,
Where woman's voice made jubilant accord;
Here grateful mothers pray thy kingdom come,
O Son of Mary, Jesus Christ our Lord.

Help us for love of millions yet unborn
To tell the grace that saved us from the dead;
Thy Name to publish every glowing morn,
And when the sun droops toward his ocean bed.
Soon may thy Church, from every hill and plain,
Sound all abroad her sweet and gracious call.
Ho, ye that thirst, come, drink and live again;
Come crown our Jesus King and Lord of all!

THE TWENTY-FIFTH ANNUAL MEETING OF THE WOMAN'S BOARD OF THE INTERIOR.

BY MRS. JAMES GIBSON JOHNSON.

THE beautiful and prosperous town of Rockford, Ill., was the place chosen for this important gathering. When the delegates and guests assembled in large numbers in the Second Congregational Church, there were many expressions of admiration and delight over the beauty and convenience of the building. In color, light, and comfort it satisfies, and its acoustic properties seem perfect.

Mrs. Moses Smith, the President, gave an inspiration to us all in the passage of Scripture she read, "The zeal of the Lord of Hosts will perform this." Just as surely will the zeal of the Lord perform his work in these latter days. And then the words chanted by the choir, "I will lift up mine eyes unto the hills, from whence cometh my help," made each heart respond more earnestly, "My help cometh from the Lord, who made heaven and earth."

Mrs. Walter M. Barrows, wife of the pastor, gave the address of welcome. Twenty-one years ago this town had welcomed the Board. Their visitors should notice the development and growth of the beautiful town. After hearing so much of the beauties of the ethnic religions, they wanted to be brought face to face with the problems of the heathen world, and to realize more fully than ever what the religion of Jesus Christ does for humanity. They had looked forward with the greatest interest to this meeting.

Mrs. Smith responded with thanks for the cordial welcome. Many still remembered that meeting twenty-one years ago, and she said that in preparing for it she sent letters to sixty-one women asking them to take some part, but all but one made excuse. Those who expected to be present were sure they could not take part in a meeting. Mrs. Smith then spoke of an address given by Mr. Stead, of the *Review of Reviews*, in which he said, "You are not to be Christians only, but Christ's." The element of sacrifice must enter *into each one who would influence others as a Christian.*

A note from Miss Mary Page Wright told of some Oriental sisters, in their curtained palanquins, who chose death rather than a rescue that would bring them into the sight of men. She said, "Remember the curtains, and all they symbolize."

Miss Dudley brought loving thanks from women in Japan for all this Board had done for them: from girls in the Kobe Home, trained to be teachers and Christian wives; from children in the Glory Kindergarten, whose influence was great in Japanese homes.

Miss Porter was unable to be present, but sent the message, "I thank my God for every remembrance of you, and for the love and honor in which you hold my parents."

Mr. Arthur Smith, of China, then made an address, speaking of the development and influences of civilization. One phenomenon of which he spoke was the bringing forth of something powerful from something familiar and commonplace, and as an illustration, the present powerful organizations from the men and women of fifty years ago. Even twenty-one years ago, out of sixty-one women asked to take part in a meeting but one consented. To-day we see the development of efficient influential leaders out of these same timid ones.

The Wednesday morning session was opened with prayer by Mrs. Angell, of Michigan. Mrs. Smith read the parable of the Good Samaritan: "Are not we neighbors to all to whom God has given us access?"

STATE REPORTS.

The report from Kansas said that there had not been a year when the Branch felt as thankful as during the present. There was increase in numbers and in interest. There are four hundred societies; one only had disbanded, on account of nearly all the town going to the Cherokee strip.

In North Dakota it was reported that, though funds had not increased, yet in other ways the work had grown.

"We realize more than ever before," says the report from Rocky Mountain Branch, "that the silver and the gold are not ours, but in the keeping of Him who can withhold them as seems best to Him. There seems almost a grim humor in the name for 1893, our silver year." But many have held firmly on through all obstacles, and much success has attended the plan of giving the monthly programmes into the hands of the membership of the auxiliaries. One auxiliary leaves this year, to help form the Wyoming Branch. It was also noticed that the Denver Auxiliaries have begun a Friday morning prayer meeting.

Iowa told of the seventeen years' growth of its Branch. One of the many interesting items was the story of the earning of nearly one hundred silver dollars by as many ladies, with their account of the way of earning.

Wisconsin told in an inspiring paper of sure progress, notwithstanding drawbacks. The suggestion of a silver year came from Wisconsin. Gifts from this State represent a multitude of givers.

Illinois reported increasing interest in Christian Endeavor Societies. It deplored lack of leaders for the children's work; one hundred and sixteen societies are reported among them, this not including Sunday schools.

Michigan reported great interest among many, and an increase in the amount of money contributed.

These State reports, and others that followed later, showed a most grateful sense of the spirit of prayer, and of gifts up to the ability of many, for the pressure of the unusual needs of home missions this year has been very great in these Western States.

After the reading of these reports Mrs. Arthur Smith, in her magnetic, entertaining way, gave us a talk on the work done these twenty-five years in China. The Chinese have a proverb, "At seven or eight years old you are an unmitigated nuisance." The Chinese circulated fearful stories about the missionaries, and hindered their work, or ignored them; but those first seven years gone by, colleges, hospitals, and mission stations gradually were established, in each station a band of Bible women. Last year these poor women gave three hundred days of labor out of their scanty support to Christian work.

REPORTS FROM THE FIELDS OF LABOR.

Mrs. George M. Clark's report on Turkey reminded us of the constant pressure upon heart and brain our missionaries feel in this downtrodden land. One says, "We get so hungry for something to absorb us for half an hour, when very weary." Let us think of these desires for sympathy, these needs for recreation and stimulus. Among interesting topics was the revival at Monastir, following after three days of prayer, and from Constantinople comes the word, "This last year has been the best as regards internal prosperity."

In our seminaries in Turkey there is shown a laudable ambition to keep abreast with the times, to furnish our students for changing conditions of outside life, and to establish Christian character. Besides school work there is house-to-house visitation. Of Miss Mellinger, it is said that at first the street boys threw stones at her; now they kiss her hand. Miss Shattuck is starting a library, and has plans for a series of semi-scientific lectures for the young people.

In Hadjin even the summer vacation has been used in sewing for the girls who are to go to higher schools in the autumn. The story of Margaret of Shar is interesting. Not a pupil of remarkable promise, she showed determined Christian purpose, and, after graduating, went back to her village of one hundred families, and gained the love and respect of all. She opened two schools,—about sixty in each school,—her salary and room rent being paid by the parents. After three years' work she has married, and in her Christian home may do more good by her example than as a teacher. One can count on many such graduates.

MISS POLLOCK'S REPORT ON INDIA.

In Bombay the great need of workers is shown by the fact that two of our missionaries have charge of the work alone. In Rahuri, Mrs. Ballantine's school of girls has prospered, and eight have graduated, to go to the Ahmednagar school. The examinations so pleased the government inspector—two pupils having taken government scholarships—that two daughters of the Brahmin collector and four Parsee girls have attended the school. In Madura the new home for Bible women is overflowing, many new ones coming to Miss Swift for the course. One of the secluded women has been baptized; others expect to follow. The variety and greatness of the cares that come on the few missionaries cannot be enumerated.

Mrs. Willcox's Review included Mexico, Micronesia, Japan, China, and Africa. It was a long journey which we took under her guidance. Even a suggestion of its points of interest can scarcely be here given. The Annual Report must be consulted for the account of trials and encouragements in Mexico, for vivid pictures of Miss Little's life with her girls on Kusaie, for the story of the day when the Morning Star was near being wrecked and was wonderfully saved, the very day when those who follow the Calendar were praying for the good ship. We accompanied the band of pioneers to Gazaland. "They traveled partly poled up the river in narrow canoes, where they sat on the bottom with their heads just looking over the side, partly on foot, walking through grass and bushes as high as their heads, often wet to their waists with dew. A day's walk for them was fifteen or sixteen miles." The opportunities at Tung-cho have increased so rapidly that Miss Miner writes that even with additional help during the past year they can hardly realize that their work has been lightened.

THE TREASURER'S REPORT

is one of the most interesting, as it gives a clear view of what we have done and can do. The receipts for the year have been \$70,584. The debt is

\$8,294. In the report on this report, and in comments made upon it, no feeling of discouragement was shown, but rather gratitude that so much had been raised in view of the unforeseen hindrances. Various suggestions were made as to paying off the debt in the near future. Animated State meetings were held between sessions and plans were devised. Illinois, as the most able to do so, decided to be responsible for \$2,500; other States in proportion. Suggestions of more frequent appeals, of more aggressive attempts to get money from the wealthy and from those who have not given, were made.

The devotional meeting at the close of the Wednesday morning session, led by Miss Evans, of Northfield, Minnesota, was a tribute to God's loving-kindness. The people of Israel was in great strait; after earnest prayer God delivered them. Their joy because they were God's people, their new love for Mt. Zion, their offerings for it, are told in Psalm xlviii. What are our offerings, our gratitude, for twenty-five years of God's aid and inspiration? Encouragements were dwelt upon, until we felt new strength and zeal. In the midst of this time of exalted feeling came the telegram from the W. B. M. in session at Portland, Me.,—Philemon, verses 5-7. This was responded to later. Still later in the meeting came a message of greeting from the Pacific Board, brought by Mrs. Arthur Smith, who was present at its twentieth anniversary.

On Wednesday afternoon the report of our Home Secretary, Miss Wingate, was listened to with especial interest. For those who have passed from our sight during this year, and gone to be forever with the Lord, she gave our tribute of gratitude and love: Dr. Jeremiah Porter, a name well known to our Treasurer and closely associated with our work; Mrs. Forbes, President, and Mrs. Drew, Secretary of the Missouri Branch; Miss Diamant, missionary in China for twenty-four years, taken from active service to rest and to new activities. All these belong now to the "cloud of witnesses." We turned from sympathizing with the sorrowing to rejoicing with the newly married missionaries. Five of our own missionaries have taken these new duties, which means gain for the general work. Several of our missionaries are now at home for a season; three on account of ill health have resigned. Thirteen missionaries, most of them new to our Board, have been sent out this year.

The periodicals that represent our work have been well carried on, and interest in them increases. These are *Mission Studies*, *LIFE AND LIGHT*, the *Mission Dayspring*, and the *Advance Column*. Besides these, our "Mizpah Calendar" keeps our missionaries and their work daily before us.

We have printed a number of new leaflets, and reprinted others. These are helpful to many of our societies, but most helpful of all are the live missionaries; many of these, when at home for rest, have rendered valuable services, and endeared themselves to us at home, giving new zeal to the faltering, and even to the most energetic. Our home officers have also freely given of their time and strength. Many more than the usual changes have occurred among these officers, who minister to over two thousand societies.

The news from the Junior Societies is gratifying, and there is increasing missionary interest in the Christian Endeavor. In children's work, leaders who love the work and the children are needed.

The hope that we could reach the sum of \$100,000, at which our aim was set, was not realized, and yet we feel grateful that under all the unexpected drawbacks to giving, the sum of \$70,584.32 has been received. This means, however, a debt of \$8,294.81. The outfit and traveling expenses of new missionaries amounts to \$9,397. We have prayed for laborers, and they appeared; their expenses about cover the debt; we must gladly, thankfully meet it. Thirteen new missionaries have been sent this year. A glance at the past encourages us. During our twenty-five years we have adopted one hundred and thirty-six different missionaries. Five of these have been on our list twenty years, representing a century of missionary work. The total receipts for the twenty-five years is \$854,383. "Shall we not make the future a new era, and make it an era of true faith,—such faith as will be demonstrated by action?"

Two addresses must be especially mentioned, though no idea is given of their beauty and earnestness. Mrs. Adams, wife of President Adams, of Madison University, with her winning voice and presence, spoke to us of the possible danger of these busy times in giving us a superficial Christianity. She spoke of three weak points: the amount of controversy in the Church on minor matters; organizations that answer for vital things; the furore for higher education, which may be a knowledge that puffeth up and edifieth not. Miss Pollock's subject was inspiring, as was her paper. Auxiliary forces of the kingdom, the telephone, steam travel by rail or boat, international postal union, exploration, changes of government, treaties,—all these waft on His story.

THE CHILDREN'S HOUR,

on Wednesday afternoon, was a recreation to many of us whose close attention needed a rest; and when the little army, with its banners, marched in singing, all looked and enjoyed. But we had our especial address at this time as well as the children, when Mrs. Case and Mrs. Ide spoke to us on the subject of "Leading the Hosts." Both addresses aimed at impressing the importance of the children's work on their elders, and that each child also might feel,

"I am a part of God's great plan,
And I'll cheerfully do the best I can."

But the children's especial speakers were Miss Wright, Mrs. Arthur Smith, and Mrs. Montgomery. The first two told them stories, and Mrs. Montgomery showed them pictures, which made them better acquainted with the children on the other side of the globe. Mrs. Smith's story of the ten little captives was listened to with many signs of great interest, and numbers of the children guessed the names of the captives. But only Mrs. Smith can tell her stories. One wishes that all the missionary bands could hear her.

On Wednesday evening a reception was held in the College, in honor of the twenty-fifth anniversary. The Faculty, Mrs. Woodruff, Mrs. Talcott, and others, received a large company, and then adjourning to the chapel, many interesting reminiscences and greetings were given. Our president, Mrs. Moses Smith, recalled some of the early days of the Board; Mrs. S. J. Humphrey spoke of the Morning Twilight. A paper written by Dr.

Humphrey was read; Mrs. Haven, Mrs. Willcox, and others added interesting memories. Refreshments were served, and the evening, all too short, was closed with prayer.

A very interesting part of the whole programme came on Thursday morning, and was called Voices from the Front. These voices were eagerly listened to as they cried out to us from their wildernesses. Miss Day, formerly of Africa, sent an urgent appeal to the women of America to stand firm and work unitedly for the total destruction of the liquor traffic, which she was convinced was the greatest hindrance everywhere to the spread of the gospel. This conviction was the result of twenty years' experience in Africa. Mrs. Coffing, the oldest and first adopted of our missionaries, sent this message to mothers: "I beg each of you not to think your daughter has too much culture for the foreign work. The highest culture in science, in the arts, of the mind and of the heart, are not too much for a service to which the Son of God gave himself."

Miss Howe's message was a charge to work with the children and for the sake of the children. They are the same the world over. See that the kindergarten is a part of mission work.

Mrs. Gulick, of Japan, hoped that no efforts would be relaxed because of the feeling that the unchristian faiths had so much goodness in them. Miss Olmstead, of Constantinople: "Work for higher education." She rejoiced in the seven bright, enthusiastic, earnest Christian girls graduated this year.

Miss Wyckoff spoke of gladness for the labor, love, and prayer crowded into the twenty-five years. Thanksgiving for all accomplished, fresh courage for a new quarter of a century.

Miss Fletcher of Micronesia, Miss Abbott of India, Miss Millard of Bombay, Miss Bissell, India, Miss Jones, Turkey, Miss Wainwright, Japan, Miss Haskell of Turkey, Miss Parmalee of Japan, said: "This is in a peculiar sense God's time. Pray! Pray! Pray!"

If there were only time and space to record all these voices! There was only a sentence or two from each, but it expressed years of longing, praying, working.

The Board at this point turned its thoughts to those who had been called to a higher service, and to those whom illness had kept from this meeting. Great regret was expressed at the illness of Mrs. E. W. Blatchford, whose paper on "Twenty-five Years of the W. B. M. I." was one of those looked forward to with especial interest. A message was read from Mrs. Blatchford, closing with these words, "My prayer is that new love for Christ may fill all hearts, that new wisdom to plan for his work, and new courage to take it up, may be given to each."

This paper that Mrs. Blatchford's illness prevented her finishing, will, it is hoped, be finished and published for distribution, as the Board unanimously requested.

Mrs. Baird read a memorial of Mrs. Mary Learned Bartlett, first President of the Board. A message was read from Mrs. Francis Bradley, the second Treasurer, and from Mrs. J. V. Farwell, Treasurer when the Presbyterian and Congregational Woman's Boards were one, also from Dr. N. G. Clark and others.

As we turned to the consecration meeting, led by Mrs. C. H. Case, we felt, in view of these messages and memorials,—

“ All the servants of our King
In heaven and earth are one!
One army of the living God,
To his commands we bow.”

Thursday afternoon Mrs. Smith introduced Mrs. Bates, just returned from Zululand, who gave fresh accounts of the mission, also latest tidings of the colony to Gazaland.

Committee on Nominations reported the same officers, with the exception of Mrs. George M. Clark in the place of Mrs. J. E. Miller, a Corresponding Secretary, resigning on account of protracted ill health, and several new managers for some resigning.

THE YOUNG LADIES' HOUR.

This is always interesting in what it is and in what its results may be; but as the addresses of the young ladies, and also that of Miss Wright, it is hoped, will be secured for *Mission Studies*, we will refer all interested to that paper. Practical suggestions will be found in these addresses. Mrs. Brunner's paper for young women was earnest and loving. She advised separate organizations for them; and in order to be successful—take it up as a life work. Be as ready to ask money as to give it. Have tact. Count no meeting small where Christ is.

The afternoon was drawing to a close, and resolutions of thanks were passed to those who had been our hosts, and to all who had helped to make our meeting successful.

In the evening session, after the opening exercises, the claims of the Oberlin Home were presented. Miss Jane G. Evans, from China, in her address said she was prayed into China by her sister. Growth there means patient, earnest effort. Dr. Creegan followed with an earnest address on the “Ministry of Women.”

This closed the evening session; and the Board adjourned, to meet next year in Plymouth Church, Chicago.

After such an occasion is ended one has more time to think, on the journey home, of the careful planning and the untiring watchfulness of the hostesses, of their cordial greetings and abundant hospitality,—the rest planned for, the pleasant drive crowded in. The two churches provided a noonday luncheon each day, which was very appetizing, and which also brought the ladies together in a social way. Solos were also rendered by young ladies of the churches. It was good to be there, we felt and said to each other on our homeward way.

NUGGETS FROM THE ROCKFORD MEETING.

WHAT we need is an educational campaign.

I wish people wouldn't write, “ I cannot do anything for *your* work.” It is *God's* work.

DURING the congresses I saw women who knew nothing of missions interested in the religions of the world. Could these same women know the condition of women in heathen lands, I think they would be interested to help them.

WE want hand-picked women for our work.

CHRISTIANITY in heathen lands will depend upon the type we have at home. If we want to help others we must purify our own lives.

I NEVER in my life feel such reverence as in the presence of a returned missionary.

IN ascending Mt. Washington in the mist, you might not know you were ascending save for the difficulty. So in the beginning of the W. B. M. I.: it was like the early dawn; we knew not we were ascending.

IF one would choose simply for might in *culture*, one should choose missionary work.

I HAVE a friend whose birthday book lies by the Bible. After the Scriptures are read at family worship, the birthday book is opened to see what friend is to be remembered. At our College Home the Mizpah Calendar is our birthday book, which we keep by the Bible, that it shall be not only for ourselves in our rooms, but for the family.

NEVER was such stimulus for all good work as now.

THANK God for courage.

MAY we be willing to make mistakes, even to work feebly, till God chooses a better leader.

THE wish has been expressed that a new professorship could be endowed in the Theological Seminary for the instruction of our future pastors in the benevolences of the Church.

I HAVE been a *member* of missionary societies before, but now I shall be a *worker*.

THE great want in our country is conscience.

IF the world is to be regenerated, it will be when the forces of men and women are truly active.

THE work of the Church is to save the lost, and to wake up the saints and set them to work.

THE old idea of the Church is of a kind of corporal guard; the new idea is of a talent for organization that will set people to work.

WORDS FITLY SPOKEN.

OUR work is a siege. The mission forces will not win China by a brilliant charge of the light brigade, but by the gradual wearing away of the walls of prejudice, pride, self-sufficiency, and selfishness. Loving patience, tact, devotion, wisdom and faith are the great siege guns. Come to China and be willing to accept certain limitations of the kind I have mentioned, and you will find a work large enough to engage all your ability to plan and execute,

all your power in language study, all your faculty of observation of human nature, under exceedingly different conditions from what you have known, being assured you will see what will arouse your sympathy, your pity, and your wonder, and will cause you to exceedingly esteem what you have known in your home land. I do not believe you can have a better standpoint from which to view the grand results of Christianity as it bears its fruit in America, than to step entirely outside of it and see it from a mission field.

WHEN I think of the sinful waste of money in America on food and clothing, fine houses and other vanities, my blood boils. Meanwhile thousands, yea, millions, are dying, body and soul, for lack of the Bread of Life. When Christians learn to answer their own prayers the kingdom of God will come. Ruskin says: "If you do not wish for his kingdom don't pray for it. But if you do, you must do more than pray for it; you must work for it." And working for it does not mean doing and giving as much as is pleasant and easy; it means a total denial, yes, annihilation, of self. . . . I know there have been many and terrible business failures in the United States this past summer, but I hope all Christian people will feel that whatever else may suffer, the work of winning the world for Christ must not stop. Now is the time for Christians to show their Christianity by the utmost self-denial for the advancement of Christ's kingdom. The majority of Christians have not learned how to give. Only this morning I was reading something that impressed me deeply; it was the following thought: "God looks not at what is given, but at what is kept back." The reason Christ praised the widow was because she gave all that she possessed. Who of us gives to that extent? Who cares first for God's kingdom, and second for himself?

A friend sends this extract from a sermon preached by her pastor. She has copied the prayer and hung it in her room, that each morning it may help her to be strong for the duties of the day.

"My desire is to have here a body of people representing every class who live in this great city, every one of whom will go out in the morning to his work with the prayer: Here I am, Lord, for thy use,—a living offering. Give me so surely Thy Spirit, that my appointed work may be faithfully, thoroughly, honestly done; that in it all may be evident my hope, and faith, and love, which are thy gift, and which are nourished by thee. And may I, by the free and natural outgoing of this inner life, constantly influence life around me, that others may be led to Thee as the source of courage and patience, and of righteousness and eternal life."

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

January.—Outlook.

February.—Pioneers in China; Morrison and others.

March.—The Revivals in Turkey.

April.—Austria and other Papal Lands.

May.—What the Missionary Work will do for You.

June.—Micronesia.

July.—Miss Eliza Agnew.

August.—"In the Beginning," or How the Work in the Various Missions was Opened.

September.—Thank Offering; The Treasury.

October.—Neesima.

November.—The New Mission in Gazaland.

THE OUTLOOK.

At the beginning of our second quarter century it behooves us to look forward as well as back, and see what lies before us to be accomplished.

What is the outlook from the standpoint of promise and prophecy? See Miss Wright's article on "Looking Forward," in *Mission Studies* for January.

What is the condition of the world to-day? Of Asia? Of Africa?

What encouragements have we to go forward?

Turkey.—What is the condition of the Moslem women? What more can we do for the people already accessible?

Japan.—What remains to be done? What lies just before us?

India.—What is the condition of India? What have the Congregational women assigned to them as their share? What can we see just before us?

China.—What is our work here? What is the call for this present time?

Papal Lands. Spain.—What does she ask from the women of America now? *Austria?* What are still the great needs? What is the immediate need?

Micronesia.—What are the needs of this island world?

Africa.—What special work for us here? What in the two new missions? See January number of *Mission Studies*, to be obtained at 59 Dearborn Street, Chicago, Ill.

For the Coral Workers.

COURSE OF STUDY FOR 1894.

January, China.

February, Bridgman School.

March, Turkey.

April, Mexico.

May, Missionary Biographies.

June, Micronesia.

July, India.

August, India.

September, Thank Offering.

October, Japan.

November, Africa.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. H. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 18 TO NOVEMBER 4, 1902.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Illinois, E. F. Nelson, 5; Abingdon, 57; Aurora, New Eng. Ch., 25; Batavia, 21.50; Bowen, 10.50; Chicago, Duncan Ave. Ch., 12.50; First Ch., 5; Forestville Ch., 12.50; Eaglewood, Green St. Ch., 2.50; Lake View, Ch. of the Redeemer, 22.50; Leavitt St. Ch., 44.67; Millard Ave. Ch., 15; New Eng. Ch., 54; Oakley Ave. Ch., 5; South Ch., of wh. Mrs. J. H. Moore 25, 40.50; Tabernacle Ch., 21 cts. of wh. from a little boy, 10.61; Union 1st Ch., 65.25; C. E., 5; Miss F. B. W., 2; Chicago Heights, E. B. S., 5; Crystal Lake, 10.75; Cambridge, Mrs. A. G., 4; Danvers, 12.50; Danville, Mrs. A. M. Swan, 11; De Kalb, 10; Dundee, 25; Elmwood, 1; Elgin, 25; Evanston, 65.15; Glencoe, 2.45; Galesburg, First Cong'l Ch., 51; Galva, 12.10; Greenville, 20.25; Granville, 5; Harvey, 4.25; Hinsdale, 100; La Grange, Mrs. G. M. V., 7; Lake Forest, Mrs. E. C. L., 2; Lyonsville, 45.00; Marseilles, 4; Maywood, 14.45; McLean, 10; Kewanee, 22.05; Onarga, 2.25; Oak Park, 190.75; Princeton, 34; Providence, 24.25; Peoria, First Ch., 200.05; Plymouth Ch., 9.14; Payson, 12; Roseville, Mrs. Axtell, 15; Rosemond, 4.50; Rockford, First Ch., of wh. 50 from Mrs. D. S. F., 100.45; Roscoe, 5.50; Ravenswood, 20.25; Ridgeland, 65.25; Rogers Park, 14; Summerdale, 5; Sullist, 2; Springfield, First Ch., 12; Sheffield, 11; Sycamore, 10.25; St. Charles, 5; Woodburn, 15.75; Western Springs, 1.70, 1,217 25

JUNIOR.—Alton, Ch. of the Redeemer, 7.00; Aurora, New Eng. Ch., 50; Chicago, First Ch., 6; Lake View, Ch. of the Redeemer, 12; Lincoln Pl. Ch., 50; New Eng. Ch., 55; South Ch., 24; Warren Ave. Ch., 15.51; Evanston, 40.40; Glencoe, 25.15; Geneva, 20; Illini, 20.25; Jacksonville, 12.75; E. D., 4; Rosemond, Bridge Builders, 2.20; Seward, 14, 200 21

JUVENILE.—Chicago, Millard Ave. Ch., 12; Oakley Ave. Ch., 5; Warren Ave. Ch., 27.45; Evanston, Light Bearers, 22.50; Greenville, Busy Bees, 1.20; Geneva, 5; Joy Prairie, 6.25; Maywood, 1; Ottawa, Willing Workers, 14.75; Payson, Cheerful Workers, 10; Port Byron, 5; Ravenswood, 5.45; Springfield, Second Ch., 2, 140 05

G. E.—Batavia, 12.50; Chicago, Union Pl. Ch., 22.00, 43 00

JUNIOR C. E.—Bunker Hill, 2; Chicago, Plymouth Ch., 16.15; Huntley, 6, 20 15

SUNDAY SCHOOL.—Moline, 6 20

TRANK OFFERINGS.—Abingdon, 30.25; Chesterfield, 2.41; Chicago, a Friend, 2.07; Douglas Pl. Ch., 2.51; Forestville Ch., 62; Leavitt St. Ch., 24.16; Lincoln Pl. Ch., 10.75; South Ch., 11.56; Crystal Lake, 20; Downers' Grove, 12; Danvers, 2.15; Glencoe, 120; Galesburg, First Cong'l Ch., 30; Gouffrey, 3.20; Granville, 10.00; Geneseo, add'l, 7; Harvey, 5; Hamilton, 5.75; Joy Prairie, 22.50; Mission Bend, 2.40; La Grange, 42; La Salle, 2.00;

Lyndon, Mrs. E. M. F., 5; Moline, 24.50; Kewanee, 10.25; Ontario, 10; Oak Park, 22.00; Payson, 60; Port Byron, 4.84; Rockford, Second Ch., add'l, 2; Roscoe, 10.20; Ravenswood, 20.25; Ridgeland, 21.75; Summerdale, 2; Thawville, 4; Western Springs, 12.50, 697 00

SILVER FUND.—Bowen, 1.25; Chicago, Miss A. M. F., 25; Douglas Pl. Ch., 5.10; Peoria, Plymouth Ch., 20.25; Ravenswood, 2; Rogers Park, 3; Sterling, Mrs. McKinney, 20; Western Springs, 5, 20 55

Total, 2,312 45

ADDITIONAL.

Chicago, Miss M. C. Beach, 2; New Eng. Ch., a Friend, 5; Plymouth Ch., 12; Union Park Ch., Aux., 65.75; a Friend, 1; Clifton, 22.75; Glencoe, 5; Wheaton, 2; Wilmette, 22.50, 120 00

JUVENILE.—Wheaton, Light Bearers, 1 00

Total, 121 00

INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Angola, 7; Caseyville, 1; E. Chicago, I. L. Lamb, 25 cts.; Elkhart, 2.20; Fremont, 2; Hammond, First Ch., 2.25; Indianapolis, Fellowship Ch., 2.25; Mayflower Ch., 27.05; Kokomo, 50; Marion, 1.45; Michigan City, 5; Perth, 1; Solisbury, Mrs. Sarah E. Torrence, 1; Terre Haute, First Ch., 19.40; Second Ch., 2.50, 120 51

JUNIOR.—Brightwood, C. E., 50 cts.; Elkhart, 2.27; Robart, C. E., 5; Indianapolis, Mayflower Ch., Y. F. F. M. S., 24.25; People's Ch., C. E., 7; Michigan City, First Ch., C. E., 2; Mosaica, 2; Minnie Baldwin, 1.20; Terre Haute, First Ch., Opportunity Club, 22.45, 68 97

JUVENILE.—Bremen, Plymouth Ch., M. H., 1; Elkhart, M. B., 51 cts.; S. S., 3.23; Hosmer, Soldiers of Jesus, 5.40; Kokomo, Jun. C. E., 9; Lake Gage, Busy Bees, 20 cts.; Terre Haute, First Ch., Jun. C. E., 10; S. S., 51.20; Second Ch., S. S., 5; Whitlag, S. S., 2, 50 25

CARRIE BELL MEMORIAL.—Hosmer, Aux., 1; Indianapolis, Mayflower Ch., Mrs. Sanborn, 5; Plymouth Ch., Aux., 14; E. D., 5; Lake Gage, Mrs. Butler, 5; Michigan City, Emanuel S. S., 3; Terre Haute, First Ch., Opportunity Club, 4.50, 27 50

EXTRA-CENT-A-DAY.—Terre Haute, First Ch., Aux., 5 50

SILVER FUND.—Bremen, S. S., 1.10; Indianapolis, Mayflower Ch., S. S., 2.00; Porter, Mrs. Buss, 1; Wm. Jump, 1; Terre Haute, First Ch., Aux., 41.40, 45 10

THANK OFFERINGS.—Indianapolis, Mayflower Ch., Aux., 17.45; Michigan City, Aux., 2, 20 05

Total, 403 40

IOWA.

BRANCH.—Mrs. C. E. Row, of Grinnell, Treas. Albion, Mrs. M. A. Payne, 1; Anamosa, 5; Blairtown, Mrs. J. H. French,

2; Cass, 6; Council Bluffs, 21.55; Anon., 5; Cincinnati, 3.15; Davenport, 28.70; Des Moines, Pilgrim Ch., 5.50, Plymouth Ch., 17.33; Glenwood, 10.20; Grinnell, 12.05; Hull, 5; Independence, Sumner Township, 5; Kelley, 10; Le Mars, 1.30; Lyons, 14.05; Marshalltown, 55; Newton, 20; Onawa, 21.74; Oskaloosa, 8.65; Shenandoah, 5.98; Spencer, 2.50; Tabor, 22; Traer, 50.25; Teeds, 9.36,	348 31
JUNIOR: Central City, 5; Des Moines, Plymouth Rock Soc., 37; Grinnell, Y. L., 1.50; Hampton, 6.50; Muscatine, 10; Traer, 30,	90 00
JUVENILE: Cedar Rapids, Busy Bees, 1; Council Bluffs, Little Saint's Money, 1; Grinnell, Busy Bees, W. Br., 4.75; Traer, Coral Workers, 9.36,	16 11
C. E.: Des Moines, Pilgrim Ch., 8; Ogden, 2.65; Oskaloosa, 2; Ottumwa, 8.62,	21 27
SUNDAY SCHOOLS: Cresco, 2.32; Des Moines, Pilgrim Ch., 4; Merville, 2,	8 32
SPECIAL: Grinnell, Mrs. E. R. Potter,	15 00
SILVER FUND: Clinton, 2; Davenport, 10.50; Des Moines, Plymouth Ch., 2, Mrs. J. F. Rollins, 25, Plymouth Rock Soc., 33.11; Lyons, 2; Marshalltown, 1; Mason City, 41.24; Shenandoah, 11.22,	128 07
THANK OFFERINGS: Clinton, 12; Council Bluffs, 30.43; Davenport, 16.42; Des Moines, Pilgrim Ch., 5.10, Plymouth Ch., 37.46, Plymouth Rock, Junior, 27.49; Le Mars, 9; Lyons, 24; Magnolia, add'l, 1; Marshalltown, 10; Ogden, 2.75; Spencer, 6.55; Traer, 18.75; West Mitchell, Mrs. Ann Chambers, 1,	201 95
Total,	829 03

ADDITIONAL.

Davenport, German Ch., 1.05; Des Moines, Plymouth Ch., 4.29, Old Man's Creek, 2.50; Peterson, 1.25,	9 09
C. E.: Toledo,	1 80
THANK OFFERING: Sibley,	2 25
Total,	13 14

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Argentine, 3; Atchison, 5.10; Burlington, 8.85; Eureka, 51.72; Fairview, 5; Goshen, 10; Kansas City, 1; Manhattan, 76.11; Parsons, 9.65; Seneca, 13.74; Osborn, 2.35; Topeka, Center Ch., 1,	187 52
JUNIOR: Kansas City,	15 00
Total,	202 52

ADDITIONAL.

Auburn, 2.22; Diamond Springs, 50 cts.; Leona, 1; Russell, 14; Topeka, 7,	24 72
Less expenses,	4 00
Total,	20 72

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Covert, 5.25; Detroit, Woodward Ave. Ch., 33; Flint, 4; Galesburg, 22; Greenville, 5; Jackson, 69; Kalamazoo, 29; Manistee, of wh. 40.90 is Thank Off., 50; Portland, 2.21; Port Huron, 22.75; Sandstone, of wh. 15.05 Thank Off., 17.20; Wyandotte, 1; Ypsilanti, 17.85,	278 26
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JUNIOR: Detroit, Woodward Ave., Y. L., of wh. 5.62 is Thank Off., 72.41; Grand Rapids, Park Ch., Y. L., 7,	79 41
JUVENILE: Jackson, Morning Star Band, 5; Detroit, Mission Band, 5; Litchfield, C. E., 7; Wyandotte, C. E., 2,	19 00
SILVER FUND: Jackson, 60; Portland, 2.25; Red Jacket, L. M. S., 92.19,	154 44
THANK OFFERING: For the Debt,	25 00
Total,	556 11

ADDITIONAL.

Detroit, a Friend, for Kobe College, Special, 110, a Friend, per E. M. S., 5; Owosso, Mrs. E. D. Perkins, 5; St. Joseph, 38,	158 00
Total,	158 00

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Faribault, 14.50; Hutchinson, 2; Madison, 75 cts., Minneapolis, Mrs. Love, 5, Missionary Union, 11.50, Lyndale Ch., 3.74; Northfield, Carleton College, Y. L., 85.16, Aux., 29.55; Spring Valley, 15; St. Paul, Park Ch., 18.43; Wabasha, 7.20; Winona, a Friend, 2,	194 83
JUNIOR: Northfield,	7 40
C. E.: Winona, First Ch.,	60 00
INTERMEDIATE C. E.: Minneapolis, Park Ave. Ch.,	25 00
JUVENILE: Hutchinson, M. B., 7; Minneapolis, Silver Lake S. S., 2.54,	9 54
SPECIAL: Maine, Pres. S. S.,	6 91
Less expenses,	303 68
Total,	301 48

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Hannibal, Pilgrim Ch., 7; Kidder, 12; Kansas City, First Ch., 6.53, Olivet Ch., K. C., 15; Sedalia, 15; Springfield, First Ch., 67, Central Ch., 11.70; St. Louis, First Ch., 27.85, Pilgrim Ch., 10, Central Ch., 11, Ch. of the Redeemer, 5, Compton Hill Ch., 8.15, Memorial Ch., 5, Plymouth Ch., 11.50, Tabernacle Ch., 10; Webster Groves, 43.35,	206 08
JUNIOR: Kansas City, First Ch., Y. L., 14.50, Olivet Ch., Y. L. 5, Olivet Ch., C. E., 3; Nickols, C. E., 5; Springfield, Central Ch., C. E., 5.63; St. Louis, First Ch., Y. L., 18.75, Pilgrim Ch., Y. L., 70, First Ch., R. H. George S., 1.45, Compton Hill Ch., Y. L., 23,	146 33
JUVENILE: Kansas City, Clyde Ch., Juniors and Chips, 5; Webster Groves, Infant Cl., 1.50,	6 50
Total,	418 91

MONTANA.

BRANCH: Mrs. Herbert E. Jones, of Livingston, Treas. Chinook, 1; Missoula, Mrs. O. C. Clark, 13.30, of wh. 6 the savings of a dear child now in heaven,	14 30
Total,	14 30

RECEIPTS.

47

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas.	
PRESENT NEED FUND: Akron, First Ch., 6, West Ch., 24; Ashtabula, 10; Atwater, 40 cts.; Burton, 5; Chardon, 1; Chatham Center, 5; Cincinnati, Central Ch., 4; Walnut Hills Ch., 5; Cleveland, Mrs. A. F. R., 5, Mrs. K., 1; Columbus, Eastwood Ch., 5, First Ch., 55; Conneaut, 1; Cortland, 1; Cuyahoga Falls, 2.29; Elyria, 12.50; Cleveland, Euclid Ave. Ch., 142.98; Mt. Zion Ch., 15; Huntsburg, 2; Jefferson, 1.25; Kinsman, 2; Lindenville, 4; Marietta, In Memoriam, 3; Madison, 3.25; Mansfield, 5; Medina, 10; Mt. Vernon, 5, Miss R. E. P., 25; New London, 1.50; Oberlin, 55, Mrs. H. E. B., 5, Second Ch., 10; Parkman, 1; Ravenna, 25 cts.; Ridgeville Corners, 4.76; Rootstown, 3.12; So. Newbury, 7.25; Tallmadge, 5.37; Toledo, Central Ch., 10.35; First Ch., 10, M. C. D., 2, Washington St. Ch., 5; Unionville, 1.50; Wellington, 14.50; West Andover, 1; Windham, 2.50,	501 77
Coll. at Annual Meeting,	11 60
Allegheny City, Penn.,	5 00
Candi, West Va.,	3 25
JUNIOR: Cuyahoga Falls, Y. L., 20; Newark, Plymouth Ch., K. D., 3,	23 00
C. E.: Columbus, Plymouth Ch., 3; Richfield, 3,	6 00
JUVENILE: Berea, M. B., 2.24; Litchfield, Little Helpers, 4,	6 24
SUNDAY SCHOOLS: Ashtabula, 5; Charlestown, 5,	10 00
SILVER FUND: Akron, West Ch., Mrs. Rhodes, 1; Cleveland, Euclid Ave. Ch., 20, Mt. Zion Ch., 16.50; Columbus, First Ch., 15; Garrettsville, Mrs. E. P. T., 1,	53 50
THANK OFFERINGS: Berea, 14; Lindenville, 3,	17 00
Total,	637 36

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Buffalo Gap, 3.25; Henry, 17; Howard, 9.88; Huron, 15,	45 13
JUNIOR: Sioux Falls, K. D.,	5 00
Total,	50 13

RECEIPTS FROM NOVEMBER 4 TO NOVEMBER 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Champaign, 21; Chicago, Millard Ave. Ch., 5, Pilgrim Ch., 47.64; Emington, 1; Evanston, First Ch., 14; Hinsdale, 30; Pittsfield, 5; Somonauk, 25.50; Summer Hill, 7; Winnebago, 6,	162 14
JUNIOR: Dover, 2.85; Winnebago, 7.50,	10 35
JUVENILE: Dover, Coral Workers, 2; Evanston, Light Bearers, 85 cts.,	2 85
SUNDAY SCHOOL: Rockford, Second Ch., C. E.: Cambridge,	15 00
JUNIOR C. E.: Chicago, Kenwood Ev. Ch., 25.46; Naperville, 12.25	6 35
THANK OFFERINGS: Abingdon, add'l, 3; Chicago, Kenwood Ev. Ch., add'l, 7.50; Pilgrim Ch., 33.30; Dover, Y. L., 6.35; Loda, 20; Ottawa, 12.13, Y. L., 12.13,	37 71
COLLECTION AT ANNUAL MEETING: Rock-	94 41

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Auroraville, 1; Browntown, 5.71; Cambridge, 6.30; Cooksville, 5; Delavan, 8; Milwaukee, Grand Ave. Ch., 63.50; New Richmond, 13.55; River Falls, 3.50; Stoughton, 3; Trevor, 8; Waukesha, 15,	132 56
JUNIOR: Brandon, Y. L.,	2 13
JUVENILE: Waukesha, Junior C. E.,	4 00
Total,	138 69

ADDITIONAL.

Beloit, First Ch., 13.60; Fox Lake, 2; Ladago, Mrs. A. Pallister, 35; Lake Mills, 1; Milwaukee, Grand Ave. Ch., 50; Racine, 5.75; Viroqua, 10,	117 35
SILVER FUND: Beloit, First Ch.,	15 00
JUNIOR: Beloit, First Ch., Y. L.,	21 00
	153 35
Less expenses,	1 35
Total,	152 00

WYOMING.

Rock Springs,	3 50
Total,	3 50

ARKANSAS.

Little Rock,	3 50
Total,	3 50

IDAHO.

Boise City,	7 25
Total,	7 25

MASSACHUSETTS.

Newton Centre.—"A,"	10 00
Total,	10 00

MISCELLANEOUS.

One half coffee-pot collection at World's Fair, 58.24; sale of calendars for two years, 781.84; silver keys for badges, 192.85; leaflets, 18.84,	1,051 77
Total, October 18th to November 4th,	8,316 82
Previously acknowledged,	62,267 50
Total for year ending Nov. 4, 1893,	\$70,584 32

ford, Nov. 9th, of wh. 10 from Miss Mary P. Wright,	67 00
Total,	395 81

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Cherokee, 15; Dubuque, 14.75; Ft. Dodge, 5.28; Green Mountain, 3.50; Keosauqua, 16; Tipton, 5; Waucoma, 10; Webster City, 15.58; Wentworth, Mrs. Kimball and Daughter, 15; Winthrop, 12,	112 11
C. E.: Hampton,	8 19
JUNIOR C. E.: Des Moines, North Park Ch., for Erzroom,	4 00
SUNDAY SCHOOLS: Des Moines, Plymouth Ch., 7.79; Eldora, 3.48,	11 27
SILVER FUND: Burlington, Mrs. M. S. Leonard, 25; Iowa Falls, Mrs. Dr. Hill, 1,	26 00

THANK OFFERINGS: Anita, H. C. M., 2;	
Dubuque, 29.25; Red Oak, 22.25,	53 50
Received from sale of leaflets and calen-	
dars,	6 65
Total,	221 72

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, of wh. 1.50 is add'l Thank Off., 10.90; Allegan, Thank Off., 10; Armada, 9; Columbus, 8; Coloma, W. H. & F. M. S., 2; Cadillac, 8; Dorr, First Ch., 10.50; Detroit, Plymouth Ch., 10; Woodward Ave. Ch., 4; Grand Rapids, Second Ch., 11; Ludington, 7.68; North Adams, 20; Owosso, M. U., 40; Pontiac, 2.20; Reed City, of wh. 12 is a Thank Off., 18.30; Sault Ste. Marie, of wh. 4.23 is Thank Off., 6; St. Johns, 9; St. Clair, First Ch., 20; Utica, W. H. & F. M. S., 6.50; Watervliet, of wh. 14.40 is Thank Off., 25,	238 08
JUNIOR: Detroit, Woodward Ave. Ch., 17.60; Pontiac, 10; St. Clair, C. E., 10,	37 60
JUVENILE: Detroit, Woodward Ave. Ch., King's Cup Bearers, 5; Sandstone, 17.61; Watervliet, Mountain Rills, a Thank Off., 3,	25 61
SUNDAY SCHOOL: Dorr, First Ch.,	4 50
SILVER FUND: Allegan, 2; Breckenridge, from Mrs. Janette Howe, 1; Essexville, from Mrs. A. J. Harris, 1, Mrs. W. P. Sharp, 1, Mrs. J. B. Garber, 1, Mrs. Wm. Felker, 1, Mrs. P. Tanney, 25 cts., Mrs. Geo. Coon, 10 cts.—4.35; Merrill, 1.05; Pontiac, from Mrs. S. E. Soper and Miss T. H. Soper, 1.50,	9 90
Total,	315 69

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Glenwood, 5.54; Minneapolis, First Ch., 20; New Ulm, 5; Northfield, 53.95; St. Paul, Plymouth Ch., 20.55,	126 04
JUNIOR C. E.: Winona, First Ch.,	2 00
SPECIAL: St. Paul, South Park, People's Ch.,	1 00
	129 04
Less expenses,	11 80
Total,	117 24

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 11.24; Brookfield, 5; Rogers, 5.15; St. Louis, Pilgrim Ch., 7.48, Compton Hill Ch., 11.70,	40 57
Total,	40 57

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Chillicothe, Mrs. M. K. P., 3; Cincinnati, Walnut Hills Ch., 15; Penfield, 1.50; Ravenna, 50; Richfield, 2; Steuben, 15; Toledo, First Ch., 110,	196 50
JUVENILE: Harbor, Second Ch., Happy Hearts,	8 00

SUNDAY SCHOOL: Mansfield, First Ch., to const. L. M. Miss Emily E. Peck,	25 00
	229 50
Less expenses,	22 00
Total,	207 50

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Boulder, 29.50; Crested Butte, 33; Colorado Springs, First Ch., 30.18; Denver, Plymouth Ch., 34.54, South Broadway Ch., 2.05, to const. Mrs. Jennie E. Thomas L. M., 25, Third Ch., 25 cts., to const. Mrs. Root L. M., 25, Second Ch., 15, North Ch., 6, First Ch., 40; Grand Junction, First Ch., 8; Highlandlake, 10.91; Longmont, 21; Manitou, 10.10; Pueblo, Pilgrim Ch., 95 cts., First Ch., 15; Whitewater, 4.45,	310 93
JUNIOR: Crested Butte, C. E., 1.25; Denver, Boulevard Ch., M. B., 5; Longmont, S. S., 15; Pueblo, Pilgrim Ch., C. E., 7; Whitewater, K. D., 3.15,	31 40
JUVENILE: Boulder, M. B., 11.50; Denver, Plymouth Ch., M. B., 4.35; South Broadway, Junior C. E., 4; Whitewater, M. B., 1.15,	21 00
SILVER FUND: Denver, First Ch., 1; Pueblo, First Ch., 2, Pilgrim Ch., 3,	6 00
Total,	369 33

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Chamberlain, 1.82; Clark, 8.58; Deadwood, 8.90, Firesteel Ch., 1.57; Springfield, Mrs. Seccombe, 1,	21 57
JUNIOR: Chamberlain, K. D.,	64
JUNIOR C. E.: Clark, 1.31; Springfield, 1,	2 31
THANK OFFERINGS: Chamberlain, 3.77; Columbia, 13,	16 77
Total,	41 59

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Clintonville, 10; Platteville, 25,	35 00
SPECIAL: Milwaukee, Pilgrim Ch., Mrs. L. C. Holton, for Bible woman in India, 25; Waupun, Mrs. H. H. Hoard, 10,	35 00
JUVENILE: Bristol and Paris M. B., for pupil in Hadjin Home, Turkey,	35 00
	105 00
Less expenses,	2 10
Total,	102 90

JAPAN.

Y. P. S. C. E. of Japan	30 07
Total,	30 07

MISCELLANEOUS.

Sale of leaflets, 17.67; envelopes, 1.47; boxes, 17.65; articles donated, sold at Annual Meeting, 10.95; cash, 25 cts.,	47 90
Total since November 4th,	\$1,890 41
Miss JESSIE C. FITTON,	
Ass't Treas.	



VOL. XXIV.

FEBRUARY, 1894.

No. 2.

Expect Great Things from God. Attempt Great Things for God.

THE WHITENED FIELDS.

So many idle, folded hands,
And the harvest fields are white;
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For the "harvest fields are white."

So many here that sit at ease,
While 'neath yon darker skies
The wretchedness and misery
Even angels well might weep to see.
How can we dare to sit at ease
Beneath these golden skies?

So many gay and careless feet
That dance the hours away;
While there, with heavy steps and slow,
Adown the paths of sin and woe.
Stray all too surely other feet.
And life glides fast away.

So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day;
For soon our only joy shall be
In bringing home the sheaves.

—*Meta E. B. Thorne, in "Heathen Woman's Friend."*

It is with the deepest gratitude that we announce to our readers the result of the special effort to prevent a serious deficit in the receipts of the Board for 1893. The total amount of these extra gifts is \$7,901.44. As was expected, since the extra sums were to go first to the Branch treasurers, the effect on the Board treasury was scarcely perceptible till after the middle of December, the greater part of the increase coming in during the last week of our financial year. On the 18th of November the deficit in contributions had increased a thousand dollars; and later, the falling off in legacies amounted to about three thousand dollars more than was announced at Portland. Matters did not look encouraging, but we had firm faith in our constituency and we refused to doubt the result till the last hour was reached. We were disappointed. During the last week of the year the money came pouring in by the hundreds, and at its close the figures stood as follows: Received in 1892: from contributions, \$107,943.54; from legacies, \$31,494.84; total, \$139,438.38. Received in 1893: from contributions, \$112,363.73; from legacies, \$22,414.28; total, \$134,778.01, making an increase of \$4,420.19 in contributions, and a decrease in legacies of \$9,080.56; a total decrease of \$4,660.37. The amount received from the special effort was nearly \$8,000. This enables us to meet the appropriations for our work without omitting any item.

We know you will rejoice with us, dear friends, in this exceedingly gratifying result. Legacies must always be more or less fluctuating, and the increase or decrease forms no criterion of interest in our work. To receive an increase of \$4,420.19 in contributions is certainly most remarkable in these times of financial depression. We were never more impressed with the value of our system of organization, than when we saw how quickly a special need could be placed in the hands of the very women in the churches who would present it with wisdom and zeal. We wish to present our heartfelt, abounding thanks to every one who has labored so royally for the Board. We call upon each one of you, dear friends, to rejoice with us that our prayers and yours have been answered; that our Lord has so bountifully blessed our labors.

“I AM to be permitted, if only for a little, to identify my person, my work, my prayers, my personal testimony, my whole heart and life, with the grand found verities of this world-saving, heathen-dethroning movement of the age.

As yet the iron horse does not find free course among the Celestial Mountains. Thus we read that the deified dragon is still a practical obstruction to the railway building. The Tartar general in command at Moukden, the capital of Manchuria, when the survey for a railroad was made by the town, had the local sages investigate the matter. They reported that the vertebræ of

dragon, which encircles the holy city, would be broken if the long nails of the sleepers were driven into the ground. Upon the strength of that the engineers were ordered to carry the line away from the city, and over a very marshy route. When the matter was brought to Li Hung Chang he commended the general for his interest in the dragon, but still expressed the opinion that the Moukden route was the best for both dragon and country. The affair would have to be reported to the emperor; whereupon the general had a line laid down a few hundred feet from the former one, and the sages pronounced it all right.—*Missionary Review*.

THERE is no phase of scientific thought familiar to the Western world which is not equally familiar to this Island Empire of the Orient (Japan). Every latest contrivance, every labor-saving machine, is examined, and appropriated if considered worthy. Whom has Japan to thank for this progress and for this sudden leap forward into the forefront of the families of the world? Who, indeed, but missionaries of the cross, who, when first the gates of Japan swung outward upon their long-unused hinges, entered in to bring not only the religion of Christ, but the learning of the West.—*Rev. F. E. Clark, D.D.*

Medical Missions at Home and Abroad speaks of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about forty thousand doctors for the forty million of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan. It is felt that the "Bible presented by the medical men of these two countries, with a suitable letter stating their belief in it as an infallible guide and the revelation of God to man, and their desire that their Japanese friends, who have already adopted so much of the science of the West, should give this book a careful consideration, would be well received. It is hoped that in this way the Word of God would secure a careful perusal." The estimated cost for each copy with the letter would be about five English shillings.

Some of the difficulties of a mission school in China may be seen from the following, written by a missionary, who was visiting in Kalgan:—

ONE teacher is having troublous times among her pupils. The little girls are as bright and winsome as some of our home maidens; but what would the principal of a home school think if two of her girls were in danger of being sold? And that is just what threatens the oldest and youngest pupils in Miss Diament's school. The oldest girl has been in the school before, and is now the victim of Chinese early marriages. She has been living down

in the country,—her mother-in-law has just died,—and there her brother found her, half starved and abused by her husband. He at once brought her back to Miss Diamant. Poor little girl! Only sixteen, and such a worn, pitiful look. The girl begged her mother, who is the matron of the school, not let people speak of her as a wife; she wants it all forgotten. Her little one died when it was only three weeks old. After a while the husband came to claim her; said he didn't want her in the school eating oatmeal while he was down in the village eating chaff. Though Kalgan and the surrounding country has been threatened with a famine, if the young man was industrious there would be no need of his meager diet. He is trying to sell his wife to another man, and the teacher has had two encounters with him to keep him from making his way into the girls' court.

The father of the youngest pupil, who is a confirmed opium taker, wants to sell his daughter, that he may be able to temporarily satisfy his appetite for China's curse. There seems to be no way in which the missionaries can gain an indisputable claim on the girls. The Chinese law does not forbid a man's disposing of his women as he may think best, so the girls' prospects look very uncertain. Poor little Chên Pao; poor little wife! Is there no way to free them from the fear of a life of shame? Only the blessed gospel can do this, and you know we have pleaded and pleaded for the export workers, that the day may quickly dawn when the Chinese will be loath to admit that they ever committed such atrocities! I once thought American women tender-hearted, and quick to hear the cry of the distressed. Probably they still are, and are so busy relieving others they have no time to think of China. But throughout this wide land thousands of girls like these are asking you to help them. I think I am selfish, but the needs of China seem so very great and lie so close to my heart I ask again and again for help, forgetting that from Africa and the islands of the sea, from Turkey and Japan you receive similar letters.

Miss Morrill, of Pao-ting-fu, China, in describing a tour, gives the following incident:—

A PLEASING incident at Fang-fêng was the return of a man who had fallen away from his first warm zeal. Some six or eight years ago, when Mr. and Miss Pierson were touring in this region, they had an inquirer by the honorable name of Fêng. He had held quite a prominent position as a leader of one of the many Chinese sects, and was much disappointed that he could not lead his band right into the church, and his enthusiasm was somewhat chilled. On New Year's night, learning that the foreigners were again at Fang-fêng, he hurried out from his home, three *li* away, to see them, but was not his old friends. He told me what Miss Pierson had said to him, and

added, "I do believe in Christ, just as she said I must." On Sunday he came again, and he told me how he consoled his wife because she was so sorry not to see Miss Pierson, saying: "Oh, they have only changed the woman; they have not changed the doctrine." Ah, the comfort of the thought! However the workers may change, the blessed gospel will always remain the same.

JAPAN.

LETTER FROM MISS DAUGHADAY.

TOTTORI, JAPAN, Nov. 16, 1893.

SOMETIMES we might almost forget in our belated little town and province that we are living in the nineteenth century, excepting as the mail brings accounts of events transpiring in the great cities of this land, or "good news from a far country" comes like a refreshing breeze from America. Around us manners and customs are very primitive; and yet to the farmer people in the outlying districts, who improve the rare opportunities occurring between seedtime and harvest and charcoal making to visit Tottori, it seems like a glimpse of the great world; for here, scattered among the thatched-roofed and tiled dwellings, are temples, government buildings, and two foreign houses. So what seems to us like living in a past age, is to them an education and inspiration. Among the many reminders that the people here have not yet fallen into line with the great procession of the world, is the utter disregard for time. A meeting will be appointed to take place at two o'clock in the afternoon, and at twelve people begin to come, and continue to do so until four or later. In summer an evening service supposed to begin at half-past seven is usually nicely started at nine, and an evening school taught by a Japanese friend last year often closed its sessions at midnight. Funerals often take place at six in the morning, though the usual time is evening. It took me some time to realize that what seemed to be a festival procession, with torches, floating banners, drums and cymbals, and priests chanting, could be a funeral winding up the hillside to the cemetery. White-robed people follow the square box covered with a gorgeous cloth, men carry branches of trees and immense bouquets of flowers; and sometimes, if it be the mortal remains of a person of wealth being carried to his last rest, cages of live pigeons are taken to be freed at the grave. Yet gay as it all seems, it is really a requiem, and a veritable "dead march" to the bereaved ones.

Also at New Year's both the old and the new calendar are followed, so the New Year festivities run into February. At church we sit on the floor, men on one side, women on the other, with a handful of burning charcoal in a fire bowl, which makes no impression on the icy atmosphere of the large

room. As the sides are paper well perforated with holes, and the large door always stands open, there is nothing to be desired in the way of ventilation except that there should be less of it. The old-time sentiment we are trying to combat, and which seriously affects our work, is that which causes the seclusion of women. "A woman's place is home; she must have no thought but for her husband and children; therefore why should she ever go out of doors?" is the argument with which we are met when trying to induce the master of the house to consent to his wife's joining a Bible class, or assisting in philanthropic work. We call this an Asiatic idea; but how long is it since enlightened America and Europe were emancipated from its power? Are there not some benighted ones there even to-day who, when Christian workers plead for assistance in caring for the sick and destitute and in teaching the ignorant how to live in this life and the way to eternal life, immediately portray vivid pictures of dreary households, neglected children, and the buttonless condition into which the family would inevitably fall?

Ignorance and prejudice die hard everywhere. Here reforms are hindered by venerable customs which people feel it to be a sacred duty to maintain. For instance, families must live together; sons marry, but must continue to live under the paternal roof, and be subject to the father or older brother, and all questions must be settled by family conclave: therefore grown men and women have no more independence of thought than children. This is especially trying to boys and girls who have been away to school. Upon their return they begin to express by word and action the new ideas which they have imbibed, and immediately the large household, often consisting of four generations, is thrown into a tumult, and the audacious young person is immediately suppressed. Often some aged grandmother rules the house, and age brings honor and authority even to women; so sons and grandsons marry at her bidding the ones selected for them, and as readily divorce them when commanded to do so. One *oba san* (old lady) of Tottori, in speaking of her young daughter-in-law, a graduate of a Christian school, said: "O Ai San wants to go out sometimes. I cannot understand why she should feel in that way; she has a good home, plenty of food, and a servant to help do the work, so why she should ever want to go out of doors is beyond my comprehension. Therefore, O Ai San, although a church member, never attends service and if we call upon her, her husband returns the call. Many young men have said to me, 'We want to go to church, and there is money enough in the family to educate us, but our older brothers do not approve of either Christianity or education;' so domestic tyranny in Japan is one of the great difficulties we must constantly encounter."

You may wonder why enlightened "new Japan" does not protest against some bad, old customs. This would be to invite a storm of opposition, ridicule, and oftentimes persecution from the ignorant masses, and from those whose so-called patriotism leads them to say, "Maintain everything Japanese, right or wrong, because it is Japanese." The spirit of persecution still exists in this country, and manifests itself in outbreaks here and there. A very determined one lasted for months last year in the adjoining province, and this year Tottori has experienced, to a less extent, the same thing. The feeling had been gathering for sometime, and was indicated by rude language and efforts to break up meetings, but culminated in the summer, so that mobs broke the front of the church, smashed lamps, and assaulted Christians returning from evening meetings. They threatened to burn our houses, but as they were guarded every night, no attempt was made. The believers bore these things patiently, and immediately began a sunrise meeting in which to pray for their enemies. Their prayers and Christianlike bearing won over some of the leaders of the disturbance. One has gone away to a Christian school, another attends church regularly, while still another, who said he would gladly go to prison if he could have the pleasure of pommeling Mr. Rowland, has since called upon him to inquire about Christianity.

CHINA.

REPORT OF THE BOARDING SCHOOL IN FOOCHOW.

BY MISS ELSIE M. GARRETSON.

LADIES in charge, Miss Ella J. Newton, Miss Elsie M. Garretson; Chinese teacher (male), Ling Muk Kik; assistant teacher (female), Nong Ting Chio; Pupil teachers, Ting Chio Lang, Ting Kien Ing, Ling Muk Chie. The term which closed June 22, 1893, was by far the most interesting term we have yet had. Our native teacher, Mr. Ling, is a man about thirty-four years old. He has received all of his education in our city mission school, and he is not only a good scholar of Chinese books, but he is thoroughly Christian and modern in his methods of teaching. It is largely due to his fine ability and good scholarship that our school has gained a reputation for thoroughness among the native Christian and heathen families. We have increased our number of pupils until we have no room to accommodate any others, and the smaller children have to overflow into the halls and sleep three in a bed.

That which has been of special interest, and what our dear friends and supporters will be specially glad to hear, is the increase of religious interest and the manifest tokens of the Spirit's presence. One of the girls from a

heathen family, who has been in the school only three terms, was converted, and, as soon as she had publicly professed her faith and trust in the Lord Jesus Christ, she tried to do all she could to win other souls to him. W



GRADUATING CLASS IN THE FOOCHEW BOARDING SCHOOL

no suggestion from us she started a daily prayer meeting, and it was continued until the last weeks of the term, when the girls were so tired, and weather was so warm, we suggested that it should be held only once a we

The girls formed themselves into a "praying society," and each member was asked to contribute one cash (one tenth of a cent) and to promise to attend. They kept their promises, and there was a daily attendance of thirty or forty girls. They seemed to enjoy it far more than play, and were very earnest in trying to live in accordance with the spirit of their meetings. From this little praying society we gathered seventeen new associate members into our Society of Christian Endeavor. We think we can trace most of our increased interest in religious things to the organization of our Y. P. S. C. E. in the school. It was started in 1890, and has now forty members. . . . The three girls of our senior class have each taught one of the classes of younger scholars, and they have also shared with the assistant teacher in the care of the younger girls. They are developing wonderfully under this training, and are a great comfort and strength to us. Chio L'ang, the oldest of the three, has been specially helpful in looking after the sick, dropping medicine into diseased eyes, and binding up the feet of poor little sufferers from chilblains. She has done this in a beautiful, loving spirit without being told to do it. We call her our dispensary assistant.

Our Junior Society of Christian Endeavor has kept up a good degree of enthusiasm. Special effort has been made to interest them in foreign missions by a missionary concert once a month, at which a collection has been taken. The amount raised was a dollar and thirty-eight cents in gold, and it was voted to send it for the building of the Hiram Bingham.

THE STORY OF TING CHIO, OUR "PRECIOUS PEARL."

BY MISS ELLA J. NEWTON.

BROTHER WOOD was one of the young preachers connected with the Foochow Mission of the A. B. C. F. M. It was difficult in those days to find suitable wives for preachers, and Brother Wood, as well as others, felt the necessity of being thus equipped; so when he heard of a slave girl for sale in one of the outlying districts, he resolved to make a trial. But he would not invest his hard-earned money without inspecting his goods, so he went to see the girl for himself, and bought her for about eighty dollars. They came to Foochow and were married, and she made him a good wife, loving, faithful, and dilligent, and a true Christian, throwing all her influence on the side of Christ. A little boy was born to them, but he soon died; and then came Ting Chio, our Precious Pearl.

Meanwhile the work in the Shaowu region had been opened, and Brother Wood, who was a man of rare judgment and common sense, was chosen to fill the place of a preacher who had died at Chiong Lok, where the work was still new and difficult. He went for a little time without his wife and

baby, but soon returned and took them to their new home, where years of usefulness seemed opening out before them. But in four short months the fever had claimed its victim, and the broken-hearted widow with her two-year-old baby came sorrowfully back to Foochow. For three or four years she supported herself by taking in washing, etc., often working with little Precious Pearl strapped upon her back, and never counting any toil too heavy that would procure comforts for the child upon whom her loving heart poured its whole wealth of affection. After a time the mother was employed for a number of years as cook in the Girls' Boarding School, and the daughter was a great pet among the pupils, who loved to teach her before she was old enough to take her regular place in the school. She inherited her mother's gentle manner and loving heart, and her father's well-balanced mind. She became without exception the brightest pupil in the school, one to whom it was a pleasure to impart instruction, and at the age of fifteen she had completed the school course and received her diploma. Her graduating essay, written in the classical language and rendered in the colloquial, showed rare maturity of mind and a happy gift of expression.

With some hesitation she accepted the position of assistant teacher in the Boarding School, where so much of her life had been spent; and for nearly four years she did faithful work. Her authority among the girls was unquestioned, and she enforced it in a quiet and gentle manner. In clearness and thoroughness her class work often excelled that of the literary gentleman who occupies the position of principal teacher.

Neatness and order seemed part of her very nature, and whatever she undertook was well done. There was nothing remarkable in her early religious experience. She seemed to grow into Christian life naturally, and her public profession of faith in Christ was just as natural, but the last year or two witnessed a deepening and strengthening that were very apparent. Her prayer-meeting talks grew more spiritual, her zeal in personal work more manifest, and her judgment in regard to the fitness of pupils for church membership was clear and wise. Only a few months ago Precious Pearl was betrothed to the son of our senior pastor. The betrothal was made without money, the arrangement being that the young man's family should give whatever they chose toward her outfit; and we were very happy over this triumph over the heathen customs that so slowly give way. The young man is an earnest Christian, and so thoughtful and kind to his own mother and sisters that we felt sure he would make her life happy, and we looked forward to efficient service from them both. But the Master had another home waiting for her, and, almost before we could realize what was coming, our hopes and plans were dashed in pieces. She had never been very strong;

but a sudden cold fastened itself upon her throat and lungs, and she complained of feeling very weak. The day before Christmas she went to her mother's house to rest a few days. The fever left her, and she thought she was well enough to resume her work, but was urged to rest longer. Then came a sudden change of weather, and the fatal cold and fever. She was carried to the Methodist Woman's Hospital, as our own is closed during Dr. Woodhull's absence in America; and everything that physicians and nurses could do was done; but the terrible fever burned her precious life away,—and in a little more than a month from the time she left the school her work was finished. It was a privilege to minister to her in those last days, to see the smile of appreciation light up her weary face, and to note her thoughtfulness for others, and fear lest they should be overtired in their care for her. Life held many bright hopes for her, and it was hard for her to give them up, but there was no thought of fear. “Can you not give me some very good medicine that will make me well?” she asked the doctor; but to her mother she said, “My work is done; the Saviour will soon call me.” In her delirium she was in the school again, calling the girls by name, and exercising the same careful oversight as when she was with them; but when her mind was clear she talked much with her mother, giving the most minute directions for the disposal of her little treasures, and in regard to her burial, etc. The simple faith of the Chinese Christians has often been remarked, and hers was no exception. She talked of going to heaven, and the friends she would meet there, as naturally as one would of going on a delightful journey. “My heart has great peace,” she said of herself, “but oh! my poor mother!” Then she rehearsed all her mother had done for her, and what she had hoped to do for her mother, and her regret that this could never be. Contrary to all Chinese custom her betrothed visited her several times during her illness. It was beautiful to see how tenderly he bent over her and held her hand, listening for her slightest word or wish. To him she commended her mother, bidding him give the same care as if she were living, and he regards it as a sacred trust.

The death angel came with slow and hesitating footsteps, as if unwilling to rob us of our treasure. For hours during the last night we watched the breath grow shorter and shorter. She knew us till almost the very last, and in the early Sabbath morning she passed away without a struggle.

A common Chinese funeral is such a heartless thing! The ugly black coffin is nailed up, and amid loud wailing and the scattering of idol paper it is carried away; but we left hers wide open, and filled it with flowers. It was good for the heathen to see how Christianity robs death of its terrors. The little service led by Mr. Hartwell was very touching, and heaven came very near us as we looked for the last time on the face where Christ's own

peace was reflected. Never, in all the years in China, has the death of any other Chinese come so near to our hearts. We felt that we could not give her up; but oh! it pays for all the care and toil to have been permitted to have any part in moulding her fair life, in fitting for the Saviour's crown one such jewel from among China's millions.

She is not, but her work goes on. Already the fruits of her life and death are ripening, and hearts unmoved or undecided before have been touched by her influence, while God's own children have been inspired by her example to greater zeal and faithfulness. Truly God's ways are past finding out, but they are full of goodness and mercy still.

BITS FROM HOME LETTERS.

FROM A MISSIONARY IN CHINA.

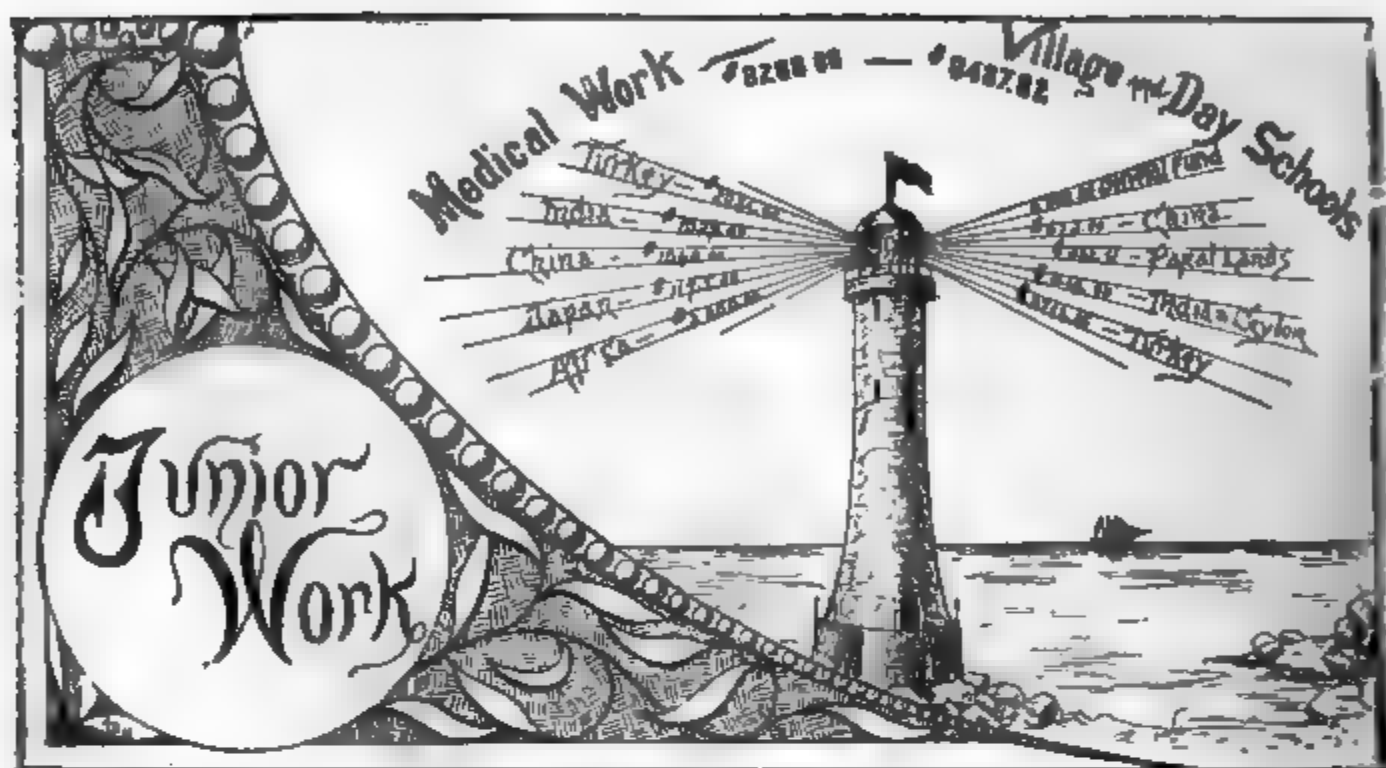
IN school this afternoon the children had just said their review, and we were pretty well along in our advance, when I heard a voice say: "Black Eyes, Two Blue, Three, come out here! Don't you listen to foreign talk." Off went three of the most promising of the pupils. Some little girls nestled nearer to me, and said, "That is their big brother, and he has an awful temper." Do you think I felt badly? Yes, a little; but as for being much discouraged I was not. I know they will come again when they have an opportunity. . . . Two of our little girls are staying over in the vacation, and another lives near by. I do not give them lessons to study, but I am teaching them to sew on patchwork. The Chinese do everything in just the opposite way from us; so my three little maids poke the needle away from them instead of drawing it toward them. I have furnished them each with a little brass thimble, which they wear just about the second joint, as it has no top. . . . I am enjoying the little damsels very much. They are very affectionate, and will sit as close to me as they can when we are together, and are always gathering bouquets of morning glories, five fingers, and thistles, which are the only flowers the compound knows. From the last the little fingers carefully remove the prickles. They like to have me wear them in my hair, and begged, one day, for the privilege of adorning me. I was teaching the older ones, and the little girls came and went so softly that I did not realize what they were doing until I found my hair was full of glories. These lambs have quite an idea of the doctrine, although they are rather hazy on some points. . . . An old lady was telling me to-day about her daughter-in-law's baby. She said: "It is very fat; but then, why shouldn't it be? Doesn't Mrs. Li trust the Lord?" The mother was baptized last winter, about a month before the baby was born. Before I could recover my-

self from this astonishing "advantage from the doctrine," the woman went on, "Aren't the *tai-tais* all fat? and isn't it because they believe in the Lord?" I did not want to refute the theory too bluntly, so I said that while the Lord did bless some parents with large, healthy children, there were others not so favored, and I was glad the baby in question was all that could be desired. Such notions as these dear women do have sometimes! . . .

One of our women is rather dull, but still wishes very much to learn to read. Her two elder sons are in the boys' school, and she often calls on them to help her. The second one does not relish the task much, and when he sees his mother get the book tries to escape. The girls' teacher was near them the other day, and she said it was so funny to see his mother chasing him with her catechism in hand, calling on him to help her, while he was trying to escape.

Of one of her tours she writes:—

You can have no idea of the beauty of these hills. Riding through the cornfields or along the clusters of native date trees, the air so fresh and pure from the grand old hills around us, even in China, Lowell's "What is so rare as a day in June?" rises involuntarily to our lips. Then we pass through a little village, with its filth and foul odors, the dirty children playing in the mud puddles, the women idly gossiping at the gate, glancing up from the shoes they are making to speculate on the novelty just passing by, the unwieldy camel swinging along under his load of coal, the patient donkey bearing produce, coal, lime, or household goods in the panniers slung across his back—all this is in strange contrast to the scenery about them. We feel as if there was a great gulf fixed which they cannot cross,—as if we could not win them. Yet if I should talk with them, I would find that we had a common love of home and children, that we all had sorrow, and a desire for a happier home at last. . . . I wish I could give you some idea of the beauty of the ride. We went through cornfields and patches of beets, squashes, beans, and peas. Yes, we have these vegetables in China, but they lack the flavor of our home produce. . . . Now we passed a wayside shrine, from which grinned some hideous image of mud and clay. In front was a censer, filled with ashes of wasted incense,—a mute witness to the superstition which binds these people. Then we go on past the large temples with paper pictures of the gods pasted on their gates. How they glared at us as we passed! I think there is no better proof of the depths of ignorance and misery into which superstition and idolatry plunges a people than to see their gods. How it may be in other heathen countries I do not know, but I have yet to see one in China with a serene or benignant aspect; they all have such a fierce, cruel look. Perhaps this is the reason we find it so difficult to give the people any idea of God as their loving Father.



— To give light to them that sit in darkness — Luke 1:77 —

CHINA.

GIRLS' DAY SCHOOLS AT TUNG-CHO.

BY MISS J. G. EVANS.

THE girls' day schools are a well-known factor in the work at Tung-cho. They grew out of a known and felt need, and are still continued for the same cause. Girls would come to the missionaries' home while they were little; but after they were ten, or perhaps a little older, it was not thought proper for them to be seen often outside their own homes. They had studied with the missionary ladies and Bible reader until they began to realize how nice it would be to know how to read. Schools were opened for them in different parts of the city, and it was not long before other girls would be induced to come in and join them. Six schools have been opened in different places in the city, one in a neighboring village. Come in and visit one while they are at work. As we step into the yard from the street, what is all that noise we hear? Has the teacher stepped out, and the children having a quarrel or a play? Why that noise? We enter the schoolroom, and there we find teacher and scholars all at work, and hard work we should find it. They are studying, rocking back and forth as they go over their lessons at the top of their voices,—the louder the better. as that, they think, indicates the amount of earnestness they put into their work.

Is it a strange-looking school? Yes, it would be to those who see it for the first time. There sits the teacher by the table; perhaps she has her baby in her arms, for some of the teachers care for their little families while they teach. But look at the children. There they sit on the brick bed, Turk fashion, round a long, low table. The walls of the room are hung with pictures, Bible pictures for the most part, and maps; for the girls are



TEACHER IN THE SCHOOL AT TUNG-CHO, WITH HER HUSBAND, CHILD, AND MOTHER.

learning much about the outside world as well as about Jesus. What do they study? First, the book where the Bible truths are taught in its simplest way; then comes the catechism, committing some portion of the Gospels; the first books of Chinese classics as the children grow older, then geography and arithmetic follow. Some one of the ladies visit the schools twice or three times a week, as their time will permit. They teach a Bible lesson

orally, examining them on the last lesson ; hymns are taught, and an examination of what has been learned from their books since the last visit.

See that little tot get off the brick bed, make her manners to the lady, and begin in her little shrill voice, which is a half lisp, as she is almost too young to speak plainly. Keep close watch of the characters in the book before you ; for unless you are able to repeat it yourself, you will soon lose her as she chases down the lines from right to left in the mazes of, "In the beginning one true God. He made heaven, and earth, and made man."



TWO PUPILS IN THE SCHOOL AT TUNG CHO

As the teachers of these schools are Christians, the children learn from the first to know about prayer, and many are the lessons they carry into their heathen homes.

Here is a picture of two of the girls from one school. An effort was made to take them all, but the parents are afraid of having their children's pictures taken, and if insisted upon might break up the school ; but these

sisters are from a Christian home, and the father and mother wanted it done. By looking at this picture one gets a pretty good idea of the tumbled-down condition of their homes, and the rubbish in their yards.

With whitewashed walls and clean white paper on ceiling and windows, the schoolrooms are made bright,—a constant lesson to the mothers, who are always welcome.

In another picture we see the teacher standing holding her baby, her husband by her side. Her mother is sitting by them.

Most of the teachers received what education they have at the Bridgman School, in Peking, and the great hope is that they will fit many girls to be sent there as soon as the parents see and realize what an advantage it is to have their girls educated. A young woman who can read and teach such a school is looked up to, and many a mother is beginning to be desirous that her daughter should be able to do the same. It opened the eyes of the mothers when the children from the different schools were brought together for a yearly examination. It was certainly a revelation to them that girls could learn as theirs had. The great hope is that many, many more will be brought into these schools, and as they learn to read, will learn to love Jesus. Pray for the girls' school of Tung-cho, North China!

FOR MISSION CIRCLES.

Subject.—Schools in China and Japan.

Scripture.—Luke ii. 40-52. "And Jesus increased in wisdom."

If possible, organize the Circle into groups for study in the two lines of the subject, and have them come prepared to talk or to answer questions, rather than to read. Let the children illustrate the method of conducting a Chinese school,—the scholars seated upon the floor, studying in loud voices with sing-song tone.

QUESTIONS.

By what names is China known? How old are its records? What sort of houses have the Chinese? What are some of the trees and plants which grow there? Mention one of the industries of China? What are some peculiar customs in China? Where are the schools of the Board in China located?

China is called the Middle Kingdom, the Flowery Land, the Celestial Empire, and the Land of Sinim. Its records reach farther back than the time

of Abraham. The houses are built of wood, stone, burnt or unburnt bricks, and adobe, roofed with tile, thatch, or earth. The windows are usually of paper, pasted over lattice work. The tea plant, the camphor tree, bamboo, varnish tree, wax tree, soap tree, and tallow tree all grow in China. The culture of silkworms is a popular industry among the women and children. The Chinaman shakes his own instead of his friends' hands, keeps his head covered as a mark of respect, and wears white for mourning.

The Board has schools at Foochow and Shaowu, in the Foochow Mission, and at Kalgan, Pao-ting-fu, and Tientsin in the North China Mission.

QUESTIONS.

Describe the two routes to Japan (*via* England and *via* California). Tell something of the peculiarities of life in Japan. What are some of the amusements of Japanese children? What are the religions of Japan? In what places in the Japan Mission are the missionaries of the Board stationed?

Japanese houses are usually only one story in height. The doors and walls are light and movable. Furniture is almost wholly lacking. The people sleep and sit on mats. Instead of stoves they have little fire boxes of metal or porcelain, in which they burn charcoal. They make of tea drinking an elaborate ceremony. They eat with chopsticks, as the Chinese do, and have iron chopsticks with which to manage their fires. The favorite amusement of Japanese children is kite flying. They have some of the same games as children in America, and are fond of music and picnics. The chief religion of Japan is Buddhism. The missionaries of our Board are stationed at Okayama, Osaka, Tottori, Kyoto, Tsu, Kumamoto, Kobe, Matsuyama, Sendai, Niigata, and Maebashi.

For articles on schools in China and Japan, see *Mission Dayspring* of April, '84, "Some Girls in China;" July, '85, "A Chinese Schoolmaster;" September, '88, "A Letter from Japan;" May, '89, "What Japanese Children Sing in School;" November, '89, "The Old and the New Schools of Japan." *LIFE AND LIGHT*, October, '92, "The Kindergarten in Kobe." Leaflets and Dialogues, "Chih, the little Chinese Girl," 2 cts.; "China," 2 cts.; "A Chinese Caller," 4 cts.

A CHINAMAN came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but had seen it. He then told of a poor man at Ningpo who had learned about the Christian religion, and his whole life was altered; he gave up the opium, and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the gospel, but I have seen it!"

Our Work at Home.

AN INDUCTIVE STUDY.

BY SARAH FRANCES WHITING.

How shall we interest educated young women in the work of foreign missions? This is recognized by all the Woman's Boards as a question of vital importance to the rapid progress of the evangelization of the women of other lands. At centers of Christian education this is also a question of moment to those who recognize that high privileges are not given to the young women of this land and century because they are the elect favorites of God, but because they are his elect coworkers for the redemption of the world.

A large part of our best knowledge is derived from inductive reasoning based upon the experience of the past, which shows us far better than mere theories where the hope of success lies. There has always been in the college with which the writer is connected a good number of consecrated young women, most efficient helpers in all missionary work; how have these become interested? We asked the question of the members of the band of student volunteers, at the time numbering about thirty, and also of others of kindred aims. The answers showed the wisdom of the Romish cardinal who said, "Give me the training of the first years of a child's life, and I care not who has the rest." Perhaps a review of some of these frank statements, which I am permitted to quote, will be suggestive.

Says one, "Mother always entertains the missionaries who come to speak to our society, and knowing them personally I have become interested in their work." What a loss to some of the families of our churches that so often, for no special reason, the money is given for the entertainment of guests of a missionary gathering at the hotels, rather than to take them into the home circle.

"My parents taught me the joy and blessedness of the Master's work; missionary subjects were always talked of in our home; mother gave us the most interesting missionary biographies to read." These are the testimonies of others as to the influence of home training. Happy for the world that there is a heredity of good as well as of evil!

"I became first interested through the monthly concerts in our church," is the statement of a few. What a loss of power to the missionary cause, that in so many of our churches this service is neglected, or permitted to be lifeless from lack of suitable preparation; that the pastor will sometimes neither take the trouble to prepare an attractive programme himself, nor welcome the help of ladies who would gladly do it.

"Our pastor's wife took a number of her Sunday-school class to a State meeting, and I was inspired by seeing the lovely women, and hearing the experiences of the missionaries." Our College Christian Association finds it worth while to send representatives to report upon every great gathering of Christian workers which meets near. If the report they bring does not fire the enthusiasm of others, the delegates are sure to be stirred.

"I had never attended a missionary meeting; my mother did not believe in foreign missions," says another; "but I was asked to prepare a sketch of the life and work of a missionary for the ladies' society, and was impressed with the heroism of the man of whom I was writing."

"I belonged to a mission band of little girls whom a lovely lame lady gathered about her. She read to us stories of mission work as interesting as romances, and taught some of us to do our first needlework for the mission box."

"I belonged to a mission band which supported a child in India. In our parlor entertainments, to raise money, we represented child life in India, and then began a vague purpose to help to make that life happier."

"I formed my life purpose at fourteen, when a missionary made an appeal, saying, 'I am growing old; my place must be filled; who will fill it?' I have found that early consecration is desirable before other things crowd."

"My enthusiasm has been increased in college by coming in contact with so many missionaries, and especially by the student volunteer speakers. After my decision, life has meant so much more."

These are in substance the statements of college girls who have been interested as to the beginnings of that which gave them the "arrest of thought." We see from them where the best hope lies. When the home, and church, and mission band have given the early bent, the Christian college can do most by adding to zeal, knowledge. There, at the age when decisions are made for the life work, and conscientious young women are looking for the place where, having received much, they can give most, the call often finds response.

When the early training and the Christian school have done their work, and the question comes back to the mothers, let them not shrink from the result of their own influence. The great missionary to India, Dr. Duff, is quoted as saying at one time, on the lack of missionary interest in the churches, "The hitch is with the pastors." We should say, in the final enlistment of educated girls in missionary work, the hitch is often with the fathers and mothers. When the test comes, good Christian parents, interested in the world's evangelization, say, as did one father when his daughter responded to an impassioned appeal of his own, "My dear, I did not mean you."

The earnest reader can draw his own conclusions from this inductive study as to the lines of work most likely to be rewarding; but over all, and through all, we must invoke that unction from on high, without which no effort is effective, alluded to by one of the correspondents who so kindly acceded to my request: "Only the Spirit of God moved me; and he must move educated girls if they consecrate themselves to this work."

Wellesley College.

HEATHEN CLAIMS AND CHRISTIAN DUTY.

Extracts from an address by Mrs. Isabella Bishop, F. R. G. S., and Honorary Fellow of the Royal Scottish Geographical Society, at the Gleaners' Union Anniversary in Exeter Hall, London, Nov. 1, 1893.

IN the few words that I shall address to you to-night, I should like (for I cannot tell you anything new, or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people; and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I have been I have seen sin, and sorrow, and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out by you; honest work, —work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field, but not among the lower races, or the fetish worshipers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success, is because the countries in which I have traveled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to

look at the work left undone, because to me it seems so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns; we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us, perhaps, think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of his Christ." But such is not the case; and I think that we may, instead of congratulating ourselves upon the work done,—though we are thankful for what God has enabled us to do,—bow our heads in shame that we have done so little, and served so little. And I would like to-night that we should turn away from these enchantments,—for enchantments they truly are,—and set our faces toward the wilderness; that great "waste, howling wilderness," in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

I think that we are getting into a sort of milk-and-water view of heathenism,—not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, "lest haply they might feel after Him who is not far from every one of us." And over all this seething mass of sin, and shame, and corruption, hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are: the intellect dwarfed so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, run-

ning to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows, necessarily, that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule,—of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home, nothing to tell of righteousness, temperance, or judgment to come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

The duty of all Christians toward missions has been summed up in these words: "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their life work. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field; but in the hour when the soldier lays his dented armor down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go"; and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has he not given us the means? Have we not the means to send forth missionaries,—have not our friends the means? And when we pray God to give the means, may we not rather pray him to consume the selfishness which expends our means upon ourselves? Dare we, can we, sing such hymns as,

"All the vain things that charm me most,
I sacrifice them to His blood,"

and yet surround ourselves with these "vain things,"—the lust of the eyes, and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia, two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen; and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these our treasured accumulations, "Lovest thou Me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption.

If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing heathen world by touching them lightly with our fingers; but let us bear them till they eat into the shrinking flesh, and so let us fulfill the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that he gave his only Son for its redemption.

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost, by any amount of self-sacrifice, to see that it shall be the Lord of the harvest; and may the constraining memories of the cross of Christ, and that great love wherewith he loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor;" and we hear his voice to-night ringing down through ages of selfishness, and luxury, and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of his own. May he touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of his which, when he came to redeem the world, kept nothing back!

TOPICS FOR AUXILIARY MEETINGS.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service.

May.—Schools of the Board in Micronesia and Papal Lands.

YOUNG LADIES' WORK AT HOME AND ABROAD.

TOPIC FOR MARCH.

1. Girls here and there. 2. Special work of young ladies in the foreign field ; young ladies' missionary societies in the home churches.

For this special topic we should recommend either union meetings of the Senior and Junior auxiliaries, or that the meeting of the Seniors should be placed in the hands of young ladies, or that young ladies should be given some special part of the programme. The subject is so large it would probably be best to confine the subject of the meeting to some one country, giving (1) a sketch of the life of girls in heathendom ; (2) the changed lives, when they become Christians ; (3) the special work provided for by young ladies in this country ; (4) suggestions for young ladies' societies.

For the first two heads, for Africa, see *LIFE AND LIGHT* for November, 1881, March, 1883, October, 1890 ; and Leaflet, "Umcitwa and Yona." For Turkey : March* and April, 1879,* January, 1880, September, 1881,* and April, 1889. For China : May,* June,* August,* and October,* 1879, November and December, 1883, October, 1884. For India : January and December, 1879, February and May, 1880, December, 1881, September, October, and November, 1882. For Japan : August, November, and September, 1889. For Turkey : March* and April,* 1879, January, 1880, September, 1881, April, 1889. For work of young ladies in the foreign field : Tungcho, China, Dispensary,—*LIFE AND LIGHT* for March and August, 1884, January and April, 1885, November, 1887. Nurses' Training School in Kyoto, Japan,—March and October, 1885, September, 1886, June and September, 1887, February, April, and October, 1888, October, 1891. Foochow Hospital,—December, 1889, January, 1890, February, 1891, July, 1892. Suggestions for young ladies' societies in the home churches : February* and July,* 1879, March, 1880, August, 1881, October, 1882, February and April, 1883, February and July, 1884, July, 1885, March and July,* 1887, May, 1888, April and May, 1892.

If there is time it would be pleasant to have a young lady give a reading. Prose : June, 1880, February, March and December, 1882 ; poetry : January,* 1880, August, 1883, December, 1888, March, 1890.

* The Board has only a very limited supply of these numbers. They are given, chiefly, for those who possess complete files.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18 to December 18, 1893.

MISS ELLEN CARBUTH, Treasurer.

MAINE.

A Friend,	1 00
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Auburn, High St. Ch., Aux., add'l, 6; Norridgewock, Y. P. S. C. E., 4; New Gloucester, Aux., 2.50; Portland, West End Ch., 10, Williston Ch., M. C., 1; Hancock Co., Conf. Contrib., 4.28; North Deer Isle, 41 cts.; Machias, Aux., 6.38; Searsport, Aux., 2.75; Bremen, Ladies' Contrib., 3; Bristol Mills, S. S., 3; North Edgcomb, 4; Phippsburg, 1.50; Boothbay Harbor, 4; Rockport, 1.50; Thomaston, 1.50; Union, 4; Topsham, 1; Newcastle, 10 86, Aux., 23; Bath, Winter St., Aux., 137, S. S., 20; Rockland, M. C., 2, a Friend, 2,	278 66
<i>Portland.</i> —A Friend,	5 00
<i>Searsport.</i> —First Ch., Y. P. S. C. E.,	8 00
Total,	292 66

NEW HAMPSHIRE.

<i>Atkinson.</i> —Aux.,	5 00
<i>Dover.</i> —C. E. B.,	5 00
<i>Keene.</i> —A Friend,	50
Total,	10 50

LEGACY.

<i>Manchester, N. H.</i> —Legacy of Mrs. Charlotte T. Ambrose, of the First Cong. Ch.,	100 00
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VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Brattleboro, 25; Barre, Aux., 7.14; Brattleboro, West, Aux., 8; Bridport, Aux., 5; Cambridge, Aux., 4.50; Dorset, East, Aux., 4; Middlebury, Aux., 86.55; Salisbury, Thank Off., 4.27; St. Johnsbury, South Ch., Little Helpers, 12, C. E. Soc., 10, North Ch., Aux., 30.50; Waterbury, Thank Off., 8.35. Less expenses, 6.25,	199 06
Total,	199 06

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Winchester, Seek and Save Circle, 78 20, Aux., Thank Off., 44 05; West Medford, Morning Star, M. C., 3, Aux., 10; Lowell, Pawtucket Ch., Aux., 44.25, First Cong. Ch., Aux., 107.40, Union, Aux., 200; Stoneham, Aux., 81; Reading, Aux., 12; Woburn, Aux. (of wh. 25 const. L. M. Mrs. Frances K. Harlow), 140; Wakefield, Aux., 38; Bedford, United Workers, Thank Off., 26; Maplewood, Aux., 30; Malden, Aux. (of wh. 25 const. L. M. Mrs. Zenas F. Bryant), 96; Melrose, a Friend, 5; Andover, Union Aux., 267.23; Billerica, Aux., 5.42,	1,187 54
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Sandwich, Aux., Thank	

Off., 18; Yarmouth, Aux., 14.25; Centreville Ch., 3.25,	35 20
<i>Barre.</i> —Prim. Depart., S. S.,	7 00
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Adams, Aux., 25.11, Memorial Band, 15.12; Canaan, Four Corners, Aux., 14.60; Curtisville, Aux., 11; Dalton, Aux., 20, Y. L., Aux. (of wh. 3.45 Thank Off.), 34.45, M. C., 20; Housatonic, Aux. (of wh. 22.35 Thank Off.), 50.79; Lee, Jun. Aux., 100; North Adams, 5; Peru, Aux., 3 60; Pittsfield, First Ch., Aux., 70.49, Coral Workers, 2.50; Richmond, Aux., 19; West Stockbridge, Aux., 5.25; Williamstown, Aux., 245; Windsor, Mountain Gleaners, 16; two Friends in Berkshire, 225,	882 21
<i>East Northfield.</i> —Sarah Aldrich,	4 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Newburyport, 120; Amesbury, 40; Haverhill, North, 65; Ipswich, 60; Bradford, 94; So. Byfield, 5,	384 00
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 180; Danvers, Maple St. Ch., 20; Gloucester, Aux., 5; Ipswich, South Ch., Aux., 12; Middleton, Aux., 10; Peabody, South Ch., Aux., 33.75, Morning Star, M. C., 8; Salem, South Ch., Y. L., Aux., 30, Tabernacle Ch., Aux., 10; S. S. Prim. Dept., 7.63,	316 23
<i>Fall River.</i> —Mite Gatherers,	4 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., 5; East Charlemont, Riverside, M. B., 2.50; Orange, Aux., 5.40, Merry Workers, 12.64; Boys' M. C., 1; Montague, M. C., 1.50; Northfield, Aux., 25 85; Shelburne Falls, Jun. Aux., 10; Sunderland, Aux., 7.50; Whately, Aux., 2; Greenfield, Aux., 27.60; South Deerfield, Aux., 11; Branch Meeting Collection, 12,	123 20
<i>Gilbertville.</i> —Aux.,	26 20
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. Amherst, Aux., Thank Off., 100.10; Easthampton, Aux., 13.50, Emily, M. C., 20; Enfield, Aux., 45; Hadley, Aux., Thank Off., 2; Hatfield, Wide Awakes, 15; Northampton, Aux., Thank Off., 4.70, First Ch., Div., 80, Jun. Aux., 90; North Amherst, Whatsoever Circle, 25; South Hadley, Aux., const. L. M.'s Mrs. N. J. Jones, Mrs. Adella B. Miller, 50; Worthington, Aux., 11; Northampton, Edwards Ch., Jun. Aux., 9; Mount Holyoke College, 235,	700 30
<i>Harwich.</i> —Aux.,	11 30
<i>Holbrook.</i> —Aux., 10, Torchbearers, 5,	15 00
<i>Leicester.</i> —Aux.,	25 00
<i>Lincoln.</i> —Aux. and M. C.,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Marlboro, Aux.,	31 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Wilson Tirrell, Jr., Treas. South Weymouth, Union Ch., Aux., 10; Marden, Jun. Aux., 3.50, Old South Ch., Donors, 8; Hingham, Aux., 4; East Weymouth,	

RECEIPTS.

75

1; Milton, Aux., 5.80, Plympton, 5; Wollaston, Aux., 15.30, Mrs. Lincoln, to const. self L. M., 25; on, First Ch., Y. L. C., 8; Wey-
Heights, First Ch., Aux., 10;
water, Aux., 2; Hanson, Aux.,
lymouth, Aux., 10; North Car-
onors, 7; Hanover, First Ch.,
1, 2.25, Aux., 8.75, 127 08
lms.—Aux., 10 00
ston.—A Friend, 40
dinner Branch.—Mrs. Elizabeth
Fras. Concord, Aux., 48, S. S.
laco., 40; Townsend, Aux., 48, 128 00
y Branch.—Miss F. J. Runnels,
Fall River, Willing Helpers,
ehoboth, Aux., 8, Mizpah Cir-
Marion, Cradle Roll, Lyman
leharis, 5, 131 23
d Branch.—Miss H. T. Bucking-
Fras. Hampden, Aux., 17.55;
Sekl, Memorial Ch., Aux., 10,
Ch., Aux., 22.50, Olive Ch., Aux.,
ark Ch., Aux., 42.34, Primary
7, Hope Ch., Aux., 70 cts., First
m. Aux., 56; Westfield, Second
C., 10; Blandford, Aux., 5.25;
te, First Ch., Aux., 5; Long-
w, Aux., 58, Ludlow Centre,
1; Monson, Aux., 1.85; Wilbra-
Aux., 10.87, 334 11
rench, Miss M. B. Child, Treas.
y, Prim Dept., 15, Auburndale,
8 85, Boston, Berkeley Temple,
7, Mt. Vernon Ch., Aux., 44, Old
Ch., Aux., 30 cts., Union Ch.,
31, Union Workers, 13; Brook-
harvard Ch., Aux., 60.35, Cam-
port, Prospect St. Ch., Aux.,
Off., 23, Pilgrim Ch., Y. L.,
1.50, Dorchester, Harvard Ch.,
R. Pilgrim Ch., Y. L. M. S., 15;
Park, Aux., 214 22, Needham,
7.30, Willing Workers, 3, New-
1st Ch., Aux. (of wh. 50 const.
Mrs. B. F. Bacon, Mrs. George
280, Y. L., Aux., 30, Newton Cen-
ex., 42 40, Newton Highlands,
1.75, Norwood, Aux., 56.87; Bos-
i, Aux., 27; Roxbury, Immanuel
m. Aux., 10, a Friend, 5, Somer-
ranklin St. Ch., Aux., 6.85, Pros-
ill Ch., Aux., 27; South Boston,
s Ch., Young People's, Aux., 10,
17.60, Walpole, Goodwill Soc.,
Jtham, Aux., from Mrs. Bill,
L. M. Mrs. Margaret A. Heald,
at Newton, Aux., 25; Newton
entral Ch., Aux., 10; a distant
ary, 10, 1,140 55
r Co. Branch.—Mrs. C. L. Sum-
was. Athol, Aux., 25.68; Ash-
m, Jun. C. E., 25 cts.; Baldwin-
nn. C. E., 4; Douglas, Jun. C. E.,
tebury, Jun. C. E., 12; Gardner,
2.80; Grafton, Aux., 25, Jun. C.
omminster, Aux., 80; Lancaster,
Ladies' M. S., 5, a Friend, 5;
ter, Y. P. S. C. E., 10; Milbury,
h., Aux., prev. contri. const. L.
s A. Floretta Paine, 18.57; North-
Lamp-lighters, 5; North Brook-
Aux., a Friend, 24, Jun. C. E.,
xford, Aux., 20.31; Princeton,
42.35, Mountain Climbers, 10;
4, Aux., 7; Southbridge, Aux.,
pencer, Aux. (of wh. 43.75 Thank

Off.), 84; S. S., 10, Mrs. Dyer's S. S. class,
6, Golden Rule, M. B., 10; Upton, Jun.
Aux., 9.50; Uxbridge, Aux. and C. E.
Soc., 37.50; West Upton, Jun. C. E., 2;
Warren, Aux., 11.40; Westboro, Y. P.,
S. C. E., 3; Westminster, Aux., 36;
West Brookfield, Jun. C. E., 5; Win-
chendon, Aux., 160, Worcester, Union
Ch., Aux., 17, Central Ch., Aux., 16.50,
Pilgrim Ch., Aux., 28, Jun. C. E., 5.25,
Plymouth Ch., Aux., 43.11, Jun. C. E.,
10, Old South, Aux. (of wh. 25 const.
L. M. Helen Knowlton Merriam), 65,
Little Light Bearers, 5, Jun. and In-
termediate C. E., 0, Summer St., Aux.
and Jun. C. E., 15, Park Ch., Aux., 4.80,
King's Messengers, 5, Do-what-you-
can Circle, 5, Salem St. Ch., Jun. C. E.,
2.15, Belmont Ch., Aux., 8, Jun. C. F.,
65 etc.,

1913-14

Total,	6,616 02
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LEGACIES.

Georgetown.—Legacy of Mrs. Sarah	
Halch Besman,	100 00
Westfield.—Legacy of Mrs. Mary A.	
Shurtleff,	1,000 00

RHODE ISLAND.

<i>East Providence.</i> —Charlotte L. Stocum,	
Cradle Roll,	1 25
<i>Rhode Island Branch.</i> —Miss Anna T	
White, Treas. Barrington, Aux., 2.50;	
Bayside, Glenners, 5; Saylesville,	
Aux., 8.50; Central Falls, Y. L. M. C.,	
10; Pawtucket, Mite Box, Memorial	
of Ruth Bixlett, 1, Providence,	
Beneficent Ch., Aux., 16.75, a Christ-	
mas Gift, 10,	51 75
Total,	<hr/> 53 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M I. Lockwood, Treas. Mystic Bridge, Aux. (of wh. 25 const. L. M. Mrs. H. C. Bridgham), 25.33; Pomfret, Aux., 73; Miss E. Merrill, 60; New London, First Ch., Aux., 76.67; Norwich, Broadway Ch., S. S., 10, Quarterly Branch Meeting, 35.53; Privilege, 50; Colchester, Y. L. Soc., 1.30; Norwich, Second Ch., Aux., 5, Thistle-down M. C., 15, Plainfield, Aux., 2.30, Pomfret, Aux., 10, New London, First Ch., Aux., 83, 447 32

Hartford.—C., 2, a Friend, in Memory of Mrs. Jennie Trent Kimball, 10, 12 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 85.03; Hartford, Asylum Hill Ch., a Friend, 2, M. B., 10, First Ch., Aux. (of wh. 25 from Mrs. D. A. Wells, const. L. M. Miss Henrietta E. Stone), 316.40, Pearl St. Ch., Aux., 234.10, S. S., 40, Primary Dept., S. S., 5, South Ch., Aux. (prev. contri. const. L. M.'s Mrs. Freeman Seymour and Mrs. C. L. Beach), 24; New Britain, South Ch., Aux., 67, Cradle Roll, 125; Rockville, Aux., 70, South Windsor, M. C., 5, Unionville, Aux. (of wh. 27.03 Thank Off.), 41.20; Ellington, Aux., 5; Enfield, Kings St., M. C., 5; Glastonbury, Jan. Aux. and

King's Daughters, 10; New Britain, King's Messengers, M. C., 18; Plainville, Coral Workers, M. C., 3; Rockville, Little Helpers, M. C., 6.50; South Coventry, Aux., 10.70; Talcottville, Little Light Bearers, M. B., 11; Terryville, Aux., 16.05; Tolland, Aux., 7.85; Windsor Locks, Aux., 29.01; Vernon Centre, Aux., 5,	1,058 11
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Branford, Y. P. S. C. E., 17.25; Bridgeport, Aux., 24.99; Bridgewater, Y. L. M. C., 12.50; Colebrook, Y. P. S. C. E., 5.20; Cornwall, Second Ch., M. B. Soc., 33.21; Danbury, First Ch., Y. P. S. C. E., 10; Second Ch., Y. P. S. C. E., 5; Darien, Aux., 22; East Haven, Aux., 25; Essex, Y. P. S. C. E., 10; Goshen, Aux., 10.75; Guilford, First Ch., Aux., 2.40; Haddam, Aux., 14.25; Higganum, Aux., 14.10; Ivoryton, Y. P. S. C. E., 10.75; Kent, Aux. (of wh. 25 const. L. M. Mrs. Sophronia E. Eaton), 34; Y. P. S. C. E., 14.50; Litchfield, Y. L. M. B., 140; Middlefield, Y. P. S. C. E., 15; Middletown, First Ch., Y. P. S. C. E., 40; Monroe, S. S., 7; Morris, Aux., 29; New Haven, Centre Ch. (of wh. 25 from Mrs. M. C. H. Johnston const. self L. M. and 15 from a friend), 172.50; Y. L. M. C., 15; Ch. of the Redeemer, 8 S., 25; Davenport Ch., Y. P. S. C. E., 20; S. S., 70; United Ch., Aux., 13.52; S. S., 30; Yale College Ch., Aux., 100; New Milford, First Ch., Y. P. S. C. E., 17.63; Norwalk, King's Daughters, 36; North Haven, Aux., 40; Y. P. S. C. E., 13; Plymouth, Aux., 36; Portland, S. S., 1; Riverton, Y. P. S. C. E., 15; Saybrook, Y. P. S. C. E., 4.94; Sharon, Miss End. Soc., 15; Stamford, Aux., 50; J. Y. P. S. C. E., 2; Torrington, Aux., 2.25; Torrington, Third Ch., Aux., 65; Warren, Aux., 5; Washington, S. S., 30; Watertown, Aux., 10; S. W., 10; West Chester, Y. P. S. C. E., 6; Winsted, Aux. (of wh. 25 from Mrs. Mary C. Alford, const. L. M. Helena B. Alford), 70.23; Second Ch., Y. P. S. C. E., 26.08; S. S. Class of Rev. H. N. Kinney, 18,	1,433 11
<i>Sharon.</i> —Aux. and Busy Bees,	85 00
<i>Torrington.</i> —Woman's Miss. Soc.,	9 00
Total,	3,004 54

NEW YORK.

<i>Buffalo.</i> —Niagara Square People's Ch.,	7 85
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Brooklyn, Tompkins Ave. Ch., Aux., 62.75; East Ch., Aux., 15; Central Ch., Aux., 325; Lewis Ave. Ch., Aux., 50; Park Ch., Aux., 12; Paritan Ch., Aux., 25; Buffalo, First Ch., Aux., 20; Mrs. W. G. Bancroft, 23; Berkshire, Aux., 38.70; Coventryville, Aux., 10; Canandaigua, First Ch., Aux., 27; East Bloomfield, Aux., 18.52; Fairport, Aux., 24; Y. L. M. S., 6; Flushing, Aux., 15.80; Gloversville, Aux., 25; Honcoye, Aux., 56.50; Homer, Mrs. Joseph Stebbins, 2; Jamestown, Y. P. S. C. E., 35; Norwich (of wh. 25 const. L. M. Mrs. W. H. Scudder), 75; New York, Broadway Tabernacle, Society for Woman's Work, 122.55; New Haven, Willing Workers, M. B., 5; Newark Valley,	

Aux., 43.45; Oxford, Aux., 90; Phoenix, Aux., 17; Y. P. S. C. E., 4; Poughkeepsie, Aux., 35; Miss Helen Andrus, 10; Patchogue, Young Ladies' Service Circle, 5; Port Leyden, Aux., 10; Riverhead, Aux., 38.36; Rochester, South Ch., Aux., 10; Sherburne, Aux., 25; Syracuse, Danforth Ch., Ladies' Union, 25; Walton, Aux., const. L. M. Mrs. George Fitch, 25; West Winfield, Aux., 13.33; Wide-Awakes, 10; Warsaw, Aux., 45.55; Y. P. S. C. E., 9; Wellsville, Aux., 5; Less expenses, 23,	1,304 23
Total,	1,312 11

PENNSYLVANIA.

<i>Germanstown.</i> —Mrs. Roberts Le Bontellier,	10 00
Total,	10 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C. Washington, M. C., 18; Mt. Pleasant Ch., J. S. C. E., 10; Mt. Baltimore, Aux., 5.50; N. J. Bound Brook, Aux., 5; Pilgrim Workers, 5; East Orange, Trinity Ch., Thank Off., 49; Glen Ridge, Aux., 10; Montclair, Aux., Thank Off., 23; Y. L., 10; J. S. C. E., 10; Newark, Belleville Ave. Ch., Y. P. S. C. E., 10; Orange Valley, Aux., "Golden Wedding Gift," 30; Paterson, Aux., 5; Westfield, S. S., 40.55; Pa., Philadelphia, Aux., 71.15; Y. L., 10,	204 20
<i>Washington, D. C.</i> —University Park Mission, S. S.,	8 00
Total,	207 20

ALABAMA.

<i>Talladega.</i> —Woman's Miss. Union,	2 00
Total,	2 00

MINNESOTA.

<i>A Friend,</i>	45 00
<i>Minneapolis.</i> —Helen A. Dutton,	5 00
Total,	50 00

SOUTH DAKOTA.

<i>Centerville.</i> —A Friend,	40
Total,	40

CANADA.

<i>Canadian Cong. Woman's Board,</i>	630 94
Total,	630 94

FOREIGN LANDS.

<i>Tung-cho, China.</i> —Woman's Miss. Soc.,	14 30
Total,	14 30
General Funds,	12,472 79
Variety Account,	120 92
Legacies,	1,200 00
Total,	\$12,893 71



TWENTIETH ANNIVERSARY W. B. M. P.

(Concluded.)

THURSDAY EVENING, SEPTEMBER 7TH.

THIS was the most public meeting of the session. Dr. McLean presided. A fine anthem by the choir was given. Rev. E. S. Williams, of Pacific Grove, read the Scripture,—Isaiah lv.,—and also offered prayer. In return for similar courtesies received, a "Gentlemen's Half Hour" was assigned this place on the programme. This was filled by Rev. Dr. McLean, speaking of Santa Cruz then and now, saying that it was with difficulty that he identified the place. He recalled the influence of Mrs. Hough, who did so much to advance this work. She has passed on to the better land,—but her influence lingers, and we should remember Dr. Hough to-day with some loving message, as from failing health he is unable to be with us. The following telegram was sent him: "The Woman's Board, in session in Santa Cruz, sends greetings, love, and thanks for the memories of the past."

Mrs. Pond read a poem by Mrs. L. M. Howard, entitled "Twenty Years." Mrs. Rainesford Taylor, wife of one of our home missionaries in Pescadero, spoke to us of zenana life in India. Mrs. Taylor was for nine years, till her health failed, a missionary among the women in the zenanas of India. She spoke of the work of Dr. Duff, and said he could found colleges and educate young men, but that he could not reach the homes of the people. What was left for woman to accomplish. Luther could break the bars of prisons and nuns, Lincoln could forge a key to open the door that set the captives free, but it remained for woman alone, without blood or violence, to gain access to hidden retreats of women in India, called zenanas; and a pair of beautifully embroidered slippers was the entering wedge.

Dr. McLean spoke of the plate that had been given to the Society, and asked Dr. Cruzan to pass it for offerings, which were found to be \$37.50.

"Missionary Life in China," by Mrs. Arthur H. Smith, came next on the programme, which was so rich in incidents and illustrations of missionary

life that we would like to report the whole ; but, as one of the local papers said, "it was three hours long ;" which statement was modified by saying that Mrs. Smith said more in one hour than most men could in three hours. And as the *Santa Cruz Surf* had a very good sketch of this address, we give it as we find it : "Mrs. Smith, with a rapid brush and vivid colors, pictured the difficulties that beset the missionary to China. They are unwelcome ; they were offensive in appearance and dress to the Chinese ; their manners were repulsive to the Oriental mind, and the Chinese prejudice and language, combined, raise an almost insurmountable barrier between the disciples of Confucius and the Christian missionary."

But through the medical mission, where the sufferings of the body were alleviated, access to the hearts of their people is readily gained, and confidence established, and with the healing of the body, spiritual instruction is successfully combined ; "and this," said Mrs. Smith, "was our Saviour's method." "The story of the life of a Chinese woman who is now a matron in the missionary hospital, as related by Mrs. Smith, was a tale of privation and endurance which revealed a state of destitution which make our 'hard times' appear as a reign of luxury in comparison."

Following prayer, and hymn, and benediction was a delightful social gathering in the pleasant parlors of the church.

FRIDAY MORNING, SEPTEMBER 8TH.

The roll call of auxiliaries was completed. An interesting paper by Mrs. Pike was read, entitled "Girl Life in Turkey," telling of the changed lives of those dear girls in our schools in Turkey.

A most interesting address was given by Madame Marshall, a lady of French birth, but who lived in California in her youth, and was converted in the Sunday school of the First Church, San Francisco. During these later eighteen years she has been laboring in France and in Paris, in connection with the McCall Mission. She spoke of the sad, dreadful history of France, her beloved country, in years gone by, and we listened to her touching words concerning the religious history of her own land with deep sympathy.

Greetings were next in order. A cordial letter from the Rev. Dr. Willey was read, recalling the first meeting of the little band of ladies who organized this Board, and of what it had done toward fostering the missionary spirit on this Coast.

A letter of cordial greeting was read from Mrs. Dr. Stone, our first President. A telegram from Miss Fay was also read : "Joyful congratulations," Phil. i. 3-5, and Rev. vii. 9, 10.

Mrs. McLean, our second President, was called upon for a little speech.

In a very few words Mrs. McLean spoke of the years she had enjoyed with this Board as its President.

Mrs. E. S. Williams followed with "Missions as I Have Seen Them." Rev. Mr. and Mrs. Williams have taken a tour of the world, and have had personal observations in the work of the missionaries in many lands. They talked of matters in Aintab, and read from a constitution of a girls' society, which called for rather rigid reforms in the manner of living and customs of dress, and he queried whether we might not take some profitable hints from it. The limits of this paper forbid a reproduction of all the points in Mrs. Williams' inimitable address, as she pleaded for a more tender remembrance of our workers in foreign lands. Gifts of pictures and Sunday-school helps of all kinds serve to brighten up the dull dwellings called by us, in courtesy, "homes." "Picture missions" are organized among young people in some churches. Send boxes of articles of dress and other gifts to your missionaries.

Another interesting talk from Mrs. A. H. Smith, whose fund of information and thought seem inexhaustible. She said: "We were getting ahead of the brethren in this matter. We should try to take them along; interest the boys." She spoke of the indifference, if not opposition, of many Christians to this work. Truly, this foreign mission work is not a popular cause, therefore we should be the more zealous in promoting it.

Mrs. French spoke on the subject of "Evangelistic Work Abroad,"—of heroism in missionary life in Africa, and of the success the gospel has had even there.

A resolution of thanks and appreciation of the work of our retiring Treasurer was given by a rising vote; also the vote of thanks to the Santa Cruz auxiliary. Mrs. Smith then sang a Chinese hymn for us, and gave us some idea of the sentiment, which was against the footbinding by Chinese women.

This meeting closed with the recital of a beautiful poem written by Mrs. Henshaw for this Board some fifteen years since. This poem, the opening verses of which commenced "Now let us sing," was read in a most impressive manner by Miss Grace Delamater. The song sung between each verse of the poem was the "lyric grand," "From Greenland's Icy Mountains," etc. :—

"Where'er is heard our English tongue,
From continent to ocean,
That wondrous hymn, those burning lines
Are sung with deep emotion."

And thus they were sung on this occasion, which closed one of the most helpful, stimulating meetings that the Board has been privileged to hold. The fellowship of kindred minds, the heart-to-heart responses, and the grand hopes of the gospel for all nations, all made this gathering one long to be remembered.

MISSIONARY SHIPS.

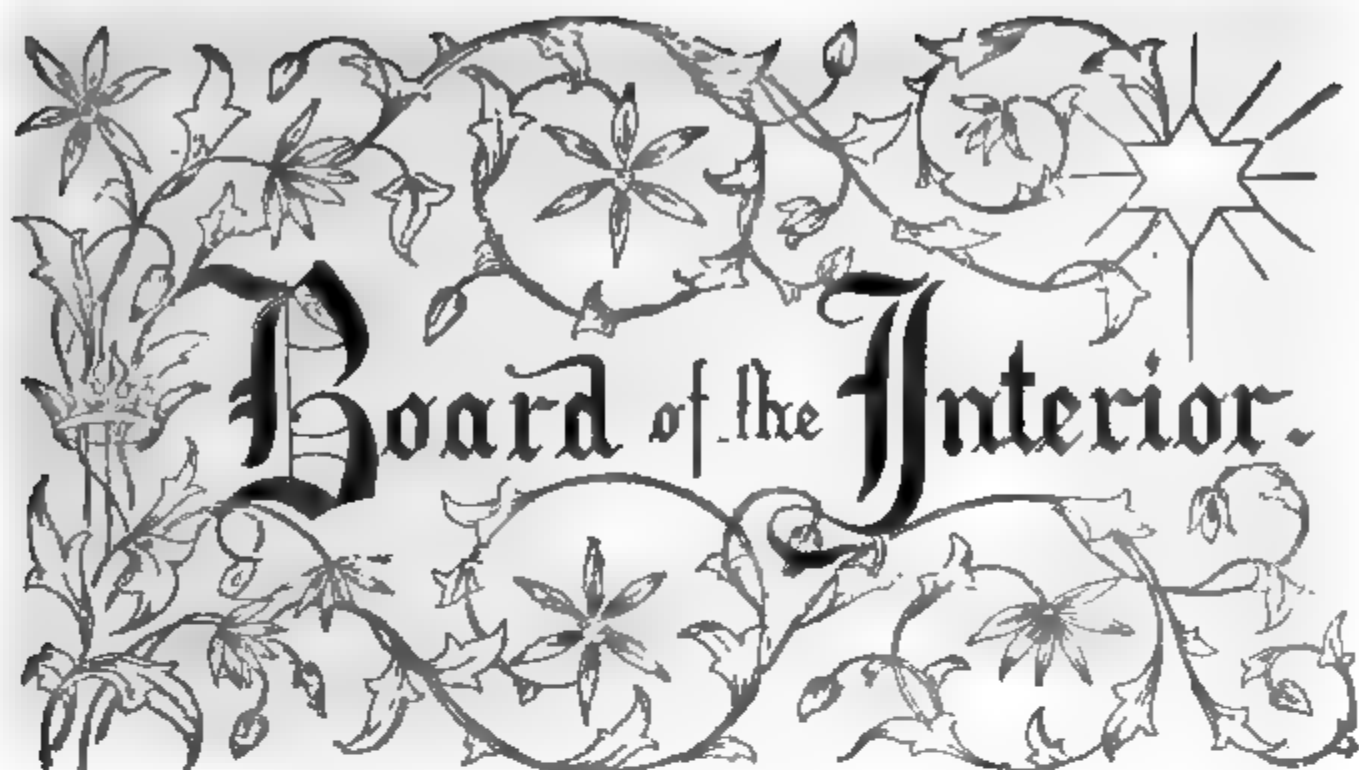
WE love to think of our two little vessels, the Robert Logan, commanded by Captain Worth, and the Hiram Bingham, commanded by Captain Walkup, as they wing their way among the green islands, with their treacherous coral reefs beneath, and realize that their diminutive size and light tonnage takes them easily and gracefully away from dangers "seen and unseen" among the bays, and bights, and lagoons. The names they bear, and the messages they carry, and the prayers offered for them and on them, bring down, we know, the blessing of God wherever they go. No doubt there is no more beautiful sight to our missionaries, as their eager eyes look afar over the tropic seas, than the distant vision of what must look to them a white-winged dove, speeding its course toward them over the waters. And are they not messengers of peace among the war-distracted islands?

"God moves in a mysterious way
His wonders to perform :
He plants His footsteps in the sea,
And rides upon the storm."
"His purposes will ripen fast,
Unfolding every hour,"

And so we wait, and pray, and labor, that He who once said to the stormy waves, "Peace, be still," may still the raging passions in the hearts of men, as easily as he did the waves on Galilee.

These vessels were built here in California, and of California woods, and by a California architect and labor, and we know that some California coin has gone into them; and so in addition we have somewhat of a local interest in them.

The following extract from a letter of Captain Walkup will be welcomed by many. He says: "It lacks only a few days since Hiram's anchor first dropped on coral bottom. This is the sixty-third anchorage at ten different islands, many of them at front doors of villages where a ship never anchors. The 1,000 Gilbert shares in Hiram Bingham stock are all taken. I have made my second visit at three islands, and find that every four months is none too often to look at and stir up the work. I think next year's work will be encouraging. Many of the fallen have again confessed their Saviour. One king discarded his second wife, another king his heathen games. After some of my addresses on tobacco and smoking, nearly the whole audience would arise to signify their intention to discard it. Praise the gospel's power! The prayer-song, 'Jesus pilot Hiram Bingham,' is being answered."



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN.
Miss SARAH POLLOCK.

Mrs. JAMES G. JOHNSON.
Mrs. GRAHAM TAYLOR.

SOMETHING MUST GROW.

All must work with head or hand,
For self or others, good or ill;
Life is ordained to bear, like land,
Some fruit, be fallow as it will.

—Lord Houghton.

THE GLORY KINDERGARTEN, KOBE.

BY MISS ANNIE L. HOWE.

If you could only go with me into the kindergarten, and see how clean and pretty it looks as we begin this fall; if you could see the four kindergartners who have charge, graduates of the first class, and see how well they do,—I should not have to write this letter, which can only give a meager outline of this lovely work. But as you cannot see it with your own eyes, I shall try to help you to imagine it through mine. First, the reception of this work. I think we have reason to feel gratified with the interest manifested. The children from our kindergarten are welcome pupils in the best primary school in Kobe. We are always able to keep our own number of sixty children complete. Many of them came from very nice families, even un-Christian parents being quite willing to brave the influences of Christianity. We have many visitors from government schools and kindergartens; the result of some of those visits being an invitation to lecture before the

kindergartners of Kyoto this summer. Miss Koka and I conducted a summer school of one week's duration in that city. We had sixty kindergartners in attendance, and about twenty men, members of the Board of Education, heads of schools and others. Everything that could be thought of was done for our comfort, and the kindest expressions of appreciation were made to us. Some of the government teachers, convened last spring, spoke of our kindergarten as "The Model for Japan,"—a somewhat fearful position to keep. The Methodists came to us in the spring for advice in starting a similar work. Our buildings, methods, expenses, were all inquired into, and our advice for every point of their work solicited.

Two of our graduates were engaged to begin the work, but afterward the plan was changed, Miss Koka taking the charge, and one of our graduates went with her as an assistant. The Presbyterians also made overtures, and finally decided to send one of their best graduates to take the training. But our lack of a home for the students shut out that student, for when the young woman's mother heard of the lack she refused to let her daughter come.

I could wish that the graduates of the mission schools had a stronger desire to take up this work. But they are *not enough of students to know how important Froebel's principles are held by the best educators, and so cannot yet estimate the work at its true worth, nor understand that, as in Europe and America, the kindergarten has had to be content with the day of small things; so here, too, in Japan, there must be some earnest souls who shall, in a way, make martyrs of themselves before public opinion shall have been informed, interested, converted to the value of a child's earliest years.*

There is, however, a change for the better, and I hope for the time when the graduates even of mission colleges shall feel that they are honoring themselves if they choose the kindergarten as their profession.

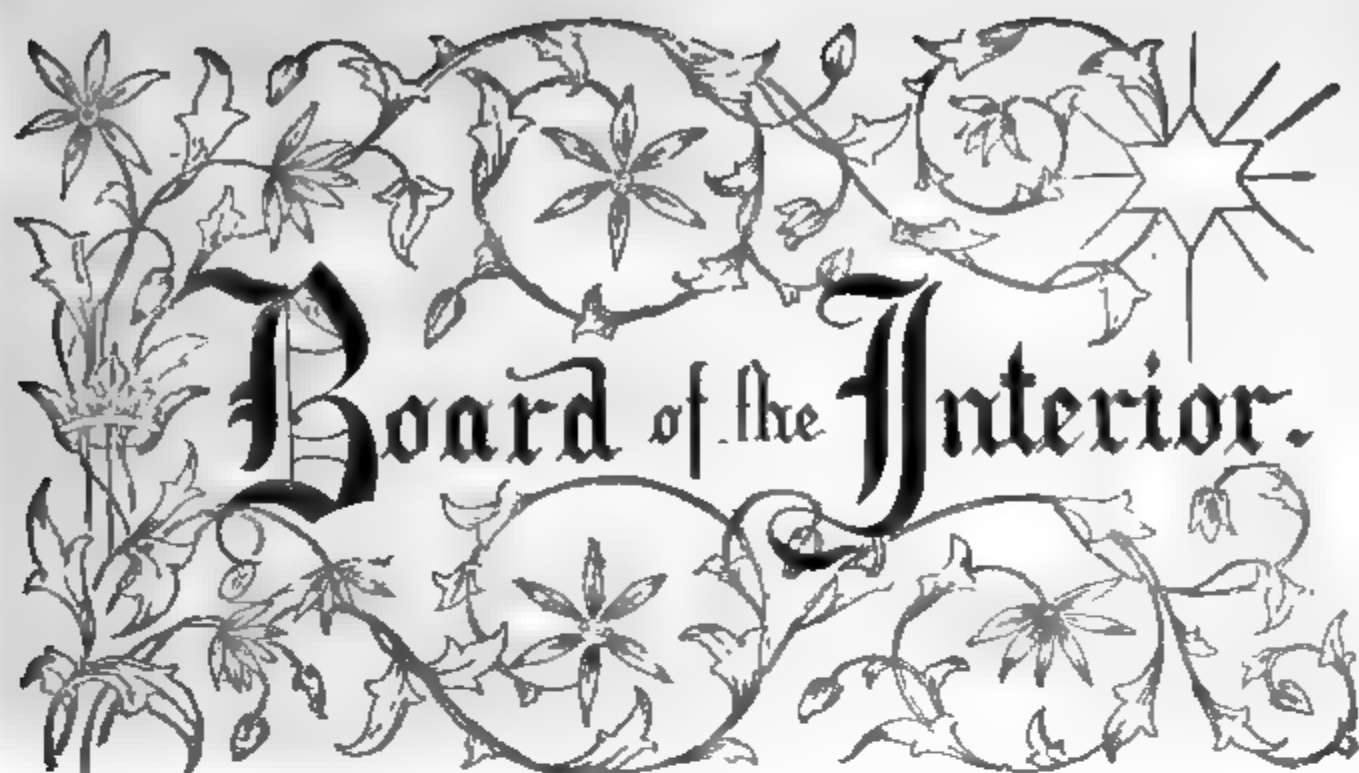
OUR WORK.

Our aim has been, not to make "a model for Japan," so much as a model for Christian kindergartens. Our course of studies for the students of the training class is as follows:—

First year, Bible, singing, organ, drawing, Froebel's gifts and occupations, History of Education, physiology, botany, compositions, observation in the kindergarten.

Second year, Bible, singing, organ, drawing, Froebel's gifts and occupations, psychology, zoölogy, mineralogy, compositions, observation in the kindergarten.

We have two good men for teachers, a young woman who has charge of the beginners on the organ, while Mrs. Hire and I have charge of the kindergarten instruction, and I have the Bible lessons, singing, and advanced organ music.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
Miss SARAH POLLOCK. Mrs. GRAHAM TAYLOR.

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If you could only go with me into the kindergarten, and see how clean and pretty it looks as we begin this fall; if you could see the four kindergartners who have charge, graduates of the first class, and see how well they do,—I should not have to write this letter, which can only give a meager outline of this lovely work. But as you cannot see it with your own eyes, I shall try to help you to imagine it through mine. First, the reception of this work. I think we have reason to feel gratified with the interest manifested. The children from our kindergarten are welcome pupils in the best primary school in Kobe. We are always able to keep our own number of sixty children complete. Many of them came from very nice families, even un-Christian parents being quite willing to brave the influences of Christianity. We have many visitors from government schools and kindergartens; the result of some of those visits being an invitation to lecture before the

First, and foremost, a home for the students of the training class.

Second, and middlemost, a south room for that division of the kindergarten who now sit in gloom on the north side of the house, and too often have the spirit all scared away from their hearts by the cheerless place, while their companions are merry in the sunshine on the other side the hall. I don't care so much for the "animal spirits" of the training class,—I would just as soon they should be subdued,—and so, if I can get the children out to another room, I want the north room for a recitation room for the training class. The one we use now is only large enough for a table, a baby organ, and some benches, and it cannot be heated in winter. I want a larger room, where I can have a large reading table, with maps, dictionaries, papers, and magazines, a bookcase with some reference books, an organ, and a stove. I really feel that we cannot do for these girls what I would like until we can foster more of a class feeling, by having a pleasant room where they can gather, where we can hold meetings, and where some sort of advantages may be given them in the way of books and papers. I want to see something like the spread of Christian kindergartens in Japan that we see in America. To help on that day we need not only well-equipped, bright Christian women to take charge of the work, but we need to plant small kindergartens in connection with the churches, to have an association, to circulate a kindergarten periodical, to publish kindergarten books. Work enough ahead, is there not?

THE NEED OF KINDERGARTENS IN CHINA.

BY MRS. MARY P. AMENT, PEKING.

WE are beginning to realize the waste of power in giving "the world, the flesh, and the devil" an opportunity to plant and nourish bad seed for years before we take up the work of instructing the children. We must not be content with drawing into our day schools girls and boys of seven years. We must take the little ones who come pulling at their sisters' sleeves; and with the help of all the beautiful songs and plays, gifts and occupations of the kindergarten, with God's help we will develop their upward tendencies, and discover his image in these little hearts.

For this great work we need experienced teachers. But let them understand the situation. There are multitudes of children waiting to be taught; not waiting in the sense that they know for what they wait, but appealing to us by the possibilities of their natures and the deadening atmosphere in which they are growing up. There will be for years no paying constituency, but free kindergartens are now an essential part of the benevolent work of *our cities in Christian lands*, and they should be in foreign work also.

We need a trained kindergartner, that she may prepare a corps of teachers from among the Christian women to carry on the work in outstations and in various parts of the great cities occupied by our "seven Churches in Asia." What Miss Howe has done for Japan needs doing for China. May God raise up another woman full of love for children, no matter what the environment, and with the courage of her convictions. There was never a country needing as does China the opportunity for individual development of the thinking and inventive powers. Her scholars have for centuries been run into the same narrow mold by the system of memorizing in use. For three years the patient pupil learns by rote, with no word of explanation, the various books of the curriculum; after which he learns the cut and dried comments upon these books. And this is called education; a process which, may be, draws out patience, and a sort of memory, but little beside.

What wonder that there is so little original investigation, so little reasoning, even about the gospel, when preached in its simplicity.

An intelligent question! How welcome it would be to the faithful preacher, as he stands day after day in the street chapel. But there is no task more difficult to the unaccustomed mind than to discriminate between truth and error, to swing aloof from tradition and usage, and look at the merits of a new ethical system. With weary pains and earnest prayer the evangelist gathers in the company of believers. Let us take the childish hearts at a time when it is easy to believe, and by love, gentleness, and faith in them, lead them by the hand into the green pastures intended for them.

It has been said, "Terrible diseases require terrible remedies." If I had my way, do you know what I should like to do for the women of the Interior? I should like to take from you for a few moments your pleasant surroundings and your beautiful homes in this Christian land and take you to the hilltop dividing Christianity from heathenism; I should like to have you see as in a vision the teeming millions of heathen lands pass before you. If they should pass at the rate of thirty every minute for thirty years you would not have seen them all.—*J. E. Fletcher, Micronesia.*

A FEW months ago one of our workers came to see if we could receive a little girl who had been a day pupil a year ago. The mother, a widow, although not a Christian, was willing to have her daughter taught. When I told him we could not take her, for lack of money, he became exceedingly sad, and kept exclaiming: "Alas! alas! this soul must be lost for a few paltry dollars. Would that the Lord would touch some heart, that this soul might be saved."—*Miss Haskins, Guadalajara, Mexico.*

WHO SENT US?

Who sent us missionaries to the front? We thought it was the Church, in obedience to her Lord's behest. The Church looked abroad upon the perishing heathen, and asked, "Who will go for us? Who will do our work for us in Christless lands?"

Some of us replied, "Here am I; send me." "Go, then, in our stead; we will sustain you. Sow the seed; water, cultivate; reap the harvests; we are with you," said the Church. That is, we thought she said so. We have regarded ourselves as her servants for Jesus' sake. We have thought we have felt her pulses throb, throb, throbbing through the line of prayer, the line of sympathy, the line of finance, clear out here.

But now we seem to hear the Church say, "How fearfully our Foreign Board is in debt! What shall we do to help it support its missionaries in India, China, and Japan?"

Its missionaries. Its debts. Nay, nay. We beg you, do not shirk responsibility. For very honor's sake be honest with the Board. Be honest with thyself. "How much owest thou thy Lord?" Blood-bought son, daughter of Him of Nazareth, sit down and write it out, with his sad but expectant eye upon thee. How much owest thou thy Lord for this, his foreign war, in this, its time of need?

The Board of Missions owes nothing. The Church owes it. The Board is simply the almoner of the Church's gifts into Jesus' treasury, for work beyond the seas. The Board appoints no missionaries, sends out no reinforcements, incurs no responsibilities, except in the name and at the bidding of the Church.—*Rev. Jacob Chamberlain, D.D.*

For the Bridge Builders.

SOME SUGGESTIONS CONCERNING MISSIONARY LIBRARIES.

BY MISS JENNIE T. MARTIN.

THE statement that "facts are the figures of God which furnish fuel for missionary zeal," has become almost axiomatic among missionary workers. Yet many a church is praying for the fire without providing themselves with fuel. Others are content with a few coals and a very little flame, when a whole mine might be opened up to them in the rich missionary literature now at hand. In these days of specialization with its thorough knowledge, it is a shame for Christians to be ignorant of the facts concerning the great business

of the Church,—the conversion of the world. Besides this consideration many missionary books are of absorbing interest, rivaling the most exciting romances. They are inspiring; they broaden the mental horizon, and quicken the spiritual life of those who read. Therefore the earnest woman who makes up her mind that her church must have a missionary library is not only helping missions, but, perhaps, beginning a revival at home. But how, is the question of practical America?

First, then, make up your mind absolutely that you must have it, pray for guidance and help, then go to work with womanly tact and ingenuity.

Second.—As a nucleus, get some one to give her files of *LIFE AND LIGHT*; also, if possible, get files of the *Missionary Herald*, *Mission Studies*, and *Mission Dayspring*. Subscribe for these, and the "Missionary Review of the World," * for the library, getting magazine holders to keep them in order while being used. The files should be bound as soon as possible.

Third.—Send postage to the A. B. C. F. M. and the Woman's Boards for files of their annual reports.

Fourth.—Make a list of the books desired, with their prices. In doing this send for a catalogue of the publications of the A. B. C. F. M., also to Pauline J. Walden, 36 Bromfield Street, Boston, for a tract on missionary literature (3 cents). The Student Volunteer Movement, 80 Institute Place, Chicago, has an excellent catalogue of missionary books, which would doubtless be furnished on application.

Now a subscription may be taken, or by personal work various members of the church may be induced to give either a book or its purchasing price. Sometimes the Young People's Society will set aside money for missionary books, or the church treasury may be drawn on. A plan of forming reading circles, each to purchase a book, and after having read it to give it to the library and then buy another, is slow, but it has the merit of insuring the use of the books.

A book reception, if carefully planned and well managed, is generally successful. Send out special written or printed invitations, stating the object of the reception and the list of books wanted. Ask that if possible each will come prepared in some measure to help, either by bringing a missionary book or by giving something toward buying one.

After a brief programme, during which Bible verses on the evil of ignorance concerning "the kingdom" might be read and brief extracts from bright missionary books given, an appeal should be made for money for a library. Then pledges and money may be collected, or the meeting may break up for a social time, and personal work may be done by a committee.

Fifth.—Some of the money should be used for leaflets. A complete set of those published by the American Board and the three Woman's Boards should be obtained, with a selection of those of other denominations. These should be sorted according to subjects, and placed in strong manilla envelopes, each subject having its own letter, and each tract being lettered and numbered.

Sixth.—Appoint a librarian and assistants, who shall keep all this material in order, arranging to distribute books on Sunday and once in the week, and, if possible, to keep the library open one afternoon each week.

If this complete plan cannot be carried out at once, make a beginning. But I hear you say, Having fuel does not necessarily make us warm; how shall the fire be started? In the old-fashioned way, by fire kindling fire.

Those who already enjoy missionary books may be constituted a committee to promote the use of the library. They should themselves read one book after another, and personally recommend it. Read a chapter or a few specially interesting pages to a friend.

Reading circles might be formed in the Junior Circle Christian Endeavor Society and Auxiliary, each member to pledge to read at least one missionary periodical, or, at least, two chapters in a missionary book a month. A regular report should be made and a record kept. It would be interesting, now and then, to have a roll call, each member to respond with some striking fact or telling quotation found in the month's reading.

The programme committees should especially study the library as a basis for assigning topics. They should endeavor to give as many persons as possible a part in the meetings. In assigning topics they should suggest in what books to look for information, in this way insuring some use of the library. Now and then bright reviews of books will be helpful.

Finally, and all the time, *persevere*. Let us have "the insanity of noble minds" which Longfellow in "Keramos" describes,—

"That never falters nor abates,
But labors, and endures, and waits
'Till all that it forsees it finds,
Or what it cannot find creates."

THE FLORA OF KUSAIE.

BY MISS ALICE C. LITTLE.

WE do not have as many flowers as might be expected, and they are mostly white, yellow, and red. There is one morning-glory which is a dull, bluish, pink; a pretty flower as seen climbing over the trees, or if in a vase by itself, but put with crimson everlastings or red hybiscus, it is something to be dreaded. Many of the flowers have such large leaves to shelter them, that

they do not make much show. There is one very pretty small white one with waxy petals and with a great many very yellow stamens. This is very fragrant, and grows in clusters, with white, waxy stems, on a large tree. Another small, white flower looks as though it had been split down one side, cutting off one half. This also grows on a large-leaved bush. Then there is the white, funnel-shaped flower with red stamens, with a disagreeable odor, which in color and size is much like a nasturtium, the large, yellow blossom of the "lau," the yellow daisy (which grows on a bush), the red flower, large and short-stemmed, growing on a tree, and the more delicate red one growing in large clusters, and very pretty to use in decorating. I have seen one or two very small white blossoms on vines by the river bank, and another blossom at Lella which is much like a pea blossom. I do not now think of any others here, except a white, waxy, funnel-like blossom, which is downy inside, and so always reminds one of the arbutus. On the Coral Islands I found three kinds of yellow flowers, three white, and one red variety. Of course there may be many more; these are the ones I have seen more often. We have many kinds of ferns, from the tree fern to very small ones; some much like some of the common ones at home. Then there is the mangrove blossom; one variety, large and white, stamens very numerous. Pull off these, and a drop of honey is found in the cup left. This flower opens at sunset, and the stamens drop off in the morning. The red mangrove blossom always reminds me of a small radish which has been prepared for table by being partly peeled. There are also two large blossoms, which I think are arrowroot. The red and white everlastings are here, brought from Ponape, and a small weed with a bluish blossom from Ponape, also. This is a great pest, driving out our grass. We have quantities of mint growing wild, and "wandering Jew."

WORDS OF HELP FOR CHRISTIAN GIRLS.

BUT I do hope you will be all for Him. This is the only path on which the sunbeams always play. There are many professing Christians who have just enough religion to make them miserable; and they might as well be without any. They take a good drink of the sweets of the world, and they try to quiet their conscience by a pilgrimage to the "living well." But though they rattle the chains, and let down their buckets, they never get one pure crystal drop for their poor parched lips, because they do not seek the Lord with all their hearts. And so, after a little while, they rush off again to the gilded pleasures of the world. Do not make their mistake. As Jesus gave all for you, so give all to him; and he will give you back one hundredfold. Directly you are right with Christ, other things will right themselves.—

Rev R R Murray.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

February.—Pioneers in China; Morrison and others.

March.—The Revivals in Turkey.

April.—Austria and other Papal Lands.

May.—What the Missionary Work will do for You.

June.—Micronesia.

July.—Miss Eliza Agnew.

PIONEERS IN CHINA.

ROBERT MORRISON. WILLIAM MILNE.

Dr. Morrison's Birthplace, Parentage, and Early Life.

His Preparation for the Work. At Hoxton Academy. In London. Manuscript in the British Museum.

His Journey to China. Why did he not go direct?

First Five Years in China. At Canton. Isolation; study. At Macao. Marriage; appointment by the East India Company. Study and translations.

Dr. Milne's Parentage and early life.

Preparation for Missionary Work. Appointment and marriage.

Arrival in China. Hostility; sent away from Macao.

From 1812 onward, these two lives are one in aim, often one in effort, and in sorrow and disappointment, even when surdured by the opposition of officials and governors.

Translations. The Chinese grammar; the Anglo-Chinese dictionary; the Scriptures.

The College at Malacca.

Their early Converts. Tsae Ako; Leang Afa.

The Dispensary.

Death of Mrs. Milne; Death of Mrs. Morrison. Dr. Milne's death, in 1822.

Dr. Morrison's visit to England. Marriage.

Return to China. Closing labors, 1826-1834.

Helps. The February number of *Mission Studies*, 59 Dearborn Street, Chicago, will contain a biographical sketch of these pioneers. The "Encyclopedia of Missions," published by Funk & Wagnalls, contains articles of interest; also "Modern Heroes of the Mission Field," by Bishop Ossory, published by F. H. Revell, 148 Madison Street, Chicago.

THE GENESIS OF THE W. B. M. I.

BY REV. S. J. HUMPHREY, D.D.

[Read at an evening reception given by Rockford College to the W. B. M. I., at its Twenty-fifth Annual Meeting.]

EVERY *Thing* was first a *Thought*. They who reared the marvelous buildings of the "White City," until they grew into a rare beauty, wrought after the pattern of some architect's idea. Every organization grows out of somebody's conception of a thing desirable to be done and of the way to do it. It is not necessarily some one person's thought. As many tricklets may come together to make the head stream of a river, so the thinking of many minds may flow into the one mind which is appointed of God to fashion the ideal of what he designs shall be. It was in this way that the Woman's Board of Missions of the Interior came into existence. Women's work in the War and in Temperance, Mrs. Doremus's Union Missionary Society in New York, the formation of the Woman's Board of Boston, the growing knowledge of the sore need of woman sitting in the death shade of heathenism, and of Christian women's fitness and efficiency in meeting the need,—all these were working with a growing ferment in the minds and hearts of many elect ladies here in the Great Valley. It only needed that some channel should be opened into which should flow and mingle these swelling tricklets of thought and desire to bring into being that intensely real thing, the Woman's Board of Missions of the Interior.

It was no particular credit to the District Secretary of the American Board that, sitting as he did at a central point where focused the missionary interest of all this section, he should see that the time had come for a movement of this sort. The air was full of it. To fail to take some step in this direction would have indicated a very dim perception of the "signs of the times." The moving causes which determined that the particular autumn of 1868 should be the set time for this organization, were two.

With entire cordiality toward other societies, which were beginning to push their operations vigorously among our ladies, it was felt that a serious loss would come to the American Board if the interest of its female constituency should be turned off into other channels. The Board already had on the field quite a number of single lady missionaries. It had abundant room for many more. It would be like deserting one's own children to leave these to work on without the backing of the sympathy and support of their denominational sisters at home. It would be a drying up of the streams that fed the American Board at their very fountain, if the Congregational mothers and sisters should suffer their affluent power for this work to be drawn off into other directions.

Another cause that happily favored a movement at this time was an expected visit from Dr. N. G. Clark, Foreign Secretary of the American Board. It was no plan of his to meet the ladies; he was after recruits from the Theological Seminary. But his coming seemed to make a providential time in which to bring the growing interest to the focal point of organizing a society.

Not far from this time occurred a little incident which Mrs. Prof. J. Haven recalls, but which had entirely escaped my memory. It may be worth while to insert it here. It would seem that, desiring to obey the Pauline injunction, *mutatis mutandis*, "If they will learn anything, let them ask their husbands at home," I went to Rockford, where my wife was just then visiting at the house of her mother, Mrs. Dr. Emerson, Mrs. Haven being also there, to consult with these three wise women as to the project of issuing a call to the women of the Interior to meet Dr. Clark, and to see if they would form a society. I give what followed in the words of a note from Mrs. Haven: "We sat in her parlor together, at evening, on the same sofa which had been often occupied by Dr. Anderson, Mr. Treat, and other ancient worthies of the American Board, in the old home at Andover, and you told us of the work of the ladies of Boston in organizing to send out women to the women of heathen countries. You answered the objections of not wishing to interfere with the work of the American Board, by saying that the wives of the Secretaries were in the work of organizing in Boston, and they had the approbation of the powers there. You said: 'Dr. Clark is to come to Chicago soon. Shall I send out a call to the ladies to meet him, and see what they will do?' After listening to your presentation we were satisfied that such a society was desirable here. In conclusion, you rose and said, in your earnest enthusiasm, 'Let us remember that here, in this room, the Woman's Association of the Interior was born!'"

It is quite a relief to me to have it recalled that I did not have the presumption to take this step without some consultation with those most interested.

Immediately upon my return I ventured to prepare a "Call" to the ladies to meet Dr. Clark, and to consider the matter of organization.

I have looked in vain for a copy of this document. The great fire that devoured so many choice things, so many valuable things, consumed all the books and papers of the office, and this among the rest. I am not without the hope that somewhere among some lady's papers it may be in hiding, to be yet brought out to complete this record of the Genesis of the Woman's Board.

To this "Call" I was able to secure the signatures of all the Congrega-

tional and New School Presbyterian pastors' wives. It was no small labor; and it was well on toward eleven o'clock of the evening of the third day that the last name was affixed to the paper.

The list, without much doubt, contained these names:—

Mrs. Prof. J. Haven	Chicago Theological Seminary.
Mrs. F. W. Fisk	Chicago Theological Seminary
Mrs. S. C. Bartlett	Chicago Theological Seminary.
Mrs. Rev. E. P. Goodwin	First Congregational Church.
Mrs. Rev. Chas. M. Tyler	South Congregational Church.
Mrs. Rev. Wm. A. Bartlett	Plymouth Congregational Church.
Mrs. Rev. Chas. D. Helmer	Union Park Congregational Church.
Mrs. Rev. E. F. Williams	Tabernacle Congregational Church.
Mrs. Rev. H. P. De Forest	Lincoln Park Congregational Church.
Mrs. Rev. Jas. C. White	Oakland Congregational Church.
Mrs. Rev. Jas. Harrison	Bethany Congregational Church.
Mrs. Rev. Wm. E. Holyoke	Wicker Park Congregational Church.

As the New England pastor, Rev. L. F. Chamberlain, was unmarried, the name of Mrs. E. W. Blatchford was sought and obtained as the representative of that church. I have not succeeded in ascertaining who were the New School Presbyterian pastors at that time in the city; but there were certainly on the list the names of Mrs. Arthur Mitchell, First Presbyterian Church, Mrs. R. W. Patterson, Second Presbyterian Church, and Mrs. Arthur Swasey, Third Presbyterian Church.

I recall a few words that were spoken as I saw these ladies in their homes. Mrs. Professor Bartlett said, as she eagerly signed the call, "I have talked and talked about this, but nobody seems ready to move." More than one of the overworked pastors' wives declared, "If this means another society in which I am to have any responsibility, I cannot think of signing!"

This call, with the names attached, was sent out as a circular to the leading pastors' wives of the Northwest, as it was then called, to the number, probably, of about eight hundred. To make sure that it should receive attention, I addressed a personal letter, written with the pen by my young lady assistant, to ninety or one hundred of these same ladies. About sixty responses came, and brief extracts from them appeared in *Missionary Papers* No. 9. What followed is a matter of printed record, and I need not repeat it, save to add two or three items. I remember that I paid twenty-five dollars to a shorthand reporter to take down Dr. Clark's speech, and this, after revision by himself, appeared also in No. 9.

I hope that the Recording Secretary will not smile if I recall the fact that the assistance of the District Secretary was sought in shaping the records of the first two or three meetings, and that, at his suggestion, certain com-

plimentary adjectives, descriptive and sufficiently deserved, were dropped as not altogether comporting with the matter-of-fact character of a record book.

It will doubtless be news to some of the ladies that for some time, not very long, I think, the receipts of the W. B. M. I. were handed in to the District Secretary of the American Board, to be forwarded with his monthly statement. It was certainly with great pleasure that I printed the envelopes, large and small, used many years for collections; an invention that came to us from the Michigan Branch, and that I counted out with my own fingers and mailed more than 100,000 of them. But it is very interesting to retrace how soon the ladies discovered their power, and how quickly they came, as queens, into their kingdom of independent and self-relying action, with wisdom and efficiency that has awakened an admiration growing through all the succeeding years. There remains to be noticed the early recognition which this new society received on the part of the fathers and brethren.

In the *Advance* of Oct. 29, 1868, Dr. Patton, in an editorial on the Usefulness of Women, after saying that "the Woman's Missionary movement is assuming large proportions, and is destined to do a great work at home and abroad," continues: "The society just organized this week for the Interior will no doubt meet a spiritual necessity in this section, and call forth generous gifts. We know of no more auspicious sign than the fire of holy love and zeal which is kindling upon the altar of women's hearts."

The issue of Dec. 3, 1868, had Missionary Papers No. 9, which was largely taken up with Dr. Clark's address and the movements of the W. B. M. I.

The first note of the Woman's Board in the *Missionary Herald* was in its December number, 1868, an extract from the *Advance* of November 5th announcing its organization. In the January number, 1869, a department was opened entitled "Woman's Work." The first report of the receipts of the W. B. M. I.—three months, \$1,226.55—appeared in the April number, 1869. The May issue, 1869, announces that the W. B. M. I. "feels warranted in assuming the expenses in part of three missionaries," and says, somewhat cautiously, that "the society has commenced its work with much apparent zeal!"

The Annual Report of the American Board, 1869, speaking of the \$14,933 received that year from the two Woman's Boards, says they "have achieved a success which the most sanguine could scarcely look for; and the committee on this report commend them to the sympathy and prayers of all lovers of missions."

The Committee on the Annual Report made at Brooklyn, N. Y., Oct. 4, 1870, says: "These societies, in the judgment of your Committee, deserve the greatest encouragement, and should call forth special prayer." They

continue: "The Church from its earliest days has been specially indebted to the influence of woman for success. Her quick perceptions, her warm, emotional nature, her fortitude in bearing trial, her self-sacrificing devotion to the cause she loves, especially in the kingdom of her Lord, together with that admirable tact and ability to persuade which distinguish her, adapt her more fully to just this work of saving souls." On the list of this Committee appear the names of Dr. W. A. Stearns, Rev. Albert Barnes, and that of Rev. G. Buckingham Wilcox.

In no year since has the Board failed to utter like words of hearty commendation. And doubtless these societies, as the years go by, will give increasing reason for such words of generous cheer, until it shall be seen that, even better than this, is that organization in which men and women shall work together in unity, each doing their appropriate part—one organization, "one Lord, one faith, one God and Father of all, who is above all, and through all, and in you all."

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Canton, to const. L. M.'s Esther Collier and Mrs. Sloss, 38, Che-
 2; Chicago, Grace Ch., 18, Leavitt
 St. Ch., 11.60, New Eng. Ch., 60.25, Union
 Pk. Ch., a Friend, 25, a Friend, 15, Oak-
 ley Ave. Br., 7.50; Englewood, 10; Gen-
 eva, of wh. 9.50 is Thank Off., 17, Hins-
 dale, 22; La Grange, 5; Lyonsville, 2;
 Oak Park, 146.35, Plymouth, 3; Polo,
 Ind. Pres. Ch., 5.72; Rockford, Second
 Ch., 8, Shabbona, B. M. Langford, Thank
 Off., 4.40, 308 82
 JUNIOR: Chicago, Lake View, Ch. of the
 Redeemer, 13; Glencoe, 6; Geneva, to
 const. L. M. Miss Kate Burton, 15;
 Peoria, First Ch., 15.63, 40 63
 JUVENILE: Chicago, Central Park Ch.,
 3.06; Glencoe, Opportunity Club, 6.73,
 Oak Park, 31.16, 40 94
 C. E.: Chicago, Oakley Ave. Br., 7.75;
 Sheffield, 12.55, 20 30
 SUNDAY SCHOOL: Evanston, First Ch., 1
 50 00
 FOR DEBT: Abingdon, 12.50; Atkinson, 6;
 Canton, 10; Chenoa, 2; Clifton, 3; Chi-
 cago, C. C. G., 25 eta., First Ch., 53, For-
 estville, Ch., 10, New Eng. Ch., 19.50,
 Union Pk. Ch., Y. L. 10.25, Miss Mabel
 Rice, 5, Farmington, 10; Griggsville, of
 wh. 5 from Mrs. Hatch, 6, Y. L. S. Soc., 5;
 La Grange, 25, Lombard, 5; Illinois, a
 Friend, 3, a Friend, 10, Morris, 30, Mal-
 den, 1; Melvin, 3; Neponset, 3, Ontario,
 5; Ottawa, 35, Poplar Grove, 1; Quincy, a
 Friend, 1; Rockford, Second Ch., of wh.
 24 Mrs. Clara G. Sanford, to const. self

L. M., 25 Mrs. W. A. T. const. Mrs. Flora
 C. Wilcox L. M., 119.34; Roseville, 5;
 Sycamore, 10; Streator, 1; Seward, Mrs.
 Lizzie Short, 5; Toulon, 5.05, Wheaton,
 First Ch., 2; Winnebago, 2.50, 424 30
 FOR KOBE Rockford, Second Ch., Mrs.
 R. Emerson, 150 00
 FOR WOMAN'S MEDICAL WORK IN PE-
 KING: Mrs. R. Emerson and Friends, 200 00
 LEGACY: Moline, Mrs. Ann E. Atkinson,
 per J. S. Gilmore, executor, 400 00
 Total, 1,734 00

INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre
 Haute, Treas. "A Helping Hand," 39 00
 CARRIE BELL MEMORIAL: Liber, Silver
 Band, 5 00
 Total, 44 00

IOWA.

BRANCH.—Mrs. C. E. Row, of Grinnell,
 Treas. Cedar Rapids, 2; Davenport, Ed-
 wards Ch., 1; Des Moines, Plymouth Ch.,
 6.04; Gilman, 1.50; Grinnell, 25.10; Sioux
 City, 5.25, Storm Lake, 5, 48 80
 JUNIOR: Des Moines, Plymouth Rock Soc.,
 25 00
 JUVENILE: Cedar Rapids, Busy Bees, 1;
 Gilman, Little Jewels, 5; Glenwood, M.
 B., 1.50, 13 50
 O. E.: Burlington, 10 00
 JUNIOR C. E.: Muscatine, 3 00
 SUNDAY SCHOOL: Des Moines, Plymouth
 Ch., 5 50
 SILVER FUND: Davenport, Edwards Ch., 2 00

FOR THE DEBT.—Central City, 17.50; Cherokee, Mrs. Wellman, 7; Council Bluffs, anon., 2; Creston, 7.60; Des Moines, North Pk. Ch., 2.50; Keosauqua, 5; Marshalltown, 8; Montour, 10; Red Oak, Miss Martha L. Clark, 25; Wittenberg, 4; Grinnell, Junior, 2.51; Alden, C. E., 7.40; Gilman, C. E., 1.50; Iowa City, Thank Off., 24.70; Webster City, Thank Off., 17.66,

142 37

Total, 247 35

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Auburn, 2.22; Burlington, 3; Douglass, 1; Dover, 7, C. E.; Sabetha, 13 22
JUNIOR C. E., Great Bend, 3; Newton, 2, 5 00

23 22

Less expenses, 3 00

Total, 20 22

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 27.80; Addison, 2; Grand Rapids, Park Ch., of wh. 28.67 is Thank Off., 73.36; South Ch., 15; Greenville, 10; Lansing, Plymouth Ch., 6.85; Morenci, 3.71; Three Oaks, 4.51; Union City, Thank Off., 30, 172 23
JUNIOR, Ypsilanti, 10, C. E., 5, 15 00
JUVENILE, Covert, Band of Hope, 1; Eaton Rapids, Willing Workers, 5; Muskegon, Mission Band, 5, 11 00
SUNDAY SCHOOL, Owosso, from Mrs. Telle-son's Class, 10 00
FOR THE DEBT.—Ann Arbor, 2; Green-ville, from Mrs. Moses Berredge, 1; Mrs. C. C. Ellsworth, 1; Mrs. B. L. Ellsworth, 5; Whittaker, 19.28, 28 28

Total, 236 51

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 Univer-sity Ave. E., St. Paul, Treas. Detroit City, 5; Minneapolis, Oak Park Ch., 10; Worthington, 7.10, 22 10
C. E.: Spring Valley, 24 40
SUNDAY SCHOOL, Minneapolis, Park Ave. Ch., Prim. Dept., 25 00
FOR THE DEBT.—Marshall, 2; New Rich-land, 2; Plainview, C. E., 10; St. Paul, Plymouth Ch., 1, 15 00

66 50

Less expenses, 7 00

Total, 79 50

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Pierce City, 9; Se-dalla, 6.75; St. Joseph, 6.50; St. Louis, Compton Hill Ch., 32.20; Hope Ch., 5; Webster Groves, 15, 76 45
JUVENILE: St. Joseph, S. S., 1.52; St. Louis, Hyde Park Ch., Jun. C. E., 1, S. S., 1, 3 53

Total (of wh. 19.52 for debt), 79 97

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Harwood, 4 95
JUVENILE, Cumings, Christian Soldiers, 2 75
 Total, 7 70

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cleveland, Hough Ave. Ch., 5; Hudson, 15 75; Oberlin, 135, 155 75
PRESENT NEED FUND: Alexis, Mite-box Soc., 1; Berlin Heights, 5; Brecksville, 6.68; Brooklyn, 3; Lindenville, 7; Oberlin, Alice C. Little, 10; Salem, Mrs. D. A. Allen, 1, 33 00
THANK OFFERINGS: Cincinnati, Central Ch., 25; Tallmadge, to const. L. M. Mrs. M. N. W. Means, 30.50, 55 50

347 95

Less expenses, 2 25

Total, 245 50

5 00

Pennsylvania.—Cambridgeboro, CORRECTION.—In December LIFE AND LIGHT, Cleveland, First Ch., should be 39.50, not 29.50.

SOUTH DAKOTA.

BRANCH.—Mrs. C. B. Kingsbury, of Sioux Falls, Treas. Lake Preston, 5 00
JUNIOR, Alcester, King's Daughters, Th. Off., 5 00
JUVENILE: Bon Homme, Lamplighters, 5 00
 Total, 15 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, 2.40; Edgerton, 10; Eau Claire, 25; Madison, 15; Ft. Atkinson, 2.05, 54 45
FOR THE DEBT.—Brandon, 5; Delavan, 12; Wauwatosa, 10; Whitewater, 25, 29 35
SPECIAL: Appleton, 5 00
JUNIOR: Kilbourn City, Y. P., 25 00
JUVENILE: Milwaukee, Grand Ave. Ch., M. H., 9 00

122 34

Less expenses, 12 44

Total, 109 90

LIFE MEMBER: Eau Claire, Mrs. C. W. Buffington.

KENTUCKY.

Williamsburg.—Mrs. J. C. Batcham, for Debt, 2 00
 Total, 2 00

MISCELLANEOUS.

Sale of leaflets, 14.43; envelopes, 2.73; boxes, 2.15; calendars, 42; key badges, 12.60, etc., 27 etc., 75 18
 Total for month, 2,004 80
 Previously acknowledged, 1,300 42
 Total since November 4th, 34,735 20

Miss JESSIE O. FITCH,
 Asst. Treas.



VOL. XXIV.

MARCH, 1894.

No. 3.

Expect Great Things from God. Attempt Great Things for God.

LIFE • AND • LIGHT.

ITS TWENTY-FIFTH ANNIVERSARY.

THE issue of this number of LIFE AND LIGHT marks an epoch in its history,—the close of the first twenty-five years of its life,—the beginning of a new quarter of a century. A brief sketch of the magazine will be of interest to its readers.

ORIGIN.

As soon as the auxiliaries of the Board began to be formed in any numbers, it became apparent that the missionary intelligence needed at their meetings would be too large to be supplied in manuscript. The question then arose whether the need should be supplied by an occasional printed letter, or whether a magazine should be attempted. A magazine seemed to be the most effective and desirable method; but it would require much labor and expense. There was not sufficient fresh matter on hand for even the first issue of a good-sized periodical; neither could a regular supply be depended upon until requests had been sent to the missionaries and answers received; that would require some months. The item of expense was a special cause of hesitation, as there was great reluctance to burden the treasury of the board with it.

This consultation was in January, 1869, and it was thought that an issue of some kind should be attempted by the 1st of March. As no light seemed to be thrown on the subject, it was decided to leave the matter to Divine Providence, and be guided wholly by his leadings. If sufficient material



MRS. ALBERT BOWKER.

was received in season for a first issue at the time required, a periodical should be attempted; if not, some other mode of supplying the need should be devised.

Then came a time of waiting. Never since the organization of the Society

ity had there been so long a time without letters from abroad. Was this a special intimation that a magazine should not be issued? It seemed so. Letters remained in this state until there were but a few days before the decision must be made, when one day, in the midst of snow and sleet, a friend called upon the President of the Board. She had braved the storm to bring some delightful letters just received from Turkey. The package proved to contain a journal sent by Miss Maria West to Mrs. Wheeler for some of her pupils in the vicinity of Harpoot; letters from Mrs. Wheeler, and from a Bible woman Kohar. In one of her letters Mrs. Wheeler said: "I have been impressed for a day or two that I must send this to you; that it was needed by the Woman's Board." Early the next morning the President went to the missionary house in Pemberton Square and on the steps she met a Secretary of the Board jubilant over a still larger package, which she had received from Miss Agnew, of Ceylon. With one or two articles already prepared, here was abundant material for the next number. Guided by an overruling Providence, as was believed, it was immediately decided to attempt a quarterly magazine. Printing arrangements were soon made, and a thousand copies ordered. In the time the little messenger went forth without a paid editress, without a subscriber, without a pledged contributor, without even a room from which it could be sent out, the first issues being mailed from the private library of the Treasurer, Mrs. Homer Bartlett. Copies were sent to auxiliary societies, to life members, and to individuals interested in the work. The President and Secretary of the board were the first subscribers. The first issue met with unexpected favor. Among the contributors during the first year, some of whose portraits we are able to give, were Mrs. Dr. Rufus Anderson, Mrs. S. B. Capron, the Misses Ely, of Bitlis, and others. While the magazine continued as a quarterly it was under the personal care of the President of the Board, Mrs. Albert Bowker, who labored indefatigably for its success. It was also



MRS. RUFUS ANDERSON.

largely under her supervision during the following years; although at the time of its monthly issue a paid editor was secured, who has also served Home Secretary of the Board.



MRS. S. B. CAPRON.

GROWTH.

As a quarterly **LIFE AND LIGHT** contained thirty-six pages, five and a half by three and a half inches in size, including a "Children's Corner" of six pages. This "Corner" developed in 1870 into *Echoes from Life and Light*, which was also struck off separately, forming an eight-page periodical for children. In 1871 there was an addition to the general magazine of eight pages, under the care of the Board of the Interior. It was changed in 1873 from a quarterly to a monthly publication, with thirty-two pages, incl

ng eight pages for "Echoes." Two years later a change of type secured a third more reading matter. In 1876 the children's matter was transferred to the last page of the *Wellspring*, giving eight extra pages for general use. In 1879 four pages were added for a "Young People's Department," and four pages to be under the care of the Board of the Pacific. This last addition was a special satisfaction, since it afforded an opportunity to our magazine to present the foreign missionary work to the women in our Congregational churches as one grand whole, a strong threefold cord belting our own country, and extending to women and children around the world. In 1889 it was enlarged to its present size of forty-eight pages, measuring six and a half by four and a half inches. The present circulation is between thirteen and fourteen thousand.

FINANCES.

While LIFE AND LIGHT was a quarterly its receipts not only paid its printing and mailing bills, but also defrayed the whole expense of administration of the Board. When it became a monthly, much being added to its expenditure without an increase in the subscription price, for four years the receipts did not cover the expenses. Ever since that time it has paid its own expenses, including the salaries of the editor, the secretary, who has had charge of the subscription lists, and clerical assistance. The price of the magazine has always remained the same, except that ten cents were added at the time it became necessary to prepay the postage.

DESIGN.

The design of the magazine has been, as announced in the first lines of the first number issued, "to carry intelligence to the Christian women of America from our missionary sisters abroad, and from those for whom they are laboring," and an interchange among workers in the home churches. Has this purpose been fulfilled? Every month for the last twenty-one years, and every quarter for the four years previous, this "intelligence" which has been received from all quarters of the globe, has been gathered together, put into convenient shape, and sent to all the Christian women of America who cared to receive it sufficiently to pay the small subscription price. Through the pens of our missionaries our foreign missionary work has lost much of its vagueness, and become more and more a vivid reality. Those for whom we labor have more and more come to be real people,—women like ourselves,—with the same needs and capabilities; the needs unsupplied, the capabilities stunted, benumbed, made well-nigh useless by the intolerable burdens that press upon them. To those who have responded to their bitter cry have

they not grown to be as of one family in Christ Jesus? Through its pages, also, many missionary names have become first familiar, then beloved. There are some that gleam out from every volume from the first, and which still continue there, dear as household words; and there are others which have been transferred from the earthly to the heavenly roll of workers.

Let us always remember that it is not the province of a missionary magazine to give any exciting fictions, nor in any way to compete with secular



MRS. S. W. WHEELER.

periodicals, nor even to be entertaining. The themes on which it dwells are too important, too serious, too sacred, to admit of flights of the imagination. We believe that the story of missionary work needs no such embellishment; that the time is passed when any Christian woman, except the ignorant and the careless, believe that the records of missionary life must necessarily be stupid. That Christian heart must be dull indeed that feels no thrill at the story of the progress of the gospel in the world, especially as it affects the

women of other lands, during the last twenty-five years. Is not every page of this story full of interest, whether it tells of the conflict of nations, or of the patient labor of men and women in remote villages, laying foundations for Christian communities that shall one day become an irresistible power among the Lord's hosts?

THE FUTURE.

Of the future of our magazine what shall we say? As we turn the leaves of its bound volumes the question intrudes itself as to whether it has had the greatest success possible? Whether the best intelligence which could be secured has been given? Whether it has been put into the most attractive form, and afforded the strongest attainable stimulus to arouse abiding interest in the cause? This has been our aim in the past, and will be in the future. Of one thing we are sure,—there are none who feel how far short it has fallen of this aim more than those who have the special care of its issue. Once more, dear friends, we wish to lay this magazine on your hearts. We ask you first to do what you can to make it more commensurate with the cause it represents. If it ever seems inadequate to you, will you not give it some of your own high thoughts and inspiring words? If it seems dull, will you not send it bright bits from your own experience, some special methods that you have tried and found successful? If missionary letters ever seem monotonous to you, will you not besiege the throne of grace for such a blessing on the work of the writers that every letter, every report, shall thrill with the details of the way in which the gospel is transforming the women and girls, and with them, homes, in many lands? Having done this we are sure you will respond to our second request,—to recommend it to your friends, to increase its circulation. Fourteen thousand subscribers among three hundred and sixty-nine thousand Christian women in our Congregational church is a proportion—one to twenty-six—surely far too small! Is there any reason why, as we cross our twenty-fifth anniversary, the subscription list should not be increased to twenty-five thousand, or, at the least, twenty thousand? If every one who reads these lines would secure one new subscriber, or if every officer of every auxiliary would each secure two new ones, the number would be quickly found. Let us never make the mistake of considering a small detail like this too insignificant to attempt with a high and holy purpose,—to please our Lord Jesus Christ. We all know that the wonders of the microscope reveal the greatness of our God quite as much as the wonders of the telescope. We may be sure that the smallest deed done for Him will bring its reward.

CONGRATULATIONS.

For the following kindly words received from our Baptist, Presbyterian and Methodist friends for our twenty-fifth birthday, we make grateful acknowledgment, and in them once more recognize the delightful bond which brings us so near together in a common effort:—

FROM "THE HELPING HAND."

The *Helping Hand* sends most cordial greeting and congratulations **LIFE AND LIGHT** as it celebrates its twenty-fifth anniversary.

Almost nineteen centuries ago a woman was commissioned to "go, tell the glad news of a risen and living Saviour. The heart was willing, and the feet were swift to run with the message. In these latter days many women have received a like commission, and given a similar joyful response. Among the first to listen to the later call were the sisters of the Congregational churches. In hastening to carry life and light to those sitting in darkness, they have found no little inspiration in the pages of their first named periodical.

For a quarter of a century the light has been brightening and the life developing, both at home and abroad, through the influence of its pages. May the new period upon which it now enters be marked by the same spirit, and honored with the same success.

FROM "WOMAN'S WORK FOR WOMAN."

HER younger Presbyterian sister sends hearty congratulations to **LIFE AND LIGHT FOR WOMEN**. Twenty-five years of bearing consecutive testimony—twenty-five years of feeding the oil and trimming the wick to keep our beacon light burning steadily,—this is worthy of commemoration. It sends out its rays through all the earth.

No magazine of its class commands better pens. Were we to single out some particulars in which it has earned our respect and gratitude, we would say, because it never loses the key; for the animation, as well as simplicity with which its missionary contributors present their facts; for the elevation and breadth of the editorial view on all missionary topics. May it go on with increasing power to voice the needs of them that sit in darkness, to kindle devotion and love among the daughters of our Zion; nor ever be silent till the dawn of the millennial morning.—*Ellen C. Parsons*.

FROM "HEATHEN WOMAN'S FRIEND."

There are birthdays, national, ecclesiastical, historical, and individual, but never a birthday that celebrates such a *multum in parvo* as that of a missionary paper, save the day of our Lord, in whose name it was founded.

When one is twenty-five, it is time to consider how to make the most and best of life. Until the missionary magazines are taken up from our library tables to the postponement of all others, because the news of the advancement of Christ's kingdom is the most interesting and important utterance for which all Christians wait, we have not made the most of our opportunity. How to enforce the unvarying value of our message until the dulllest ear attends, the worldliest church member is sympathetic, is the ambition of every missionary journal to-day. We who are interested for life in this work, know well that the popular phrase, "the heathen at home," refers, when adequately used, not to the gamin of the street, but the indifferent church member in our wealthiest church, perchance, so short-sighted as to fancy activities in securing a new chapel carpet a main force in religious endeavor. Ah! if we could persuade her to kneel on the old one, and pray Heaven for a longer vision, she would spend shorter hours in semisecular service.

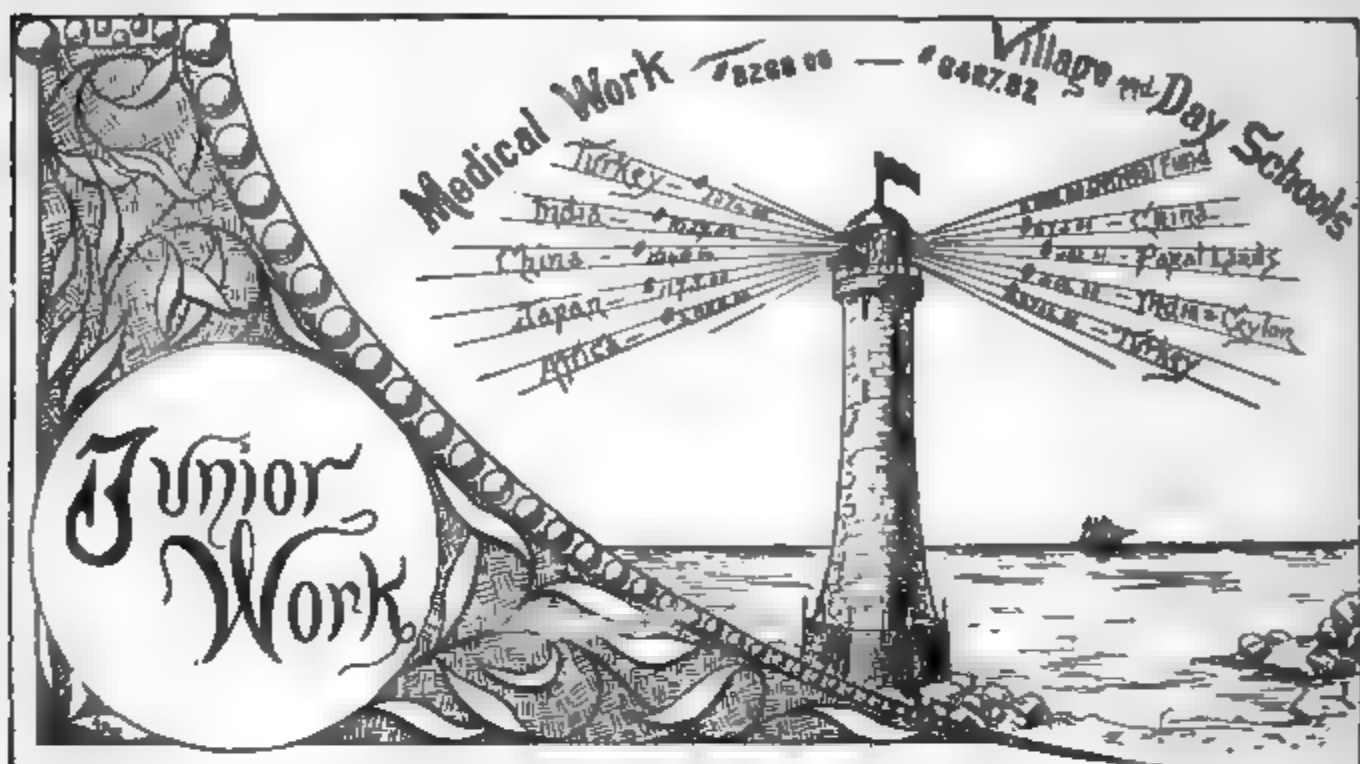
The best material for prophecy, says Bacon, is in the unforced tendencies of our youth; and the hope of the twentieth century, and the second quarter-century of LIFE AND LIGHT, is in the young people so wisely gathered in leagues and associations in our generation, whose plan of work has made so prominent "the furtherance of the gospel." God send that the next decade, through their efforts, see the LIFE AND LIGHT a part of the literature of every household in the Church it so admirably represents.

Yours faithfully,

LOUISE MANNING HODGKINS.

As the topic for March in our auxiliary meetings is Young Ladies' Work, we give most of this number to the department of Junior Work. We regret that our space allows so few articles on their efforts abroad—the medical work and village schools.

THOSE of our readers who have seen Mrs. Clara Smith Colton's admirable articles in the *Congregationalist* for Children's Sunday Afternoons, will be glad to know that she is soon to have a foreign missionary afternoon. We are sure the mothers of the members of our mission circles, as well as the leaders, will follow the suggestions with interest.



—To give light to them that sit in darkness Luke 1:77—

CHINA.

A VISIT TO SOME OF THE DAY SCHOOLS IN THE FOO-CHOW MISSION.

BY MISS ELLA J. NEWTON.

THE day schools connected with this mission are not all models of neatness, order, or progress, but they are lights in the darkness, and we wish we had many more of them. I can only speak of the seven under my own charge, scattered about in the country in places from ten to thirty miles distant. Will you go with me to visit these schools? It will require nearly a week to make the circuit, and you may not enjoy all the experiences. A walk through dirty streets and byways brings us to the river where, amid the clamor of many applicants, we hire, for less than two cents, a little boat to convey ourselves, the Chinese boy who cooks our food and attends to our wants generally, and the two baskets which contain our bed and board, out into the middle of the river, where a little steam launch is waiting to be filled with passengers. It is tiresome waiting, but they do not want to lose any money by starting before everybody has arrived. After stopping again and again, we are at last fairly under way, gliding down the beautiful river, of which we only catch occasional glimpses, because we are crowded into the tiny cabin. Opposite us is a Chinese dude with some of his friends, who make all sorts of comments about the queer specimen of humanity before

them, especially noting that her finger nails are not allowed to grow, like theirs, to the length of an inch or more. At last, by accident, they discover that she can speak; and then, alas! the questions with which she is plied! The launch stops at last just within a smaller river, and we and our belongings are transferred to a *sampan*, which is slowly poled up the stream to the city of Tiong Loh. A man is found to carry the baskets, and we follow on, stared at and commented on by the unusually large crowd; for the "tall devils" are being carried through the streets to insure the peace of the city, and people are out in large numbers to do them honor.

It is pleasant to stop at the neat chapel, where the preacher's wife, who teaches the school, is one of our former pupils in the Girls' Boarding School. Her face is all sunshine as she makes us welcome, and the baby girl, whom they love so dearly, is sweet enough to kiss. The preacher's tiny study is given up to the missionary; and though it opens out of the schoolroom, receives its light from bits of glass inserted in the roof, and is so small that there is little more than room for a bed of boards, a table, and a chair; yet the bright cards neatly framed on the wall, and the dainty grasses carefully arranged, show a yearning after refinement and beauty. Thirteen children are present in the school. The order is good, and they are well taught, giving evidence that the teacher not only requires perfect lessons, but carefully instructs them in Christian truth. After the examination each child is given a card, being allowed to select in the order of regularity of attendance. This is all the reward offered, and they eagerly look forward to it. The cards are usually secondhand Christmas or advertising cards, or, sometimes, only prints cut from illustrated papers sent by friends at home. The pupils are allowed to study about an equal proportion of Christian and Confucian books, and a little service of prayer and Scripture reading is held daily, besides attendance on the Sabbath services where practicable. Large parts of the Gospels are committed to memory, the Lord's Prayer, and many hymns; so that a child who remains for several years is likely to have a good foundation of Bible truth, besides considerable knowledge of Chinese characters.

Another school is on the river bank, in one of the suburbs. The teacher was once a Boarding School girl, but does her *Alma Mater* less credit than the other. The room is dirty, the children rude and disorderly, and not well prepared on their lessons. But the poor woman is overburdened with the care of her own children and the school, and she is apparently discouraged. Who can wonder? With such a babel of voices studying aloud in utter discord, from early morning till late in the afternoon, who would not be worn out? So we take her away to a quiet little loft, try to point out gently where the fault is, and remind her that in nearness to Christ lies the secret of

strength and success. Then we kneel together, and commend her to our loving Father, and promise to give her another trial.

In another suburb near the East Gate a new school has been opened. It is a rainy morning when our sedan chair is set down by the door, and the people crowd about at the novel sight of a foreign lady. The room is dark and narrow, and the pupils only eight, but the teacher, a young man from the Boys' Boarding School, has apparently made a good beginning, and we hope for better things next time. It does not take long to examine this little school and give the children their cards, so we hasten on, for a long, tiresome ride is before us, and we wish to reach our next stopping place before dark. Hills and valleys and broad plains lie all about us, and we pass through villages swarming with humanity, not one soul of whom loves the Lord Jesus Christ, and where no Christian church or school is found. Our destination is a large fishing town right on the ocean, and it has a wall around it, which makes it a city. The prophet's chamber at this place is a pleasant room with two glass windows, and here we spend the Sabbath, enjoying the service, and meeting with a company of Christian women for prayer in our own room. The schoolroom is connected with the chapel, and the teacher is a young man from the Boys' Boarding School. Twenty-one scholars are present, and an enjoyable time is spent in examining them and assisting the teacher to form a little Y. P. S. C. E., from which we hope to hear later. We are fortunate this time in being able to secure a sedan chair for the next stage, instead of walking the weary miles in the hot sun, as on a previous tour.

Au Uoh (substantial happiness) is the name of our next station. May its name be a prophecy of better things for this village, where our teacher has stood alone as a Christian till recently two of her children have professed to serve their mother's God, while her opium-eating husband would like the good things that Christianity brings. The school is kept in their own house, which shows indications of decayed aristocracy, and the woman's face reflects a character that has stood firm when many would have given up in despair. Only fourteen children are present, but more names are on the roll, and the number will doubtless be increased later on. "Do plan to spend a night or two with me when you come next time," the teacher pleads; "there are so many things I want to talk about." God grant that this torch may kindle many others that shall help to drive away the blackness of heathenism! The sedan is waiting to carry us on to the next school, and the bottle of kerosene oil to replenish our little lamp is tied outside for safety, so the thirsty coolie, who evidently thinks it wine, takes a good taste, but does not care for more. Another ride and walk across the country brings us in sight of the main river considerably below where we left it the first day.

We climb a ladder to a tiny loft, so narrow that the observers can command a view of the front part of it from the door, and the back part from the scuttle hole through which we ascend from the schoolroom, holding on to a rope for safety, and the boy, as he puts the bedding on some boards in the corner and ties the mosquito netting to the roof, looks as if he hardly believed the foreign lady could spend the night in such a place. The school is taught in their own house by a young woman who was in the Boarding School for several years. Her husband is a poor fellow of little worth, but she is doing faithful work for the ten children gathered about her, beside her own two little ones, and she and her mother-in-law are keeping the light burning and hoping for the time when a chapel can be opened and a preacher stationed there to teach those who are already interested. At the river side we find a clean, comfortable *sampan*, in which we stow ourselves away. The wind blows, the waves are high, and we feel strangely as if we were on old ocean again, but, after a few hours, how nice it is to step on shore and climb the hill to the house where one of our missionary families live, to spend a pleasant evening in their parlor and sleep in their clean, quiet guest room.

Only one school remains, at a village near by, and we are sure of a welcome from the teacher, who is one of our own graduates. The room is light and airy, part of a nice new chapel where her father is pastor, and the school is a model one in every respect but numbers. It is a real delight to see the enthusiasm and listen to the prompt recitations of the children who are learning so much of the Bible story, but the work is new here, and enemies have prejudiced the villagers and made them afraid to send their children to the Christian school, but we are holding on, believing that such work as she is doing will be appreciated, and the numbers soon increase. Another boat ride brings us back to Foochow again to the duties from which we have slipped away for these few days to meet a greater need. Only twice a year can these visits be made, and only occasionally can we meet the teachers at other times. Oh, how little can we do for them, and how imperfectly do we realize their difficulties and discouragements. The numbers are very small, but we have in most cases to compete with Confucian schools, and many parents do not want their children taught Christian books, while at certain seasons of the year many children are kept at home to work in the fields, or to guard the gathered crops. Would you like to know what salary these teachers receive? Twenty Mexican dollars a year, or hardly fifteen dollars in U. S. currency, beside the little the children contribute. The schools are far from what they might be with proper supervision, but, as they are, we believe they amply repay the expenditure, and are sowing seed which will bear fruit to life eternal.

YOUNG WOMEN AS MEDICAL MISSIONARIES.

BY DR. PAULINE ROOT.

WOMEN as medical missionaries hold to-day a recognized and honorable place in all mission lands. It would be interesting to go back twenty years and trace the gradual change in sentiment on this subject, but not in a short and practical paper for the girls of to-day, who are living in an age when it is granted, and cordially, too, that a woman may be womanly and gracious in any profession which she takes up, not selfishly, but for the glory of God and the happiness of mankind.

The medical profession offers many rewards to the young women of to-day, not in money if they are missionaries, but in love and esteem when they reap a hundredfold. They are often perplexed and discouraged. They are frequently alone, and must, without consultation, decide on critical cases, and perform serious operations which would not be done at home without one or more consultants. They are obliged to see far more patients than time permits them to do the best work for. They are hampered by lack of money, and instruments, books and appliances once deemed absolutely necessary. These things grow less in importance. "My grace is sufficient for thee," they verify again and again, and, though they meet ingratitude, vileness, and distrust, there is a song in their hearts. Death may carry away dearly-loved and hard-fought-for patients, and sometimes every evil may seem heaped up at once.

The learning of a foreign language may seem a hopeless task, and they may for days feel weary, and faint, and homesick. But the days, always so busy, fly swiftly, and more and more they thank God that they have been called into so glorious a work. They "dree their weird," and resolve to magnify their office. And so, cheerfully, they enter the crowded zenanas; they sit down beside the young wife in her too early motherhood, showing her, not by any strained effort, but by the love of Christ which constrains them, that they love them and sympathize with them, and that they are strong to help. Do you know what it is to be hopelessly weak and discouraged, and then to have one full of courage and strength come in and put a new heart into you by the simple touch of a strong hand? Our girls do this. They go to dying women and gather them, poor, forlorn, dirty, forsaken, into their arms, and as they comfort them they point them to the only Physician who can help them. Beside the leper they tell of a land where there will be no more sickness and no outcasts; tenderly dressing the

sore, aching body of the little child dying with smallpox, they win the love of the patient, sad-eyed mother. They carry healing to the outcast, despised widow, and they hesitate not to lay soothing hands on those so diseased that they are thrust out of their homes; for to whom else can these sin-burdened souls turn?

The young woman doctor is the confidant and adviser, the friend and comforter, of all classes—European, Eurasian, Hindu, and Mohammedan, Chinese, and whomsoever, if she is sincerely sympathetic—she works for; and in them she finds some heart, some trace of “the angel in the marble.” Daily our young woman faces the drudgery of dispensary work; almost daily her heart is made heavy by vile, anonymous notes; and how—I leave you to say—does she feel when gradually the home people seem to forget, and home mail day comes and with it no home mail for her? Your girl sometimes grows morbid; she knows that she is influenced by the climate, enervated in body, mind, and soul. She endures hardness and cold, heat, eye-flies, disease, and to some comes cholera and—death! But what do they more than others? Nothing! All other missionaries endure the same, and would laugh at you if you thought them saints or martyrs. They rejoice that, unworthy as they are, they are counted worthy to suffer for Christ. And the medical missionary has an added joy; she carries with her healing for the poor sin-sick body, and—you know the rest.

What women are wanted for this work? Careless, materialistic, worldly doctors? No! Sad-faced, dowdy, poorly educated young women? No! But the cheerful, thoroughly in earnest, Christian girl, trained mentally, strong physically, with a courageous and sympathetic heart? Yes! we want her. Do we want her if her mother needs her, or if she is simply enthusiastic and romantic? No! But harken, O daughter, and consider,—the Spirit is knocking at the hearts of some of our girls whom he wants to send “to the uttermost parts of the earth.” Very likely they are earnest college girls, and the friends may say, “To what end is this waste!” Indeed it is not so, girls. You will need every bit of the training you have had. We have heard it said, “She is too pretty!” No; you can’t be too pretty, or too prettily dressed, or too dainty, or too well bred, or too well educated. Humbly in your heart you will say, “Who am I that the Lord should place this honor upon me?” You need a thorough medical training and a hospital year. And while you are studying—for you are not ignorant of Satan’s devices—you should know the missionary ladies.

TURKEY.

HOSPITAL WORK IN AINTAB.

BY MISS E. M. TROWBRIDGE.

MAY I tell the young people's societies something about Aintab and my work here in the hospital. First let us take the journey from America together, stopping in England, and then crossing Europe by train to Constantinople, and, after a few days in that most delightful of old cities, come down by French or English steamer along the Asiatic coast, stopping occasionally at the little Greek fishing villages, or at old classic ports, enjoying the wonderful air and the beautiful views among the picturesque islands, until we reach Alexandretta, up in the northeasternmost corner of the Mediterranean, at the foot of great mountains, on a swampy, malaria-breeding plain. I wish I could stop to speak of some of the traveling companions one has on these Levant steamers, and of the amusing incidents and accidents that occur along the way. After the boxes are through the custom house, and we have been met by servants and road supplies from Aintab, we mount our horses, and ride over the plain and up among the mountains until we reach Beilan, where we spend the night in the mission house, visit with some of the Protestant brothers and sisters, and start on the next day to climb down the mountain-side, and cross a second and a wider plain. After this our road is sometimes "up hill and down dale," but chiefly through fairly level country, stopping at night at the little villages, with their mud houses, rising in the dark to dress, get breakfast, and pack up bedding and dishes, so that the horses may do a good part of the day's journey while the air is still fresh. And how fresh it often is these autumn mornings, with a sparkle in it that sets the blood to dancing in your veins and makes you pull on your warm jacket or shawl! Often when starting at this early hour the great constellations will be gleaming overhead, and will help us to make out the winding, bridle path that we are to follow. Then gradually, as the morning twilight fades away and the east reddens, things become more and more distinct, and soon we are riding along in the morning sunlight with the dew on the stones and the scrub-oak bushes shining like diamonds.

At last we near Aintab, and are, perhaps, met by a party of friends; if our horses are not too tired, we have a gallop along the stretch of built road near the city, and at last reach home tired, but thankful that such pleasant missionary homes are waiting for us.

The city lies on the edge of a plain, and overflows in several places on the hillsides near. Most of the houses are low and flat roofed, and are built of

limestone quarried from the surrounding hills. Here and there a big plane tree, the spire of a minaret, or the dome of a *bait* (or church) break the lines of low roofs, and on the northern and eastern sides of the town are gardens and vineyards, and trees,—willows, poplars and fruit trees. The long hills to the south are bare and stony, while on the west the plain stretches on till it reaches a line of low foot hills. There are few trees, and there is almost no grass away from the city; and yet this barren country has a real beauty of its own,—a beauty of tints, and shades, and rich colors in the mountains and hills, Eastern skies and Eastern sunshine, of wonderful sunsets and magical moonlights, of nights when the white moonlight turns the world into a strange fairy world. The city has about forty to forty-five thousand inhabitants, with its usual industries, native cloth, leather, raisins, and dye stuffs. It has a massive castle and a long market, and is, in fact, much like many other towns in this part of the country. Our buildings, the hospital and the house of the resident physician, are on the western edge of the town; across a street is the Girls' Seminary, with its large yard, and about ten minutes' walk out of the city, on a gentle slope, stands the College for young men, with its president's house and two houses for professors.

The hospital is two stories high, with basement, and is built of limestone. On the first floor are clinic and waiting rooms for outdoor patients, dispensary, laboratory, one ward for up-patients, and the kitchen. On the upper floor are two women's wards, one men's ward, operating room, and doctor's room. We have ten beds for women and twenty for men. Just now there are fifteen in-patients; I should say sixteen. The rooms are high, well-ventilated, and fairly comfortable, though we need some improvements, new floors, and roof, particularly. One of the women's wards, which has been newly fitted up and contains four beds, has a fine outlook on three sides. The rooms are furnished with iron bedsteads, bedside stands, and stools, tables, and couches, with a few colored Bible pictures on the walls. To us foreigners there seem to be many things lacking, but I have no doubt that to many of the poor villagers the place seems very nice. We have a gate keeper and a man-of-all-work, a cook, washwoman, scrubwoman, and three nurses, one on the night and two for the day. There is also a dispenser, and a surgical assistant for the outdoor patients. While Doctor Shepard is away, there are three physicians: Doctor Hamilton, our new lady physician, who works only among the women; Dr. Nazarian and Dr. Duros, who have general practice at the hospital and the city. The two native physicians are hard-working men, very unselfish and faithful in their work. Perhaps I should say that the majority, and all the assistants and servants, with one exception, are Protestants. The patients are from all parts of the country around, and of every nation-

ality, Turk, Armenian, Kurd, Jew, Arab, and Greek ; some are from the better classes, but as a rule, they are working people and often very poor. Many come from distant villages in the north or east, and from large cities also; the poor people will sell everything they have, sometimes, in order to make the journey and be treated here. People in this country have a great reverence for physicians, and Dr. Smith, in whose memory the hospital was established, Dr. Norris, Dr. Graham, and Dr. Shepard have done much to establish kindly feelings toward the American missionaries on the part of the Turks. One excellent thing in the hospital is this, that men of different nationalities and religions are received on exactly the same footing ; all are treated alike and, rich or poor, all have to obey the same regulations. Turks become accustomed to eating and sleeping with Christians and Jews, and all learn to help one another and to sympathize with one another in a very friendly way. There is no democracy like that of trouble and suffering.

Last year a number of serious operations were performed, most of them successful. This year, so far, nothing very important has been done, but the doctors have been quite busy, and as there are now several very sick men among the patients, the nurses are kept busy, too. We have had, in the two years I have been matron here, some exceedingly interesting cases and remarkable recoveries. One hard thing about the work is, that often patients are brought in when it is too late to do anything for them. The friends wait until the trouble becomes very serious, and then bring them, sometimes after having been warned in time, if they had only listened.

In the spring when the roads open up and the people can come more easily from their distant homes than in winter, the beds are generally full, and we have all we can do to finish each day's work. When I have time to myself in the daytime I like to spend at least a part of it in a brisk horseback ride over the plain or hills, for we find that we much need the exercise and the change of surroundings.

There is preaching three times a week to the out-door patients, and on Sundays services for the in-door patients, conducted by three young men from the College Y. M. C. A., with sometimes a special "sing" in the evening. The patients enjoy the services very much ; and those who can read are glad of the Bibles and other books we have for them. The Bible pictures from the Sunday-school lesson rolls, sent us by kind friends in New Haven, have interested many. We are always glad of pictures, and hope our friends will continue to remember us in that way. We need many things for the comfort of the patients, new bedsteads, blankets, sheets, towels, clothing, especially warm things for winter, besides money for free beds. Many patients in great need of help have to be turned away, because we

cannot afford to take them in. Those friends who can help us in any way will have our heartiest gratitude, and will be doing something to carry on a much-needed work. I wish I knew how to make people in prosperous America—prosperous compared to this country—realize the poverty, the misery, and the hopelessness that is in the lives of many hundreds of these poor people in Turkey. I am sure if good men and women could once see and understand things here they would give something in spite of the many calls at home. These people are the children of our Father in Heaven, of him who has "compassion on the ignorant and on them that are out of the way," and so they are our brothers and sisters.

PRISCILLA'S ANGEL CAKE.

BY PANSY.

PRISCILLA stood by the front window, looking out upon the world. The world wasn't a pleasant thing to look at that day, the part that she could see, but still it seemed to have a sort of fascination for her. A mixture of rain and snow had fallen about an hour before, and this was being rapidly converted into the mixture known as slush. To add to the interest there was just enough frost in the air to make the walking a trifle slippery. Priscilla wished they did not live in the upper end of the city, the straggling part, where snowplows and sidewalk scrapers and dust brooms never came. She wished, oh, so many things! She felt half ashamed of her gloomy mood, and tried for a moment to interest herself in something. She looked down at the wide window seat where a stale gingerbread and a plate of buns were waiting for customers, and moved the gingerbread a trifle nearer the window, then moved it back again; on the whole, it looked better at a little distance. She looked around the small, dreary room and sighed. Nothing anywhere was inviting, and she had been used to such a different place.

Let me tell you about this Priscilla. Her father was a discouraged baker. He had been an excellent foreman in a down-town bakery, but in an evil day he had an ambition to set up for himself, and came out to the suburbs of the great city to do so. After that everything went wrong. It was one thing to superintend a thriving business where all the appliances and goods were first class, and quite another to "run an establishment," furnish the supplies, furnish the workmen, get along without many of the conveniences to which he had been used, and pay all the bills. His wife was a well-meaning woman, who knew nothing about the business and did her best to help.

Under their management sales steadily decreased, yet the bills seemed to be daily on the increase. There were three noisy, healthy boys, who ate a great deal and went to school. There was only one daughter, Priscilla, or "Prissie," as the boys called her to others. They felt almost too much like strangers to say it yet to her. For Priscilla had been at home but three weeks, and had seen very little of the boys. She would be nineteen in a few days, and she had not been at home for three weeks before since she was thirteen. Aunt Priscilla, her father's sister, had carried her off at that time for a winter's schooling, and to be company for her, because her two daughters were married and gone from home. Aunt Priscilla and she had suited each other perfectly. When she came home, after a year's stay, the aunt came with her, and after ten days carried her back in triumph for another winter. Priscilla was doing well in school, and her uncle enjoyed her; and at home they had three rollicking boys, and could spare her.

The father and mother, though missing her sorely, were yet glad to have her go. For Aunt Priscilla was "well to do." She lived in a handsome house and kept two servants; and Priscilla took music lessons and had a piano, and was dressed like other girls of her age, and was promised as good an education as the large town in which they lived could furnish. They meant it to be only for another year, for of course they were not going to give away their daughter; but the years passed, and Priscilla stayed, coming home at first each year for a few days; then she stayed away two years, and it began to seem natural to have her do so. Then, suddenly, she came home for good. It was a very simple story to tell, though so hard to live.

Death came suddenly, unexpectedly. In the morning Aunt Priscilla was there, busy and bright as usual; at night she was—away, and they knew she could come back no more.

The married daughters came on, with their husbands, to look after everything. In due course of time everything was settled, and now Priscilla belonged to the little, dreary bakery, and did not know what to do with herself. It seemed a terrible thing to be at home, and yet to be homesick every hour of the day; but that was just her condition. She felt shy and strange with both father and mother, and would have been amazed to have learned that they felt equally shy of her. She seemed to both the hard-working couple a fine lady, who had nothing in common with them. Her aunt had dressed her for every day as well as her mother dressed for Sundays.

Sunday was Priscilla's bright day in the week. Then she felt at home; for the church to which her mother and father nominally belonged was large and bright, and was finished and furnished like Aunt Priscilla's. She had been invited into a Bible class that first Sunday, and had been glad to go.

She had been invited, before the class separated, to the monthly missionary meeting of the band. She knew all about bands, and had joyfully accepted the invitation. But the very next week her embarrassments began. She had joined the band unthinkingly, as the thing to do, of course. She had been a member of a like organization for five years. But the girls were supporting a missionary teacher, and receiving delightful letters from her. Her semiannual salary was now due; and as she had been ill, and under extra expense, the girls had determined on an extra fifty dollars. In the Bible class Avis Moore had had a bright idea. She had leaned over to talk to Mr. Porter about it.

"Mr. Porter, wouldn't it be nice if just our class could raise that extra fifty dollars for our missionary? There are ten of us, you know, and we are the older members of the band. We could do it easily by each one pledging five dollars. What is that to raise in six months? Then the others could help with that new school building they are trying to get. Wouldn't it be nice?"

Mr. Porter was sure it would, and the girls had chimed in eagerly. They belonged to a class to whom five-dollar bills were not rarities. Priscilla promised with the rest, heedlessly; she had been at home but nine days then. Now it was three weeks, and her mind was tired revolving the sad problem how she should raise that five dollars. She had discovered that dollars were very scarce in her father's house. She had been at home on pay day for the first time in her life. She could not think of asking father for money after that. The mere idea made her blush; and she had just seventy-five cents left of the "pin money" which her aunt had last given her. Her cousins, when they paid her fare home and kissed her, had not thought of adding any to her spending money. If they had thought of it, they would have been willing to give her a few dollars, for their dear mother's sake. Priscilla was indignant when she thought of them, and dreary when she thought of anything else. She must just tell the class that she could not furnish her five dollars; then she would withdraw from the band, of course; it would be a disgrace to attend it after that. But they were so pleasant, and she knew so well how to help in missionary meetings; and Aunt Priscilla had been so interested in them, and always wanted her to do her share. It seemed like dishonoring her memory. If she only knew some way to earn some money! She went over it all again on this sleety day when she stood looking out of the window, although she had assured herself that she would not think about it any more.

Somebody pushed open the door, and the noisy bell, which was to summon her mother from the back room, clanged disagreeably.

"Have you angel cake?" demanded a sweet-voiced customer.

"What kind?" asked the startled mother.

The question was repeated, and the mother shook her head. She had never heard such a prefix applied to cake before.

"Oh, I am sorry! I wanted angel cake especially to-day. Can you direct me to a bakery, not too far away, where I may find it?"

No, Priscilla's mother was sure she did not know where to direct her, and the would-be customer turned away. Priscilla looked after her eagerly. A new thought had come to her.

"Mother," she said, almost before the door had closed, "I know how to make angel cake. Auntie thought I made it better than Norah could. And I want to earn some money dreadfully for a certain purpose. Do you suppose father would let me make a cake, and put it in the window for sale, if I bought all the materials?"

"Why, I suppose so," said the mother, doubtfully. "Why, yes, of course he would. He would give you the things to make it with, only——"

"Yes I know," Priscilla answered hastily, "He couldn't afford to do that; I don't want him to. I want it to be all my own." In the flash of time between her thought and question, she had done some lightning calculations. Seventy cents would buy the materials for two angel cakes; what if she could sell them for sixty cents apiece, and get a dollar and twenty cents, and make four angel cakes, and sell them, and so on, until she earned five dollars? Would not that be bliss? It could take nothing from her father's custom, for he did not keep angel cake. She went out to her father at once. She by no means detailed her plan. She apparently desired to make only a single angel cake and sell it. Her father was gloomy.

"You would just waste your things, Priscilly; they won't buy fancy goods up this way. It is just the cheapest kind of trade we get here. I've even stopped making pies, because they don't want to pay for 'em."

"But, father, a woman just came in to look for angel cake."

"She'll never come again. I know that kind. Once a woman came after sweet biscuit, and I was fool enough to set to and make a batch, and they spoiled on our hands; she never put her head in here again."

"This one will," said Priscilla, astonished at her persistence in arguing with her father with whom she felt so little acquainted. "May I try, father? I'll pay for all the things it takes, just what they cost; I want to."

"Why, yes," he said, even more doubtfully than her mother had spoken. She did not look to him as though she could make a cake of any kind.

(To be continued.)

HINTS FOR YOUNG LADIES' SOCIETIES.

DEAR girls, can you find one among your number who does not delight to have placed in her hands to perform, a work of importance and dignity? There may be one who shrinks from responsibility; but let her realize that there is some one standing near whose help will carry the project through, and is not the work accepted?

The work of a young ladies' missionary society in our home churches may claim a most important and dignified position. Can there be a work more important than that which Christ gave his life to accomplish, or more dignified than the carrying out of his parting command to his followers? And who is he who will stand near to guide and direct? He who said, "Lo, I am with you alway, even unto the end of the world."

The number of young ladies' societies in our churches is much smaller than that of children's mission circles, or of ladies' auxiliaries; yet between these two grades stands an army of young ladies, so great in number, that if they would join the army of workers, with their work, and gifts, and prayers, it is safe to say the receipts of the Woman's Boards would at least be doubled, while opportunities of making known the love of a Saviour would be increased beyond the power of human computation. Girls, your aid is needed in bringing the world to Christ. Doubly precious should this thought be when we consider that God could convert the world without us, but loves us so much that he has us help him.

What will a young ladies' missionary society do for the girls in our churches? It will draw them together in that sweet bond of love for the Master's work; it will draw them nearer to our missionary workers in the field, many of whom are still numbered among the girls; it will enlarge their sympathies for our heathen sisters, as by reading and study their conditions are better understood; it will give the young ladies a noble purpose in life, and drive away any tendencies to aimless drifting; it will prepare them for the larger opportunities and responsibility which are surely coming; and, as great strides are made toward bringing the world to Christ, the woman of the future will have cause to rejoice if the effort of her girlhood has aided in the advancement. When an earnest nature sees others engaged in earnest work, she, too, wishes to have a part there; and we have known of dear girls in our home churches being led to the Saviour through the influence of the missionary spirit among her young friends.

How shall we organize? Let us reverse the usual order of procedure when contemplating such a movement, and, instead of calling upon some body to interest you, call upon you to find "that dear woman whom all the

girls just love," and to beseech her to help you to form your society will find it much harder to resist you than to deny the appeal made by the Woman's Board or one of its Branch secretaries. Experience teaches it is wise, before meeting for organization, to make every possible preparation. A failure weakens future efforts in that direction. Let the few people who have the matter most at heart work it up thoroughly. Let it be known throughout the church that such an organization is thought of. Let the pastor of the church, and gain his hearty sympathy and co-operation. You have, possibly, only an indefinite idea that there is a great work to be done, and that you and your young friends should have a part in it; but so good. But something more is needed when presenting the subject to others, who may not yet have felt the Spirit calling them to this work. You must have; therefore, seek out definite cases to present; be able to tell the story of heathenism in some special field, and to give illustrations showing what has been accomplished in others. Ability to move among your friends, giving good cause for your own zeal, will quicken theirs. At the time may have come to invite the young ladies to meet, socially, in your home where you all feel acquainted, and love to visit. Here, amid the easy and girlish conversation, introduce the missionary idea. Have some good illustrations. If possible, invite some one to meet with you who can tell of the need in the broad field, and give you some good hints for organization.

It may be well to organize at this time, but probably better to talk the matter over well, and appoint committees to nominate officers, and to suggest ways of raising money. Plan for a second meeting within a week, at which time see that every young lady in your church has an invitation present, and become a member of the society. Avoid anything which tends to the forming of cliques. Christ and his work should be the central thought of the young people, and all should come near to each other in the effort to draw near to him, to hear what he bids them do.*

From the first let everything be performed in a prompt and business-like manner. This is the best plan in the business of life; then, surely, in Church work.

Great help comes from placing oneself in contact with workers of long and of limited experience; if distance lies between you and them, overcome the difficulty by correspondence. Attend the annual meetings of the Woman's Board and of the branch to which you belong, if possible. Many a person has gained the inspiration of a lifetime at one of these gatherings.

Enthusiasm is the result of sympathetic companionship; we cannot create it too highly; but an enthusiasm fed only upon that of others may reach the point of starvation. We need the constant companionship of our M

we need to take our perplexities to him, and to talk of them as we would with any human co-worker; we need to open his Word, and draw from there an abiding, earnest purpose, which will stand through the loss of our companions in the work, and keep us courageous in the face of discouragements. Before the meetings make special preparation for the Bible lesson. Avoid the habit of picking up the Book, and hastily reading a passage as though it were done only because it were the proper thing to open a missionary meeting with Scripture reading and prayer.

Material for live, bright meetings is plentiful. Send to our own and other Boards for their catalogue of leaflets; the names, alone, of some leaflets will prove suggestive. Treasure all bits of missionary information which you come across; a good article which you cannot utilize at the moment, may, at some future time, prove to be just what you need. Search the daily papers and secular magazines for items of interest. Become acquainted with our missionary workers through the pages of the missionary periodicals. I have heard expressed the thought that it might be well to make the reading of *LIFE AND LIGHT* a condition of membership in an auxiliary. Such an auxiliary would surely grow intelligent, and would not their love for those of whom they read increase their zeal?

Make thorough preparation for every meeting. Have the parts of your programme arranged beforehand; know upon whom you may depend. When a small part of the members of a society are to carry out a programme, it has been found of great advantage to call them together before the meeting for thorough discussion of the subject.

Introduce the good method of your social and intellectual gatherings into your society. We have our Browning and Tennyson Clubs,—why not our John Paton, or Joseph Neesima Club, when the life and work of such men would be studied.

A Cottage Missionary Society might prove a delightful channel through which to disseminate missionary information. During the long winter evenings, meet around one fireside with a bright and thrilling missionary book in the hand of a good reader; occasionally close the book to discuss its good points, while enjoying the plates of nuts and rosy apples which stand upon the table.

Why not have a "Life and Light" Club? Each month, after reading the last issue of the *LIFE AND LIGHT* in the several homes, meet and talk together of its contents. Study the cover; who are the officers of our Boards? What has our editor to say to us this month? What missionary messages are given to us? How can we apply the methods given in the "Work at Home" department? What is the meaning of the lighthouse, pictured at the head

of the "Junior Work" department: and does our Treasurer's report encourage us to believe that its rays are being supplied?

The methods of work are many. Our Guide and Master will help us to plan those best suited to the special needs of our own church, and let us seek through them to meet the needs seen by our dear representatives who are working in the foreign field. Should not the girls who stay at home uphold the hands of those who leave all and go to a foreign land? Should not the girls born in a Christian land send, speedily and gladly, the Light to those born in a darkened land? So let the Christian girls "here" and the Christian girls "there" join heart and hand in the work of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

M. C. E. B.

A WORD ABOUT THE COVENANT.

QUESTIONS arise here and there as to the covenant: the original intent? who may sign it? what is involved?

A covenant is "something with." It takes two or more to make it, and two are enough. It has in it the thought of permanence, the idea involved when we say, "our covenant-keeping God."

This covenant is related to the foreign missionary work something as the Church covenant is to the Church. It is simply a common bond in a common work, and any one can keep it. It is designed especially for young women, but there is nothing to debar young men from signing it if they so incline.

Note the wording: "Grateful, . . . mindful, . . . remembering, . . . I will not cease to make offerings of prayer, time, and money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus."

"But," says some one, "I do not like to promise or pledge anything." Do you forget "ye are not your own"? The vows of God are upon you, and to make known the love of Jesus is simply to fulfill them. Thirty thousand pledges He makes to you in his Word, and do you hesitate and keep back the little you can do? even a little prayer, time, and money?

All young women are privileged to sign it, whether there is a young ladies' missionary society in the church or not. In case there is none, the signers may be given what is called the "covenant box," in which as individuals they deposit their money.

The Book of the Covenant is kept at the missionary rooms in Boston, Chicago, and San Francisco. It is a "book of remembrance," a record of all names of signers of the covenant. A great many names are wanted.

What enthusiasm in the thought, even, of this growing list of lovers of the kingdom! Will you not roll up the number from the East and the West, the North and the South? Enlist! Enlist! A great army of young workers fulfilling His Word; a host who will give not only what is so easy, but who will give—themselves!

LOUISE C. PURINGTON.

NOTE.—The key is the badge of covenant workers, but it is not limited to them. It is designed for all members of the Board who engage in this common service.

WORK FOR CHRISTIAN ENDEAVOR SOCIETIES.

To the Christian Endeavor Societies of the Congregational Church:—

THE Woman's Board of Missions asks for the contributions of the young people of Congregational churches toward any one of the following objects: The salaries of Miss Abbie G. Chapin, of Tung-cho, China; of Miss Sarah H. Harlow, a young missionary who has recently gone to Smyrna; or the salary of either one of these three Bible women: Yellabai, Renukabai, Bhagubai, who are at work in Ahmednagar in Western India; also the support of the day school at Manisa, near Smyrna.

Miss Abbie G. Chapin has been for four months only at her field of labor, Tung-cho, China. She has, however, only returned home in going there, for her parents were formerly missionaries in Tung-cho, and that city was her birthplace. Miss Chapin is an enthusiastic Endeavorer, and we know it would be her pleasure to correspond, by means of circular letters, with societies contributing toward her support.

Miss Sarah H. Harlow is a young lady, the daughter of a Presbyterian minister in New Jersey. She sailed for Smyrna in August, 1892. Her work there will be in the Girls' School, and her salary will be \$450 a year. This sum has been divided into forty-five shares of ten dollars each, and it is hoped that many Christian Endeavor Societies will wish to take one or more shares in this.



MISS SARAH H. HARLOW.

BIBLE WOMEN IN INDIA.

Yellabai is a brown-faced Hindu woman of high caste. She was married when she was very young, but her husband died after a few years, and left her a young widow with two little daughters. She decided to become Christian, and made her decision known. She was made a teacher in the Girls' School in Ahmednagar, and continued in that position for fifteen years. After that she was chosen for one of the Bible women of that district.

Renukabai and Bhagubai are two Hindu women, wives of native teachers in the school, and both children of Christian parents. They are bright, attractive Christian women, and are well received in high caste families. Twenty-five dollars will support one of these Bible women for a year.



MISS ABBIE G. CHAPIN.

Manisa, or Magnesia, may be reached in two hours' journey by rail from Smyrna. The day school there is taught by an undergraduate of the Smyrna Girls' School, and has about twenty-five pupils on the roll. Only \$130 needed for the support of the school for the year. Who will help?

For the Light Bearers.

FOR CHILDREN'S MEETINGS.

Subject.—"Children's Work at Home and Abroad."

The Scripture lesson might appropriately be the story of Samuel and his readiness to hear God speak.

Singing.—"Jesus Loves Me."

Contrast the lives of the children in heathen lands with those of American children. Let different ones represent each a country, being dressed in costume, where that is possible; or, if that is not practicable, wearing the colors of the country, or something emblematic of it, as a fez for Turkey. Have each child prepared to tell the story of daily life in his or her own land. For this part of the programme helpful articles may be found in *LIFE AND LIGHT* as follows: "Girls in China," May and June, 1879; "Japanese Girls," August and November, 1880; "Girls in India," February and May, 1880; "Some Micronesian Girls," December, 1889; "Some Girls in Inanda Seminary," October, 1890. In *Mission Dayspring*: "Some Tamil Girls," February, 1882; "Some Girls in China," April, 1884; "Armenian Girls," October, 1884; "Boys in Japan," September, 1886; "Children in India," July, 1890.

This idea may be carried out more elaborately by using one of three dialogues for sale at the Board rooms: "Light and Darkness," 5 cents; "Past, Present, and Future," 5 cents; and "Sowing Light," 2 cents.

Let one or two children be prepared to tell what Christian children are doing at home and abroad. See leaflet "Mission Bands in Many Lands," 4 cents. In *Mission Dayspring*: "A Three-Year-Old Missionary," February, 1888; "The Children of Missionaries in India," August, 1889; "Our Boys' Corn Club," November, 1888. In *LIFE AND LIGHT*: "Children's Concert in Madura," February, 1881; "In Rose Pink," November, 1889.

As this is the twenty-fifth anniversary of *LIFE AND LIGHT*, let the children see the magazine, and learn of its usefulness for them. See article in *LIFE AND LIGHT* for July, 1890, "How *LIFE AND LIGHT* has Helped Us."

Emphasize through all this programme the need the work has of the children's love, interest, gifts, and prayers, and the demands for growth in all foreign fields.

Our Work at Home.

TOPICS FOR AUXILIARY MEETINGS.

March.—Young Ladies' Work at Home and Abroad. (See February number.)

April.—Easter Service.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

EASTER SERVICE.

TOPIC FOR APRIL.

For the Easter service we suggest the following programme :—

1. Singing: "Coronation."
2. Recitation of verses on the foretelling of the resurrection; testimonies of the disciples in regard to it; and Christ's resurrection connected with the general resurrection.
3. Prayer.
4. Singing of some appropriate hymn.
5. Questions on the resurrection: Who were the first ones to proclaim Christ's resurrection? Matt. xxviii. 1, 7. To whom did our Lord address his first question after he had arisen, and what was it? John xx. 15; also a short poem in LIFE AND LIGHT for April, 1892. What is the special teaching of the resurrection? John xi. 25. What is the great commission? Matt. xxviii. 19; also poem in LIFE AND LIGHT for May, 1886. Why should Easter be a missionary festival? Luke xxiv. 46-48. The women went to the tomb of the dead Christ, taking costly spices. What offering shall we bring to our risen Christ? See poems in LIFE AND LIGHT for April, 1885, and May, 1881.
6. Paper, giving a sketch of the way some mission has brought a people from the death of heathenism to life in the gospel. See "Miracles of Missions," in *Missionary Review*, for March (Uganda, Africa), April (Ongoi-India), May (Burmah), July (Isles of the Sea), all in 1888. Numbers of the *Missionary Review* may be obtained from the publisher, 20 Astor Place, New York City (price, 25 cents). These articles are also published in a volume (price, \$1). "Bartlett's Sketches" (price, 6 cents) would also give good material for this paper, to be obtained from Miss A. R. Hartshorn, No. 1 Congregational House.
7. Singing: "Shall we whose souls are lighted?"

ANNUAL MEETING.

ALTHOUGH the meeting in Portland, in most things, took the place of the Annual Meeting of the Board, yet it was necessary that the legal meeting should be held at the usual time, in order to meet the requirements of the constitution. This meeting was accordingly held in Berkeley Temple, Boston, on Wednesday, January 17th. At the morning session, a condensed report of the Home Department, a condensed survey of the Foreign Work, and the complete report of the Treasury were given. The principal figures of this latter report were given in the February number. In moving its acceptance, Miss E. S. Gilman, of the Eastern Connecticut Branch, in a most happy way congratulated the Board on the success of the special effort to prevent a serious deficit in the receipts for the year.

The Committee on Proportionate Giving, appointed at the meeting in Portland, then presented the following recommendations:—

- I. The appointment by the Executive Committee of the Board of a standing committee of seven on benevolence, whose duty it shall be to promote systematic and proportionate giving.

. That each Branch appoint a similar committee, who shall keep the record in every wise way possible before the women of our churches, report Branch meetings work done and results reached.

l. That the Board also issue the best leaflet possible on this subject, to be circulated wisely but freely.

. That the Board also issue and circulate with this leaflet, a suitable record card for systematic and proportionate giving.

The report was adopted without discussion. This was followed by a fine address by Miss Mary L. Daniels, of Harpoot, who gave an account of a year with the girls in Euphrates College, from the domestic duties of early morning, along through the school and recreation hours, the meetings for prayer, the necessary teaching of the arts of civilized life, all showing that our young women need to be teachers, mothers, and spiritual advisers all in one. The session closed with a devotional meeting conducted by Mrs. C. H. Daniels, of Brooklyn, N. Y. The subject of this service was "Giving," and the many prayers offered, texts repeated, and remarks made, it was felt that the movement for more systematic giving was laid on the hearts of the present, and so gave good promise of success.

After a lunch at noon, most satisfactorily served at the Young Women's Christian Association, near the church, the ladies came together for the afternoon session. The first business was the election of officers. The old board members were elected, with the exception of Mrs. George A. Gordon, Mrs. T. Hyde, Mrs. Joseph Stedman, and Miss Minnie C. Woods of the Board of Directors, and the addition of Mrs. Charles E. Billings, Mrs. Daniel Green, Mrs. R. B. Grover, Mrs. Richard H. Stearns, and Miss Mary Day to take their places. Notice was given of intention to alter the constitution of the Board in Article III., by which the Annual Meeting may be held in November, and a semiannual in the month of May. In Article IV. which membership in an auxiliary will entitle one to membership in the Board, instead of the payment of a dollar as at present.

This was followed by "Our New Missionaries in 1893," by Miss E. Harlanwood, who gave brief, interesting sketches of the nine young ladies who had gone abroad during the year. An admirable paper on the "Parliament of Religions" was given by Mrs. Joseph Cook, and the closing address by Miss Jennie G. Evans, of Tungcho, China, who gave most vivid descriptions of the schools and medical and touring work in Tungcho and Yunnan, drawing pleasing contrasts between the condition of things thirty years ago and at the present time.

Forty-four delegates were present, representing sixteen Branches.

In accordance with the recommendation of the Committee on Proportionate Giving, the Executive Committee of the Board wish to issue the best possible leaflet on the subject. To this end they offer a prize of twenty-five dollars for the best leaflet which shall be sent in before April 1st. It should contain not less than two, nor more than five, thousand words, and should be received *before* the date mentioned.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18 to December 30, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Hallowell.—Thank offering, Mrs. E. C. Robert,

5 00

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Orland, M. C., Sunshine Band, 1.50, Y. P. S. C. E., 2.00; Hallowell, Aux., 10, Y. P. S. C. E., 2.50; Albany, Ladies of Cong. Ch., 2; Gorham, Aux., 21; Woodford's, Cong. Ch., Aux., 10; Center Lebanon, Ladies, Aux., 1, Little Cedars, 5; Machias, Aux., 4, King's Daughters, 10; East Machias, Aux., 2.50; Castine, Aux., 2; Deer Isle, Aux., 1.50; South Freeport, Aux., 10; South West Harbor, Miss. Soc., 2.60, Y. P. S. C. E., 2; Limerick, Cong. Ch., 2; Biddeford, Pavilion Ch., Mrs. H. F. Haines, 5; Andover, Aux., 2; Orono, Aux., 1.50; Cumberland Centre, Aux., 3; Searsport, Aux., 4.25, Givers and Gleaners, M. C., 2, Y. P. S. C. E., 4; Foxcroft, Mrs. J. B. Mayo, const. self L. M., 25; Bremen, Ladies contri., 1.50; New Gloucester, Cong. Ch., 9.51, A friend, 1; South Berwick, Aux., 15; Bangor, Aux., 32.75, Union Service contri., 12; Waterville, Aux., 10; Wilton, Aux., 2.50; Calais, Aux., 13.50; Hampden, Aux., 11; Brunswick, Aux., 11; Kennebunkport, South Cong. Ch., Aux., 10; Westbrook, Second Cong. Ch., 12.67; Gardiner, Aux., 3.00; Rockland, Aux., 30; West Falmouth, Second Ch., Aux., 3.75; Fort Fairfield, Cong. Ch., 3; Ellsworth, Aux., 2; South Paris, Aux., 2.25, Y. P. S. C. E., 1; Harpwell Centre, Aux., 4; Scarborough, Ladies, Aux., 3; Milltown, Aux., 3; Thomaston, Aux., 10; Union, Aux., 1.75, S. S., 1; Waldoboro, Aux., 2.25, S. S., 1; Newcastle, Aux., 6; Wiscasset, Aux., 2; Lewiston, Pine St. Ch., Aux., 15; Bridgton, Aux., 6; Skowhegan, Aux., 5; Greenville, Aux., 7.70; Gray, Cong. Ch. and Soc'y, 2.65, M. C., 50 cts.; South Brewer, Ladies contri., 1; Moulton, Ladies of Cong. Ch., 10; Saco, Aux., 4.50; Augusta, Aux., 17.25; The Alice W. Harlow M. B., 5; Norridgewock, Aux., 4, Y. P. S. C. E., 1; Madison, Aux., 5; Bethel, 1st and 2d, Aux., 2; Auburn, High St., Cong. Ch., Aux., 20.50, Cheerful Givers, M. C., 5, Y. L. M. B., 12, Litchfield Corner, Aux., 1; Portland, Y. L. M. B., 28.45, High St. Ch., Aux. (of wh. 25 from Mrs. Caroline B. Wescott, const. self L. M., and 25 from Mrs. W. H. Fenn, const. L. M. Miss Helen Mary Fenn), 70, State St. Ch., Aux. (of wh. 50 const. L. M's, Mrs. J. L. Jenkins and Mrs. Rufus Shackford), 68.41, The Gleaners, M. C., 10, Second Parish Ch., Aux., 40, Y. P. S. C. E., 5, St. Lawrence St. Ch., Aux., 7, Seaman's Bethel Ch., Aux., 9, Williston Ch., Aux., 10, Y. P. S. C. E., 8.51, M. C., Light Bearers, 2,

743 25

Total,

748 25

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Aux.,

85.64; Campton, Aux., 18.50; Candia, Aux., const. L. M. Mrs. Jesse W. Sargent, 25; Concord, Aux., Thank off., 28.50; Dover, Aux., 13.20; Exeter, Aux., 10, Mrs. J. P. De Merritt, 5; Hanover, Aux., 103.53, Wide Awakes, 32.50, Two Friends, 1.00; Manchester, First Ch., Aux., 40; Newport, Mrs. Dr. Richards, 5; Keene, First Ch., Aux., 30, Second Ch., Aux., const. L. M. Mrs. S. K. Stone, 25; Lebanon, West, Aux., 21; Nelson, Aux., 5; New Ipswich, 10; Mont Vernon, Aux. (of wh. 25 const. L. M. Mrs. John T. McCollom), 30; Penacook, Aux., 3; Portsmouth, Aux., 10; Seabrook and Hampton Falls, Seaside, M. C., 10; Salmon Falls, Miss S. H. Norcross, 1; Somersworth, Aux., 12; Tamworth, Mrs. F. Davis, 50, Missionary Kindlings, 4; Tilton, Aux., 3.68; Salem, Aux., 14, Mr. C. Dustin, 1; Walpole, Aux., 10.50; Seabrook and Hampton Falls, Aux., 5, Y. P. S. C. E., 4; South Newmarket, Aux., 5; Bradford, Estate of Miss Mary A. Walker, 6; Bristol, Aux., 6; Claremont, Aux., 10; Greenland, Aux., 6.50; Hampstead, Aux., 7; Jaffrey, Aux., 5; Milford, Aux., 10; Nashua, Aux., 16.50; Webster, Aux., 7.25; Wolfeboro, Aux., 2.75; Franklin, Friends, 2. Less expenses, 2.25,

648 80

North Conway.—A friend, 32 cts.; Mrs. Sarah Peters, 1,

1 32

Total,

650 12

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Arlington, East, 1.75; Barre, 10; Barnet, 2.70; Barton, 13.60; Bellows Falls, 12.75; Bennington, 12.50; Brattleboro, West (of wh. 25 const. L. M. Miss Hattie N. Clark), 29.24; Burlington, Aux., 57.95, Juniors, 7.05; Castleton, 2.65; Cabot, 6.40; Charlotte, 3; Cornwall, 12.25; Craftsbury, North, 4; Danville, 10; Fairfield, Six Ladies, 6; Guildhall, 2.45, Mrs. C. Webb's S. S. Class, 7.55; Greensboro, 5.60; Hardwick, East, 12; Hinesburg, 2.50; Jericho Centre, 5.48; Johnson, 5; Ludlow, 10; Lyndon, 10; Lyndonville, 6; McIndoes Falls, 2; Manchester, 5; Middlebury, 24.60; Milton, 10; Montpelier, Bethany, 12, Miss L. J. B., 5; Morrisville, United Workers, 15; Newport, 5; Peacham, 10; Pittsford, 10; Richmond, 3; Rochester, 3; Rupert, 5; Rutland, 31.50; Rutland, West, 1.50; Springfield, 10; St. Johnsbury, South Ch., 111, North Ch., 136; Troy, North, 1.50; Underhill, Pearl Gatherers, 2, A friend, 7; Vergennes, 5.25; Waitsfield, 10; Wallingford, 5.25; Waterbury, 2.85; Waterville, 5.40; Williston, 6.50; Wilmington, 3.35; Westminster, 6; Westminster West, 3.75; Woodstock, const. L. M. Miss Lydia Wood, 25, Mrs. Julia Billings, 100; Barton Landing and Brownington, 9; Essex Centre, 4.60; Bellows Falls, Mt. Kilburn M. S., 20; West Holland, 2; Chelsea, 10; Westford, 2; Brandon, E. S. Young, 6; Cabot, 60

prev. contri. const. L. M.
Denison; Jeffersonville,
9; Dummerston, 1; Error,
906 42
Total, 906 42

MASSACHUSETTS.

Woburn Branch.—Mrs. C. E.
Woburn, Woburn Work-
shouse, 20; Bedford, Golden
1; Woburn, Aux., 36; Dra-
15.60; Lawrence, Lawrence
Winchester, Mission Union,
L. Kirk St. Ch., 25; Winches-
35; Lawrence, Trinity Ch.,
er, Union Aux., 24; North
0.47; Lexington, 17.50; Jun.
Melrose, 75.72; Chelmsford,
rd, 20.33; Malden, Jun. C. E.,
Merica, A Friend, 25; North
633 73

Co. Branch.—Miss Amelia
West Yarmouth, Ch.,
Mrs. Jane Paine, 2; Orleans,
Isa Snow, 3; A Friend, 70 cts.,
6 70

Branch.—Mrs. Wallace L.
Treas. West Boxford, 10.50;
bury, First Ch., 16; New-
54; Belleville, Ch., 15;
rn, Memorial Ch., 4; West
3.50; Amesbury, 15; Y. P.
Main St. Ch., 5; Riverside,
radford Academy, 17; Aux.,
veland, 6.25; Rowley, 7;
North Ch., 8; Merrimac,
tial Fund, Amesbury, E. M.
187 00

Branch.—Miss Sarah W.
Beverly, Dane St. Ch.,
y Leaves M. C., 5; Y. P. S.
Washington St. Ch., Aux.,
ster, 10; Lynn, Central Ch.,
at St. Ch., 3; First Ch., 12;
10; Marblehead, 5; Jun. Y.
5.50; Middleton, 7; Willing
M. C., 50 cts.; Salem, Crom-
10; South Ch., 10; Taber-
Y. L. Aux., 10.29; Swamp-
wh. 25 by Miss L. A. Hop-
Topsfield, 15; West Pen-
oes from the Pines M. C., 5;
a Friend, 25; Swampscott,
ri. const. L. M. Miss Carrie
204 29

Branch.—Miss L. A. Spar-
eas. Ashfield, 10; Conway,
feld, 3.20; Orange, 2.90; Shel-
50; Shelburne Falls, 5; Mon-
at Cong. Ch., 4; Sunderland,
Trow, 10;
56 20

Branch.—Miss H. J. Kne-
as. Granby, 21.28; North-
First Ch., Div., 28.25; Jun.
wards Ch., Div., 29.35; Bel-
2.02; South Hadley, 10;
ton, 6; Williamsburg, Mrs.
Hatfield, 10.65;
149 13
Branch.—Mrs. E. H. Bigelow,
ra. L. L. Adams, 5; Alice D.
Framingham, 20; Schneider
onth Framingham, Aux., 13;
Holliston, Aux., 10; Junior
Hopkinton, 11.50; May-
L. A. Maynard, 20; Milford,
avor M. C., 5; Marlboro, 16;
Peloubet, 5; Saxonville, 3;
Helping Hands, 1; Wallis-

ley, Aux., 27; Dana Hall, Miss'y Soc'y,
6.27; The Misses Eastman of Dana
Hall, 25;
201 12

Norfolk and Pilgrim Branch.—Mrs. Wil-
son Tirrell, Jr., Treas. Wollaston,
Faithful Workers, 11.50; Duxbury, 6;
Bridgewater, Thanksgiving Offering,
9; Weymouth Heights, Wide-Awake
Workers, Mite box Collection, 5; Co-
hasset, M. C., 12; Milton, 10; Quincy,
20; Abington, Thank Off., 24.71; Ran-
dolph, Memorial M. B., 10; Holbrook,
Thank Off., 73.64; Easton, 20; Plym-
ton, Aux., 16.75; Thank Off., 7.25; Wey-
mouth and Braintree, Aux., 20; Cam-
pello and Brockton, Aux., 50; Hingham
Centre, fees, 15.00; Thank Off., 11;
Hanover, 10;
340 45

North Middlesex Branch.—Mrs. Elizabeth
Hunt, Treas. Littleton, Ladies' Aux.
of Cong. Ch., 10; Concord, Ladies' Aux.,
2; Y. P. S. C. E., 5; Townsend, 5; Har-
vard, 5; Pepperell, 5; Boxboro, 4.50;
36 50

Old Colony Branch.—Miss F. J. Runnels,
Treas.,
108 68

Springfield Branch.—Miss H. T. Bucking-
ham, Treas. Holyoke, Second Ch.,
Aux., 15; Ladies' Prayer Circle, 5; I'll
Try Band, 7; East Longmeadow, 2;
Springfield, Memorial Aux., 4.20; North
Ch. Aux., 26.05; Indian Orchard, 7.38;
Springfield, Miss Helen Spring, Thank
Offering, 50;
117 68

Suffolk Branch.—Miss Myra B. Child,
Treas. Allston, 141.53; Arlington,
Ladies' Benev. Soc., 5.16; Young
Ladies' Aux., 10; Auburndale, Aux.,
65.25; Jun. Aux., 17.75; Boston, A
Friend, 12; Thank Offering, 1; "One of
the small helpers," 3; Old South Ch.
and S. S., 94.45; Central Ch., Aux.,
441.70; S. S., 7.25; Berkeley Temple,
Aux., Mrs. S. W. Dewing, const. L. M.
Miss Josephine A. Emerson, 25; Jun.
Aux., 15; Young Ladies' Aux., 15; Mt.
Vernon Ch., 8; Union Ch., 71.54; Park
St. Ch., 38.85; Shawmut Ch., 63.00;
Immanuel Ch., Aux., 8.50; Helping
Hands, 10; a Friend, 1; a Friend, 17 cts.;
Brighton, Cheerful Workers, 5; Aux.
(of which 25 const. L. M. Miss Fannie
Ashendon), 42; Cambridge, North Ave.
Ch., Thank Off., 17; Shepard Ch., Aux.,
35; Shepard Guild, 5; Cambridgeport,
Pilgrim Ch., a Friend, 10; Prospect St.
Ch., Aux., 47.32; Ch. and S. S. (of which
25 const. L. M. Mrs. Mary C. Shaw),
100; Charlestown, Winthrop Ch., 77.50;
Chelsea, First Ch., Aux., 551; a Friend,
50; Third Ch., Aux., 28; Central Ch.,
Aux., 75; Dedham, 187.35; Dorchester,
Second Ch., Aux., 140.72; Y. L. Aux., 57;
Village Ch., Aux., 10.75; Y. L. Aux., 10;
Central Ch., Aux., 14; Y. P. S. C. E.,
14.50; East Boston, Maverick Ch.,
40.84; East Braintree, Miss Hobart, 1;
Everett, Mystic Side Aux., 10; Fox-
boro, 10; Mrs. E. P. Carpenter, 10;
Franklin, Mary Warfield M. S. (of
which 25 const. L. M. Mrs. Charles E.
Johnson), 60; Hyde Park, Aux., 7.74;
Jamaica Plain, Aux., 12; King's
Daughters, 5.70; Needham, Aux., 1;
Jun. Aux., 5; Newton, Thank Off., 100;
Elliot Ch., Aux., Thank Off., 10; Y. L.
Aux., 21; Mrs. S. L. B. Spear, Mite Box,
54 cts.; Newton Centre, 33.35; Newton

Highlands, 20; Newtonville, Junior Aux., 21.12, Morning Star M. B., 10; Revere, First Cong'l Ch., Ladies' M. B., 10, Roxbury, Elliot Ch., Aux., Thank Off., 52.25, Walnut Ave., Aux., 32.55, Mrs. G. C. Appleton, 100, Highland Ch., Aux., 5; Somerville, Prospect Hill Ch., 10, Broadway Ch., 14.03, South Boston, Phillips Ch., 204.07, Walpole, 72; Waltham, 10; Watertown, Phillips Ch., 14.00, Waverly, 10, West Roxbury, 22, 3,290 00
 Sutton—Ladies' Miss Aux., 31 00
 Worcester.—Miss Caroline White, 1 00
 Worcester Co. Branch.—Mrs. C. L. Sumner, Treas. Barre, Aux., 10.50, Fitchburg, C. C. Ch., 10, Rollstone Ch., 28; Milbury, First Ch., 12.50, Second Ch., 10; North Brookfield, 10, Northbridge Centre, 7.15; Paxton, 4, Royalston, 5; Shrewsbury, 8, Spencer, prev. contri., const. L. M. Miss Ella Torrey, 10, South Royalston, 4; Upton, Aux., 12 90, Jun. Miss Aux., 2; Ware, 30; Warren, Y. L. M. C., 15, Westborough, 28; West Brookfield, 14; Whitinsville, 77, Warren, Aux., 10; Worcester, Union Ch., Aux., 10, Willing Workers, 4.50, Piedmont Ch., 55, Plymouth Ch., 10; Lancaster, Aux., 7; Natick, 45.70, 444 28

Total, 5,887 00

Correction.—The \$70 from Lancaster in LIFE AND LIGHT of January, 1894, should have been credited to the Lancaster Auxiliary

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Bristol, 19; Pawtucket, 7.65; Barrington, 7.50, Providence, Central Ch., 31.50, Woonsocket, Ladies' Aid Soc'y, 2, Westerly, 11, East Providence, 3.00, Pawtucket, Park Place, Aux., 5; Central Falls, 30.18, Providence, Central Ch., 5, O. G. McC., 3, 138 43

Total, 138 43

CONNECTICUT

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Taftville, 21.84; Stonington, First Ch., 12; Thompson, 6.50; Norwich, First Ch., Y. L. Aux., 10; Brooklyn, Missionary Workers, 5; Danielsonville, Aux., 22, Jun. End. Soc., 1, Wauregan, 25, Chaplin, 5; Hanover, 6.85; Taftville, 8.90, Pomfret, Mission Workers, 5; Brooklyn, Aux., 10; Colchester, Miss'y Societies, 3.50; Myatic, 7 25; Willimantic, 8 10; Groton, 7, Greenville, 10.53, Lisbon, 2, New London, Second Ch., Aux., 40, First Ch., Aux., add'l 50 cts; Ransom Band, 1, Norwich, First Ch., Aux., 13, M. C., 1, Broadway Ch., Aux., 16, Missionary Students, 1.65, Park Ch., 42, Griswold, 14.50, 309 04

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Hartford, Pearl St. Ch., 4, First Ch., 10, Warburton Chapel S. B., 13.45; New Britain, First Ch., Aux., 196, Little Givers M. C., 18, Plainville, 20, West Hartford, Ch., 48.50, Willing Workers M. C., 22.50; Windsor, M. C., 25; Windsor Locke, 80, Buckingham, 2, Burnside, Long Hill, Aux., 7, Collinsville, Aux., 13.50, Hearers and Doers M. C., 8, Columbia, 5; Coventry, Thank Off., 5.15; Mansfield, 12, Somers, 12,

Unionville, 10; Wethersfield, Aux., 11, Jun. Aux., 5, 303 70
 Naugatuck.—Light Bearers and Little Helpers, Thank Off., 1 00
 New Haven Branch.—Miss Julia Twining, Treas. Bethel, 10, Bridgeport, 133.41; Chester, 18.77; Cornwall, 10, Cromwell, 10.10, Danbury, First Ch., 18; Durham, 14, Essex St., Green's Farms, 12; Ivoryton, 10; Kent, 5.75; Litchfield, Y. L. M. B., 12, Middlebury, 2.35; Middletown, First Ch. (of wh. 25 from Miss F. A. Russell const. L. M. Mrs. Harry F. Williams., 100 60, South Ch. (of wh. 25 from Mrs. Wm. W. Wilcox const. L. M. Mrs. Mary C. Whittlesey, 25 from Mrs. Edward Douglas const. L. M. Miss Mary A. Douglas), 135, New Haven, Centre Ch., 250.44, Ch. of the Redeemer, 27.58, College St. Ch., 5, Grand St., Y. L. M. C., 10, Helpers, 25, United Ch., 18, Yale College Ch., 54, Norfolk, 61.52, North Madison, 60 cts., Norwalk (of wh. 25 from Mrs. J. R. Marvin const. L. M. Miss Clara Marvin), 103; Portland, 27; Prospect, 11.00, Stamford, Tiny Helpers, 9; Stratford, 16; Torrington, 2, H. W., 5, Waterbury, First Ch., 4.90, Second Ch., 2.40; Watertown, Y. P. S. C. E., 10; Winsted, 10, Proceeds from lecture, 223.50, 1,500 20
 Woodstock.—Y. L. M. S., 13 00

Total, 2,231 00

NEW YORK.

Hamilton.—Cong. Ch., 3 00
 Moriah.—A Friend, 14 00
 New York Branch.—Miss C. A. Holmes, Treas. Albany, First Ch., 31.50, Brooklyn, Paritan Ch., 25, Berkshire, 23.25, Daisy Band, 50 cts.; Binghamton, First Ch., 8, Black River and St. Lawrence Asso., 35, Cortland, 10, Caybridge, 8.80, Candor, Y. L. Guild, 8; Chenango Forks, 1.25; Crown Point, 2.50; Deansville, 3; East Smithfield, Pa., 32 cts., Y. P. S. C. E., 23 cts.; East Bloomfield, 10; Flushing, 10.34, Young Women's Miss Soc., 3, Acorn Band, 9; Fairport, 5, Little Valley, 4; Le Raysville, Pa., 6.30, New York, Pilgrim Ch., 10, Bedford Park Ch., 4.48; Norwich, 25, North Berkshire Band, 1 26, Newark Valley, 7.51; Oxford, 4.64; Patchogue, a Friend, 35 cts., Oswego, 25 50, Rochester, Mt. Hor Miss. Friends, 1.28; Sherburne, 10 26; Syracuse, Geddes Ch., Willing Workers' Band, 10; Saratoga Springs, 25, Schenectady, 2.34; Scranton, Pa., 5; Seneca Falls, 10, Ticonderoga, 18; Winthrop, 5; Wells-ville, 4.31, Less Expenses, 5.93, 878 00

Total, 205 00

MICHIGAN.

A Friend, 20
 Total, 20

MAINE.

Collection at W. B. M. Meeting at Portland, Me., Nov. 9th, 257 36

Total, 257 36

General Funds, 11,378 24
 Variety Account, 55 19

Total, \$11,533 49

RECEIPTS.

131

Receipts from January 1 to January 18, 1904.

MAINE.

High St. Cong. Ch., Y. P. S.	10 00
Friend,	40
Mount Palm Soc'y,	5 00
ack.—Mrs. Woodbury S. Dana,	
Kennebunk, South Cong. Ch.,	
5; Camden, Aux., 32; Augusta,	
Y. P. S. C. E., 1.50; Waterville,	
5; Topsham, Aux., 2; S. S., 1,	
Union M. S., 8.91; Gardiner,	
4'l, 50 cts.; Gorham, Aux., 45;	
rd, Aux., 11; Bethel, First and	
aux's, add'l, 2; Portland, High	
add'l, 3.01; State St. Ch., Aux.,	
tath, Central Ch., Aux., 12,	
St. Ch., Aux. (prev. contrl.	
M's Mrs. Galen C. Moses, Mrs.	
olsom, Mrs. E. T. Simpson,	
Dwain), 10,	298 54
E. Buck,	10 00
Total,	318 94

NEW HAMPSHIRE.

shire Branch.—Miss A. E. Mc-	
Treas. Candia, Aux., 3, Con-	
nx. and others, 13.16; Derry,	
ing, Ch., Aux., 31.25; Exeter,	
8; Farmington, Aux., 17.55;	
r, Aux., 7.50; Keene, Second	
h., Aux., const. L. M. Miss	
Aldrich, 25; New Ipswich,	
y prev. contrl. const. L. M.	
mes B. Davis, Manchester,	
ng. Ch., 25.50; Mrs. Isabella W.	
const. herself L. M. in mem-	
or daughter, Miss Josephine	
French, 25; Nashua, Aux.,	
ethwood, Aux., 5.10; Swansey,	
Warner, Aux., 3.50; Cheerful	
l. 1. Expenses for printing	
Minutes, 57.30,	138 08
la.—First Cong. Ch.,	11 35
Total,	149 41

LEGACY.

ption.—Legacy of Mary Gers-	
through the New Hampshire	50 00

VERMONT.

L. R. Field,	2 00
Branch.—Mrs. T. M. Howard,	
Bellows Falls, Mt. Kilburn	
Berkshire, East, 5.35; Burling-	
ton, 25; First Ch., J. S. C. E., 3;	
a, Girls' Infant Ch., S. S., 1.25;	
Y. P. S. C. E., 5; Essex Junc-	
o; Glover, West, 3.85; Greena-	
Hartford, E. C. D. B., 8, Aux.,	
Indoes Falls, Mrs. Monteith,	
a, Y. P. M. C., 5; Montpelier,	
r, S. S., 15.89; Morrisville, "U.	
o; Newbury, 11.39; New Haven,	
vlob, 10; Salisbury, 1.85; St.	
ury, North Ch., 23; South Ch.,	
monter, a Friend, Thank Off.,	
rbury, 5.77; Waterford, Lower,	
M. Beane, 1. Less Expenses,	184 40
Total,	186 40

LEGACY.

Burlington.—Legacy of Miss Jane E.	
Bailey, through Vermont Branch,	25 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E.	
Swett, Treas. Reading, Aux., 28.40;	
Lowell, Pawtucket Ch., 5; Highland	
Ch., Aux., 10; Lexington, Aux., 54.25,	
Junior Aux., 10; Bedford, Golden Rule	
Soc., 4; Malden, Aux., 26; Medford,	
McCollum Circle, 67, Jun. C. E., 21.05,	222 70
Barnstable Co. Branch.—Miss A. Snow,	
Treas. East Falmouth, Aux., 5,	
Waquolt, Aux., 5; Orleans, Aux., 3.85,	
Y. P. S. C. E., 2,	15 83
Berkshire Branch.—Mrs. C. E. West,	
Treas. Dalton, Senior Aux., 141.47;	
Great Barrington, Aux., 87; Hinsdale,	
Aux., 70.88, C. E., 3.75; Lee, Senior	
Aux. (prev. contrl. const. L. M's Mrs.	
Williams May, Mrs. Bennett T. Gale,	
Miss Hattie A. Morse), 38, Jun. Aux.,	
10, Mill River, Aux., 5; Peru, Aux., 3;	
Pittsfield, First Ch., Aux., 1; Stock-	
bridge, Aux., 103 75; West Stockbridge,	
2, Williamstown, I. H. N., 90, Canaan	
Four Corners, 2; Housatonic, Berk-	
shire Workers, 62; Lenox, Aux., 4,	
Golden Rule, 6; Monterey, Aux., 21.50;	
North Adams, Aux., 70; Pittsfield,	
First Ch., Aux., 10, Weekly Off., 8,	
South Ch., Aux. (prev. contrl. const.	
L. M. Mrs. Barbara Hanstein, 26.62,	769 77
Essex So. Co. Branch.—Miss S. W. Clark,	
Treas. Danvers, Maple St. Ch., Aux.,	
4, S. S., Primary Dept., 15; Hamilton,	
Mrs. Enoch Knowlton, 1,	90 00
Franklin Co. Branch.—Miss L. A. Spar-	
hawk, Treas. Greenfield, Aux., 12.22;	
Orange, Aux., 92 cts.; Northfield, Aux.,	
53.26; Shelburne, Aux., 6; South Deer-	
field, Aux., 10,	82 50
Gloucester.—Trinity Cong. Ch., Miss	
Mary Pearson,	10 00
Great Barrington.—A Friend,	20
Hampshire Co. Branch.—Miss H. J. Knes-	
land, Treas. Hadley, Aux. (prev.	
contrl. const. L. M. Miss Maria L.	
Pasco, 11; Hatfield, Aux., 30.86; North	
Amherst, Aux., 35; Granby, Aux., 1;	
Northampton, Edwards Ch., Div., 2;	
Southampton, Aux., 2; Westhampton,	
Aux., 10; Williamsburgh, Aux., 17.50,	99 16
Haverhill.—Pentucket M. B., 40, M. L. C.,	
2,	43 00
Middlesex Branch.—Mrs. E. H. Bigelow,	
Treas. Holliston, Aux. (of wh. 25	
const. L. M. Miss Mary A. Whiting),	
30, Southville, Aux., 2 10; Southboro,	
a Friend, 25,	57 10
Norfolk and Pilgrim Branch.—Mrs. Wilson	
Tirrell, Jr., Treas. Chiltonville, Aux.,	
3.15; Duxbury, Aux., 2.50; Thank Off.,	
3.45; Easton, Thank Off., 14; Brockton,	
Aux., 12; Halifax, Aux., 15; Plymouth,	
Pilgrim Stepping Stones, 67, Church of	
the Pilgrimage, Aux., 52 41; Stought-	
on, Aux., 2 25; Weymouth and Brain-	
tree, Aux., 2; Quincy, Aux., 5; Easton,	
Aux., 10; Abington, Aux., 7.05; Wol-	
laston, Aux., const. members of Cradle	
Roll Robinson Murray and Mary Cald-	
well Murray, 5; Kingston, Aux., 5,	104 85
North Grafton.—A Friend,	40

North Middlesex Branch. —Mrs. Elizabeth Hunt, Treas. Dunstable, Children's Missions Pansy Band,	15 00
Springfield Branch. —Miss H. T. Buckingham, Treas. Brimfield, Aux., 3, South Hadley Falls, Aux., 28.37, Earnest Workers, 10, Springfield, Memorial Ch., Aux., 10, Lend a Hand Soc., 10,	60 37
Suffolk Branch. —Miss Myra B. Child, Treas. Boston, A Friend, 10, Old South Aux., 80 cts.; Brookline, Harvard Ch. Aux., 39.10; Cambridgeport, Pilgrim Cong. Ch., Y. L. Aux., 7, Aux., 10; Chelsea, First Ch., Aux., 2, Dorchester, Second Ch., Y. L. M. S., 11, Louise R. Ufford, to const. herself member of Cradle Roll, 1, Pilgrim Ch., Aux., 6.75, East Boston, A Friend, 40 cts., East Somerville, Franklin St. Ch., Aux., 23, Neponset, Stone Mission Circle, Trinity Ch., 10, Roxbury, Highland Ch., Aux., 1, Immanuel Ch., Aux., 47.37, Helping Hands, 20, Miss Bartlett, 2; Somerville, Broadway Ch., Earnest Workers M. C., 16, Watertown, Ladies' Aux., 28.70; Wellesley Hills, Aux., 123; West Medway, Aux., 5.54; West Somerville, Day St. Ch., 80	338 76
Warren. —Cong Church	45 00
Worcester. —W. M. S., Salem St. Ch., 12.60; Mrs. Wm. H. Sangford, mite box, 3, Mrs. H. M. Smith, 1,	16 60
Worcester Co. Branch. —Mrs. C. L. Sumner, Treas. Ashburnham, Aux., 11; Clinton, Aux., 12, Northbridge, Children's M. C., 10, Westborough, Jun. C. E. Soc., 5; Webster, First Cong. Ch., 30.20; Worcester, Union Ch., Aux., 153.00, Willing Workers, 10, Salem St. Ch., Aux., 5, Central Ch., Aux., Mrs. E. D. McFarland, 20.00, King's Daughters, 7.50	283 79
Total,	2,303 05

LEGACIES.

Royalston. —Legacy of Mrs. Sophia F. Newton,	300 00
Worcester. —Legacy of Mrs. Lovessa A. Lincoln,	500 00

RHODE ISLAND.

Carolina. —Mrs. Ellison Tinkham	10 00
Total,	10 00

CONNECTICUT.

Danbury. —Maria W. Averill,	20
Eastern Conn. Branch. —Miss M. I. Lockwood, Treas. Preston, Long Soc'y, 5; New London, First Ch., Ransom Band, 6; Norwich, Park Ch., C. E. M. C., 35, Second Ch., Aux., 114.17, Danielsonville Aux., 20.31; Brooklyn, Aux., 12.25; Putnam, Aux., 40, Norwich, Park Ch., Aux., 6.50, Greenville, Aux., 1 17,	240 40
Hartford Branch. —Mrs. M. Bradford Scott, Treas. Newington, Aux. 4, Jun. Aux., 9; South Coventry, Aux. 5, Hartford, Mrs. C. D. Davison, 50, Mrs. C. B. Smith, 50, Miss Elizabeth Goodwin, 2, Mrs. G. G. Dustan, 4, Miss H. J. Gilson, 1.30, South Ch., S. S., 28, New Britain, South Ch., 10; West Hartford, S. S., 25; Wethersfield, S. S., 27, A Friend, 3, Mrs. B. R. Allen, 25; Suffield, Aux., 2, Y. L. M. S., 2.20; Bristol, Aux., 23, Enfield,	

King St., M. C., 3; Hartford, Asylum Hill Ch., Aux., 278.33; New Britain, South Ch., Y. L. M. S., 4; Terryville, Aux., 11.50, A Friend, 90,	658 10
New London. —A Friend,	19 00
Norwich. —A Friend	2 20
South Coventry. —S. S. Class,	
Total,	918 30

NEW YORK.

Bridgewater. —Miss'y Soc'y,	1 50
Honeoye. —Cong. Ch., Y. P. S. C. E.,	15 00
New York Branch. —Miss C. A. Holmes, Treas. Albany, Aux., 7.50; Buffalo, Niagara Square People's Ch., Aux., 25.75, Brooklyn, Lewis Ave. Ch., Aux., 28; B. S., 23, Earnest Workers M. B. (of which 25 const. L. M. Mabel W. Smith), 28, Park Ch., Aux., 9, Tompkins Ave. Ch., Aux., 113, Puritan Ch., M. B., 10, East Ch., Aux., 4.91, Lee Avenue Ch., Aux., 25.62; Berkshire, Aux., 60 cts.; Cambridge, Aux., 1; Corning, Aux., 15, Camden, Aux., 6.62; Cortland, Earnest Workers, M. B., 6; Canandaigua, Aux., 2.00, Churchville, Aux., 16; East Smithfield, Pa., 50 cts.; Fairport, Aux. (prev. contrl. const. L. M. Miss Helen Waters), 16, Henrietta, Aux., 5.30; Honeoye, Y. L. S., 1.75; Homer, Aux., 12.42; Jamestown, Aux., 20; Lockport, First Ch., Aux., 2; Millers Place, Aux., 5; Millville, Aux., 20 cts.; Norwich, Aux., 14, Patchogue, Aux., 6.66, Phoenix, Aux., 23, Smyrna, Aux., 5, Syracuse, Plymouth Ch., Y. P. S. C. E., 17; Utica, Plymouth Ch., Aux., 5; Westmoreland, 2.35; less expenses, 25.44,	436 64
Total,	443 20

PENNSYLVANIA.

Ridgway. —Woman's Miss'y Soc'y, through the W. M. U. of Pa.,	10 00
Total,	10 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 38, M. C. 195; Mt. Pleasant Ch., Aux., 24.54. N. J., East Orange, First Ch., Aux., 10; Newark, First Ch., Aux., 10, Belleville Ave., Ch., Aux., 4, Orange Valley, Aux., 43, Y. L., 16.25, Upper Montclair, Aux., 15; Westfield, Aux., 12. Pa., Germantown, Neesima Guild, 10. Va., Falls Church, Aux., 3,	435 79
Total,	435 79

DELAWARE.

Felton. —L. L. Dike,	2 00
Total,	2 00

CANADA.

Canada W. B. M.,	200 00
Total,	200 00

General Funds,	4,977 26
Variety Account,	140 26
Legacies,	873 00
Total,	\$5,982 52



HAVE FOREIGN MISSIONS A RIGHT TO BE?

BY MRS. H. H. COLE.

To answer this question, giving only the affirmative reasons proving the right to be of foreign missions, would far transcend the limits accorded this brief paper; and I desire to make only a short study of the question from one standpoint, and that, perhaps, not the most important,—their relations to, and effect upon, the Home Nation.

First: We are under debt to them. There was once a man, strong and earnest, devoted to a work for which he was grandly equipped, living a life filled to the brim of loyal service for his Master; there seemed no moment of leisure, no possibility, apparently, for the churches he worked among to do without his personal oversight and labors. To such an one there came the call to leave all, and go out into other fields—even another country. To one who has heard God's call there comes no question, if he has been in God's school and knows to obey: Paul went over into Europe.

Centuries later a devout Roman, a spiritual descendant of Paul's, walking in the market place of Rome and looking at the slaves for sale, felt a strong attraction to one group of a race unknown to him,—large, fair, handsome, fierce, they were; his heart went out to these Anglo-Saxons from Britain, and he felt a strong desire to preach Christ to them, but it was not for him personally. Soon after being made Pope, one of the first acts of Gregory I. was to arouse an interest in this people in a fellow-student and friend, and equip him, and several companions, to start on a mission of Christian love to them. The Devil was busy to hinder, and when this little party reached France they

heard such terrible tales of the degradation and savagery of these Anglos that they feared to go on, and returned to Rome; but Gregory, filled with God's zeal for souls, succeeded in renewing in Augustine such a desire for the salvation of these heathen that he went to England and spent his life in labor among them, the first of many.

Macaulay in his History of England says: "Nothing in the early existence of Britain indicated the greatness which she was destined to attain. . . . At length the darkness begins to break. . . . The conversion of the Anglo-Saxons to Christianity was the first of a long series of salutary revolutions. The Normans embraced Christianity, and with Christianity they learned a great part of what the clergy had to teach. Moral forces noiselessly effaced, first the distinction between Norman and Saxon, and then the distinction between master and slave. . . . It would be most unjust not to acknowledge that the chief agent in these two great deliverances was religion." The benevolent spirit of the Christian morality is undoubtedly adverse to distinctions of caste.

Thus the foreign missionaries wrought and entered into their rest, and surely their works follow them. The English, the American nations, stand to-day the fruit of this foreign mission work. The eagle now was erstwhile compassed in a shell; shall it then refuse to own its mother who brooded, watched, saved from foe its helplessness, and gave it life? What we are as a nation is directly traceable to the consecrated life, yes, and death, service of many named and unnamed disciples who thought it joy to leave home and country if happily the poor foreigner might learn to know God.

Second: We need them for protection. The term rendered famous by Joseph Cook of "The Hermit Nation," can never be, has never been, possible to apply to this nation. The ceaseless tide of waters seem not more sure than that of humanity, throbbing, pulsing, pitiful humanity, breaking on our shores and over our land: we cannot stem it; is it nothing to us that they come veritable heathen? Is it not the part of even a worldly wisdom that some effort be made to purify this flood at its fountain head? Where does this foreign begin and the home end? Living in the southwest of this our land as a home worker, it was only a little stretch to reach out and clasp hands with so-called foreign Mexico; and all our large Mexican-American population is so interwoven with the Mexican of Mexico by birth, blood, and changing residence, that it is very difficult to make the necessary governmental divisions. If it is high thought of our country's good to educate, develop, make available this element of our body politic in our own south country, it certainly is equally so to cross, as far as is practicable, the geographical border and establish a co-related system. This is the more

readily seen by the juxtaposition of the two countries, but it is equally true of all others. China has sent thousands to us; these are in close touch with home China: it is for Christians to so plant the leaven of Christ there and here that in the reciprocal influences the nation will be leavened. This action and interaction finds an interesting exemplification in the Bohemian work in Chicago; how it has been made possible by the faithful, consecrated service of Rev. Albert Clark in Austria, the fruit of his labor not being made manifest there so much as here, living among them, learning their home life, language, character, translating into their speech and needs Christ; to bring all this result to bear upon those who are in, what is to them, a "foreign land," strangers here with hearts made more ready and tender, who can doubt it was well for this nation, that foreign work?

Third: We welcome their contributions to useful knowledge.

The contributions made by missionaries in the opening up to civilization and usefulness, peoples otherwise not operative in the world's advance, the benefiting the human race in material channels, and their effective work along lines of scientific research, is acknowledged by candid students in scientific circles. Incidental to their one grand purpose, preaching Christ a Saviour, the missionary has wrought wonderful things. It is not in the range of our line of thought, as sketched in this paper, to dwell upon the gifts of civilization, pure literature, in many cases even a written language, to those among whom they have labored, but simply to mention here the reflex influence,—the contributions made to the advancement of valuable knowledge in the scientific world. Almost all sciences have felt the impulse, the enlargement of data on which to work; especially we might mention geography, ethnology, sociology, philology. As we give them there rises before us the names of those who, walking humbly in the Master's service in hard and seemingly obscure paths, have wrought great deeds that they knew not because their faces were steadfastly set unto that whereunto they were called; but the world has seen and acknowledged the debt: Carey, Livingstone, Duff, Wilson, Morrison. But why should we mention these? Space forbids our filling out the list, and we feel helpless to make a selection.

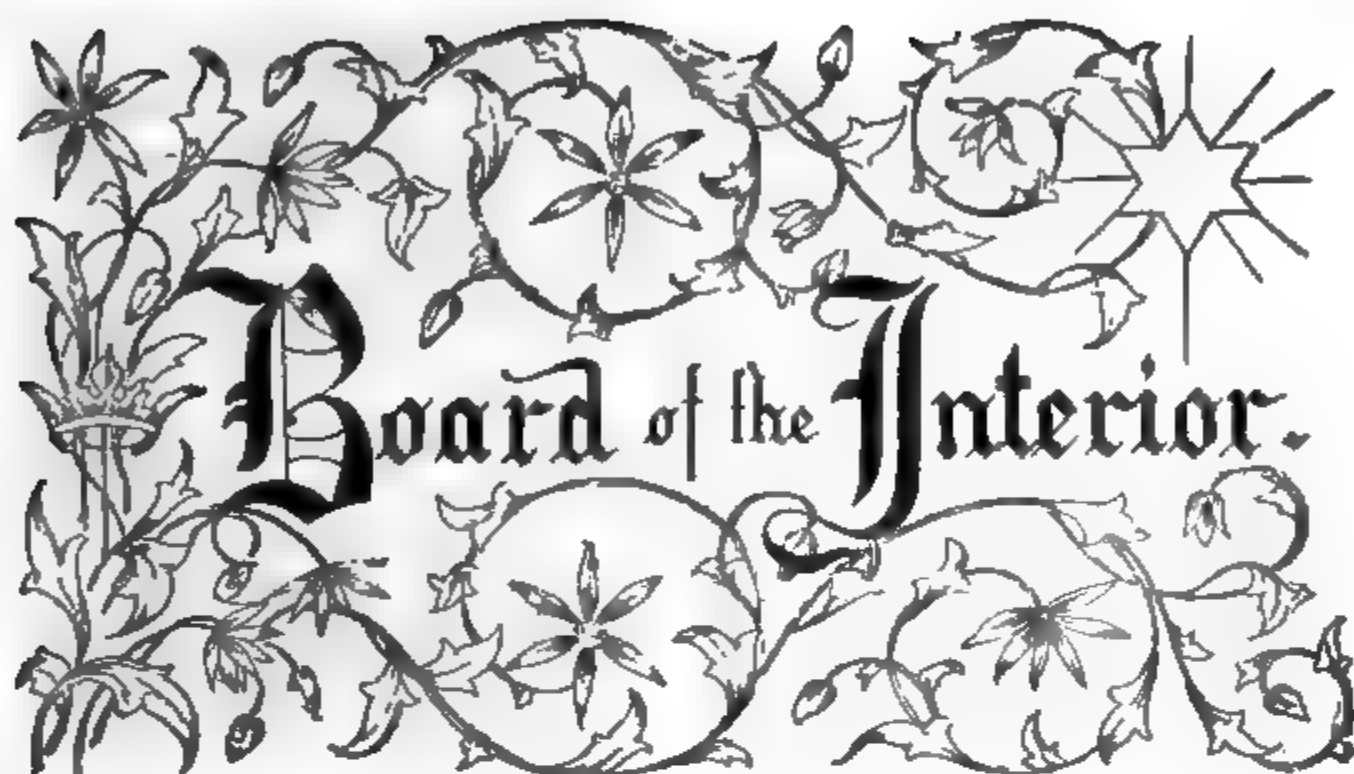
Fourth: We are ennobled by missionary lives. There is one influence on the home nation of which we can make no estimate, and yet I opine it has a large formative effect,—the heroic lives of these soldiers of the cross; the uplifting the standard of a large, gracious, unselfish manhood and womanhood. Can we not look back in our own lives and feel now the stimulus then given us by these records,—for higher, purer ambition? Our nation is in danger to-day from a foe born within itself,—the greed of gain, the self-seeking, the misapplied liberty to reap where one has not sown. Over against this

let us place the biographies of such lives as have counted themselves rich in being called to give all for Christ and his unredeemed children. What girl or boy has not felt stir within them a desire to put away the lower, when they have read such biographies as Adoniram Judson and Ann Hazeltine, his wife — Robert Moffatt and his daughter; the wife of that man whom every one honors,—Livingstone; Henry Martyn, the devoted missionary of Persia — John Williams, that martyr of the South Seas; of the Moravians, a grand company. My eyes fill and my heart throbs as I think of the long roll call of God's anointed; and I thank him that the light of their lives has been a large influence in lighting for me the heights whereon I may see Him who is light. I believe it is the part of wisdom for His disciples at home to put before their children these histories. Secular history has the record of many brave lives, and honors them; and, after all, as Emerson says, "History is but biography." Let us see to it the world's history does honor to these lives for the sake of the coming generations of our country.

Lastly: We have opportunity for the highest reach in giving. A minister who had given a good deal of thought to the subject of benevolence, once said to me, "If I knew that all the money contributed yearly to foreign missions would be sunk in mid ocean, and not one dollar reach its destination, yet I would feel it had been rich in blessing the world from the influence of it upon the lives of the givers." There is much of giving to relieve seen and known suffering that has almost an element of selfishness; we are conscious of the suffering; it makes us uncomfortable, and for our own relief and satisfaction we hold open hands. What is given at home is, in a more or less degree, unto ourselves; we reap the fruit in the increase of good in nation, state, city; it is placing safeguards around our homes. It is wise and Christlike to begin at Jerusalem, but we are not to end there. The giving when not expecting return to us again, the love that reaches out, in its fullness of thanksgiving, to the unseen, unknown, needy children of the Father, we feel is nearest like the Master's spirit; it is the higher soul of giving.

Thus briefly have we outlined some reasons growing out of attendant results of foreign missions as illustrations of their right to be. I can hardly close without giving the one all unanswerable cause of their being to every disciple, the risen Lord's: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations."

SEPTEMBER, 1893.



EDITORIAL COMMITTEE.

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CHINA.

LETTER FROM MISS ADA HAVEN.

PEKING, Nov. 3, 1893.

MY DEAR MRS. LYMAN: Your letter of July 31st was duly received, and I was glad to hear the news of the day, as well as of yourself. Since receiving that letter there have been many changes. Our faithful old school-teacher, a Christian preacher and a most excellent man, was taken from us by death. In his place we have Chuen Hsien Shing, also a Christian preacher, and also from Tung-cho. He was one of the schoolboys there in the olden time, when the school was first established. His wife was one of our schoolgirls when I first came, and was married the next spring. So we feel, in getting him, it is almost like getting another foreigner.

Another thing which troubled us much, but was afterward arranged, was the betrothal of our oldest girl. She is by far the brightest and best girl we have ever had. But her mother came up from Pao-ting-fu, a few weeks ago, fully determined to give her to a carter, taking her out of school immediately for the purpose. But we managed to coax her around so that she was

willing to consent to a betrothal that we had long been anxious to bring about between this girl and our brightest and most earnest Christian student helper at Tung-cho. The mother repented her promise almost as soon as given, but there was no way of getting out of it.

Another thing of hope is the buying, at last, of land for a hospital. The land is full of small buildings at present, some of which can be used as dispensary, etc., till we have funds for a permanent building.

Our work seems now to be growing up in a very solid way. We have more Chinese around us who seem to be taught of God, and are able to take of the truths of God and teach others, than ever before. One notable instance of this is this same oldest girl, Dorcas. She has charge, every Sunday, of a Sunday-school class of forty or more outside children, whom she holds with rare power. She has a little house, the day-school room, for herself, and conducts all the exercises herself.

Our Bible woman, Ah Nai Nai, is also a great comfort to us. She is one of the first pupils of the Bridgman School. She had been in the school a number of years, and married and left before I came to China. She is now a widow with three children, the oldest of them, a girl, being now fourteen years old, and in the school.

Miss Russell tried an excellent plan this last summer of sending the Bible women down into the country stations to live two or three months. Ah Nai Nai took with her her three children, and got off before the rainy season came on. She stayed all the summer, and came back toward the end of September. The next week, at the prayer meeting of the girls and women, she was asked to give an account of her summer's work. It made one of the most interesting missionary meetings I have ever attended. I wish I could have taken the time to write down what she said, to send to you; but it was a time when I was very busy, and now, some days later than the date of my letter, I find much of it has slipped away from me. Her face lighted up as she spoke of the eagerness of the people to hear; such a contrast to her city work. And yet she gave a true, unbiased account of her work, speaking of the trials and discouragements as well, the hard journey, the discomforts of living in cramped quarters, the home-sickness of the children, all three of them crying at once, the little boy refusing to be comforted, and begging to be taken home. She tried to be courageous, and comfort him by telling him that was home, but it was hard to keep a few tears from falling herself. Then the children had been accustomed to city food, and found it very hard to eat the coarse country fare. And the damp rooms made them sick. Besides, Ah Nai Nai felt in her own spirit the depressing influences of heathen surroundings, and many times had occasion to think of a warning she had

received before she left,—to keep her own faith firm by being fixed above, for she would find the influences there all of a nature to drag her down, but, instead of being dragged down by it, she must try to raise them.

I am sorry our little pupil, Hsin Lan, was not a more shining example of patience and contentment. She has never been remarkable for either, being rather spoiled in early childhood. But though she did not set a good example in this respect, she was quite a good advertisement of the advantages of learning to read, and many other children were stimulated to wish to learn to read and sing by hearing her. Quite a little school was gathered, in which Hsin Lan was a great help. In the afternoons the women would come in, and, after all the work of the day in the fields was over, the men would come in, and ask Ah Nai Nai to explain the Scripture to them, coming night after night. At first Ah Nai Nai hesitated about this, with womanly reluctance. She had never been in the habit of opening her mouth before men, and felt a natural diffidence. But then she thought, "These are not only men, they are fellow human beings, with souls like yours. If God gives you the chance to teach them, and does not give them any other chance, have you a right to be silent?" So she continued her evening classes, and the classes grew in numbers and interest. After some weeks, two young men, helpers from the Peking Church, came down on a missionary trip and held Sabbath services. The numbers attending were so large that the service could not be held in the house, it had to be in the court. The helpers coming recognized the quickened interest as the result of Ah Nai Nai's labors, and wished her to address them. Here again she shrank back, quoting what St. Paul says about women speaking in churches. But the helper was equal to her, and replied, "But this isn't a church." Sure enough, it wasn't with its roof God's own heaven, so Ah Nai Nai spoke. The whole life, with its new exigencies and opportunities, kept continually bringing up questions which she wished to ask of those wiser in methods than herself, but having no one to ask, she had to decide each question according to as clear light as she could get from Scripture, and I really think she showed a great deal of sanctified common sense. For instance, when these men, who had been such eager inquirers, came and wished to have her put down their names as received into the church on probation, she said, "No, I cannot do that." She knew how to draw the line.

After a month or two came those dreadful rains. Once in the midst of a great downpour, Ah Nai Nai heard an alarm sounded, and started up. She knew the sound of the clashing and din, for she had heard fire alarm in Peking; but what danger could there be from fire in such a flood as that. Yet, over the noise of the alarm, she heard the neighbors shrieking. She

asked where the fire was. "It is not fire," they said; "that alarm means the flood is coming; look to your children." Some embankment had burst, and the torrent was coming to sweep them away. Everybody was screaming and crying, and all was confusion. But in the midst of it, up spoke little Chengerh, the young son, and said, "If the flood comes and catches us, it will only carry us to heaven the quicker." And his calm faith stimulated and quieted them all. The flood passed them by, but the lesson remained.

What an impression a little word can make. Barbers belong to a despised class in China, but a barber used a petition in prayer last Sunday at Sunday school that went right to my heart. He prayed that those present might do all that they knew to be good, and refrain from doing all that they knew to be evil. "Oh," I thought, "if I should only live up to that, how good I should be."

All that one *knows* to be good! One can test the measure of that pretty well by thinking of one's ideals and day-dreams in which self figures as heroine. Or even compare what we would like to have one's friends think of one, with the actual facts in the case, and it shows one how far short one comes of living as well as one knows how. The realization of this fact, while it makes us missionaries rather hard judges of Christians at home in general, and of ourselves in particular, makes us, or should make us, loving and compassionate of the weakness of those just out of heathenism. What they know by theory of Christian good is so much less than what they know by practice of heathen evil. So we try gently to lead them into the knowledge and the living of the truth.

I suppose the winter's work will be well along when this reaches you. It is just commencing with us. We are rejoicing in our new recruits, Mr. and Mrs. Ewing, whom we can keep till mission meeting, and we hope, always.

LETTER FROM MISS NELLIE N. RUSSELL.

CHO CHOU, CHINA, Oct. 30, 1893.

MY DEAR MRS. LEAKE: Your letter has lain for months in my desk, and many times have I taken up my pen to answer; but no letter has ever been finished. I am now making my second trip in the country this fall. I expect to be out about three weeks longer, if the weather does not get so cold that I cannot keep warm. I took a severe cold on a country trip in April, and have yet a little cough, so I feel anxious not to add more to it. One is so much exposed in these trips that it is not easy to keep from colds.

This city is about fifty miles east of Peking, and it is a literary center.

We have here a place of our own near the east gate. Although there are very few church members in the city, there are eighteen villages outside where we have a family or two. The little church has two deacons, one of whom is such a good man. His mother was the one of whom I wrote you last year, who became a Christian through hearing her son read "Christie's Old Man." His older brother is a teacher, and a most bitter opponent of the Gospel. He has opposed his brother, our deacon, and persecuted him in a shameful way. Our deacon said, "You may whip me, kill me, if you want but I will not give up my God." The older brother will not allow his mother or any of the family to come and see me. God grant his heart may be touched by the Holy Spirit. On Mondays, with my Bible women, I go to the homes, where I am invited, in the city. I was to go to three new ones to-day, if it had not rained. Wednesdays I have a tea meeting for the women. Last week fifteen women came, and ten of them were new women who had never been here before. Two were from a village about a mile away. They seemed so pleasant and friendly. I asked them to come again Sunday, and what was our delight yesterday to see them come into the hall with sixteen other women they had brought from the same village. They have all promised to come again this Wednesday, and I am going to that village in a few days. Yesterday we had at our women's meeting a large number, only five or six of whom were Christians.

The other four days in the week we go out to villages. We leave here so early to get to the village when the people are through their dinner, and are giving their rest before going to the fields. We stay till a little after four in the afternoon, which brings us home about six or half past. Everywhere great numbers of people come to hear. My Bible woman and I first talk with the women for about two hours in the house; the helper, meanwhile, in the yard talks to the men, after which we have a meeting all together, the helper taking charge. Everywhere the women say, "It is so good, so good; but how can we understand if no one comes to tell us?" Truly spoken, how can they, and who is to be responsible that no one tells them? It all but breaks my heart when they say, "Can't you come oftener? We can't understand all at a time." If there was only some one associated with me in the woman's work, who could take turns in this country work and city work, we might come much oftener and do so much more. There is enough work right here in this country station to keep one busy all the time; new villages constantly opening up.

I hope another year, when we have a little larger place, that I can have some station classes here of the country women who cannot come to Peking. Saturday, by invitation, we went to the home of the richest man east of Cho

Chou. It is about six miles from this city. We were there for about two hours, and I believe God will bless the visit. There were not less than twenty women,—servants and all,—who came in, and all seemed much pleased. When we left, the old mother followed us out to the cart, thanked us, and asked us to come again when we next visited Cho Chou.

One of our Bridgman School girls lives here in the city. Some years ago her mother unbound her feet and sent her to school. This year she is not to return; she is to be married before long. Her father made her bind her feet again or he would not provide her with clothes to be married. She and her mother protested, but had to give in, and for a month after she bound them she could not get off the *kang*, or step on them. The pain was so great that she cried day and night. Now, however, they are very small, and she can walk anywhere on them, though she says she gets "so tired."

The suffering will be great here this winter, for the crops are all a failure because of the hard rains.

In the next room to me are two little children with the Bible woman. They are singing, and each on a different key. It is not particularly conducive to letter writing.

I wish you could see the dear little baby in this court. Her father threw her in the river when she was a few months old, because they did not want her, but one of the church members pulled her out and brought her to the wife of our school-teacher. They have taken her into their hearts and home. She is as sweet and pretty as she can be. One of our church members was here a little while ago in great distress. His brother had a quarrel yesterday with his own son, and took him before the magistrate and complained against him; said he was not filial and obedient, etc. Such a complaint, the helper tells me, is punishable by death. The uncle of the boy, and a number of friends, went to intercede for him, and by paying a large sum of money they can get his pardon. It seems dreadful to think that in China the life of children is so completely in the hands of their parents.

You have, probably, already heard of the property we have bought for medical work. Dr. Murdock will have to stay in Kalgan this winter. We are all sadly disappointed that our new people are not able to come this fall. The needs are such, and the pressure so great, that it is hard to go on without extra help. No advance can be made. If we can keep hold of what we already have in our hands we shall be more than busy. We are praying that the new bill to be presented before the Senate in regard to the Chinese, may be defeated. A strong pressure will have to be brought to bear by the Christians at home, or God only knows what will be the result to the cause of Christ in China.

JAPAN.

TWO JAPANESE CITIES.

BY MRS. JENNIE COZAD NEWELL.

THE largest river in Japan flows from Niigata back through the country, passing Nagaoka, about fifty miles away. Nagaoka itself is not a seaport. For water it has but this river, which at times becomes a rushing torrent. Nagaoka is situated in a pocket, almost surrounded by mountains. The valley through which this large river, the Shinano, flows is exceedingly fertile. Standing upon the bridge spanning the river at Nagaoka, the view, with mountains rising on every side, is really most beautiful.

The city is so peculiarly surrounded by mountains that the snowfall is almost incredible. Many of the stories which we have told our friends in the southern stations have really been doubted. This year the snowfall was heavier than it had been for many years. It lay about ten or twelve feet deep on the level, and in the middle of the streets, where the snow from the roofs of the houses had been shoveled, it was fifty feet deep, and sometimes more. The people pass to and fro under covered arcades, and the street crossings are tunneled. Dr. Davis visited us in April, making a tour throughout our field, and he was greatly surprised to find that such a place existed in Japan. He took home photographs illustrating the depth of the snow, for he said that without them no one would credit his word. Some of the temples were approached over the large, high gateway, and then by descending steps cut in the snow.

From these snow stories one might naturally expect the climate to be very cold. On the contrary, there are few days during the winter when there is not some thawing. Each slight thaw serves to pack the snow more firmly. The snow begins to fall in January, piling up through January and February, and scarcely melting away before the middle of April.

On this account winter work in the towns surrounding Nagaoka is almost impossible, except in towns situated on the river. The river is never frozen over, and boats go up and down daily. Nagaoka is a very conservative place. The people are difficult to move, slow to take up new ideas, clinging tenaciously to the old. They are a delightful people to know when once the ice has been broken. When they learn the truth of the blessed teachings of our Saviour they will stand more firmly, be more noble and more reliable, than those who change more easily, we believe.

The people and the work there are very dear to our hearts. We were loth to leave, and would be glad, in spite of the snow and the fact that ours was the only missionary family, to return.

Niigata is far less interesting physically. It is on the seacoast, and the whole city is flat and sandy. There are many canals in the city, which, if filled with clear running water, would form a pleasant and picturesque feature; but as they are usually filled with very dirty, sluggish, and often slimy, water, they add little to the beauty of the city.

There is more business done, and there is a spirit of activity and restlessness, which one does not find in Nagaoka. The people are more easily approached, and also more difficult to retain.

MICRONESIA.

LETTER FROM MISS R. M. KINNEY.

ANAPANO, RUK, Sept. 22, 1893.

MY DEAR MISS PORTER: * * * We had a very pleasant trip down, stopping at Butaritari, Kusaie, Mokil, Ponape, and Ngatic. I was very glad to see the workers, who were all well, except Miss Palmer, who returned before she was half rested, and Mrs. Rand was not very well. I had a royal welcome here, and the house and all around did look so nice and pleasant. It is pleasant to visit, but far pleasanter to work. We took two weeks to get our stores in order and some other things done, then began school again. I helped here one week, and then Mr. Snelling asked me to take the general school, which I have done, and have now finished six weeks of school. It is very small in number, and the children are very irregular, but I have enjoyed teaching them. I am here with Mrs. Logan and Miss Abell just the same, and help here some. But still I am not doing as much as I would like to do.

One of the boys stepped on a poison fish two weeks ago and has had a very troublesome foot ever since. At first they did not wish me to care for it, for the father wanted the heathen medicine, and to "work the spirits" over it. But it grew worse, and they began to be afraid, and yesterday came for me. I went after school and dressed it, and hope it will soon be better. I had an audience of half a dozen men, and as many more women, while I was doing it. I hope he will soon be able to be in school again. The condition of the mission has affected our school, and five of our girls ran away, two of whom we had great hopes of. It made us all sad. Then this week one more of the older ones ran away one night. But her parents felt very badly about it, and came and begged that she be taken back, which Mrs. Logan did, and now she seems very happy. The action of the father and mother has pleased us very much indeed, and has given us hope that the skies of our work will soon begin to brighten. We are hoping and praying that Mr. Childs will

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me down next year. We are very thankful to you for your sympathy for , and hope that our trials will help to enlarge our patience and charity. I r I have been lacking in both qualities. Mrs. Logan is not sick, but very d, and needs a rest. I wish she could go upon the Star, but with our rk in its present condition it does not now seem that she can. Miss Abell lso not very well. This last week we have felt a little troubled about her, ause she has had such constant and severe headache, and it has been so eral times before. To-night she reports herself better; I hope she is lly better. It is hard to have no physician to call on when we are per- xed and know not what to do.

Another schooner from Japan came this week. They are the company t took our "Logan" to Japan. They left there the middle of July. Our ooner was not then ready to start, but probably was soon after, so it is e that it was here. I am sure there will be mail for us on that. With present opportunities of hearing from Japan, we can get letters that way e or four times in a year, if Dr. Green will be kind enough to forward mail, which I have no doubt he will. * * * *

For the Bridge Builders.

SERMONETTE FOR BREADWINNERS.

[Text found towards the close,—a safer place if one does not stick to it.]

DEAR, EARNEST COMRADES MINE: Did you ever look out upon a cold, erless landscape, and feel it shiver through and through you in its dreariness d weariness? Then was it yours to see the afternoon sun burst through the ll gray sky, with a flood of warm sunshine that made the lights and dows dance and flicker hither and yon? and at last mass itself in the stern golden glories, when all was glorified? Did you ever sit down at close of a long, hard day, and hear some one touch the piano keys, only race up and down, with scale upon scale, over and over, until every nerve s rasped and on edge? Then did the fingers, now nimble and deft in their ch, waken softly the melody that sang itself in and out of that exquisite turne that lulled, and calmed, and drew all to its restful, uplifting mony?

Perhaps yours is a home in the crowded city, where no piano has come to s, and no landscape is visible. But the city is a wonderful land, with its d contrasts of restless, stirring human nature below, and serene, sublime

nature above. Look up, not only in the stillness of the night, with its soft radiance and its starlight sparkle, but through the day, when that "great clock of the firmament" is telling the golden hours. In your noon time take an elevator to the top story of any building, and look out upon the chimneys. Watch the smoke rise, black, blacker, blackest,—especially blackest! Watch it, as, free and unfettered, it mounts curling, wreathing, mingling,—more and more like the sky it seeks, until it is like it.

What is your life? Is it glorified? Do you hear its symphony? Are you looking heavenward? What is your business in life? Do you say it is in the weary round down town, writing or at the counter, from breakfast until supper? Is it a dreary monotony on the farm,—work, work, work, that is never done? Is it that richest of vocations, teaching, character-building, that yet at times may overwhelm one with its routine work? And do you, once in a while when the blue days come, earnest, faithful, breadwinner that you are, wonder under your breath if, after all, it is worth while?

But this is not your business at all! Listen now, for I am dropping right down on to my text. It is not from the Bible, but spoken by a man of God who lived a century ago, and who was possessed of that grand old backbone principle. Said William Carey: "The business of my life is to spread the gospel of Jesus Christ, and I cobble shoes to pay expenses." Read it over and over.

"One must live?" Oh, yes; and a strong, wholesome life, too, but not for the mere sake of living, but to spread life. To all may not be given to go to the ends of the earth to preach the gospel. "He that provideth not for his own household is worse than an infidel." To many of us to do God's will is to stand firm and buoyant in the household, ever mindful of those about one,—blessed, thrice blessed life! But have not we a share, too, in this wonderful business, so dear to God's heart that he sent his only Son to the earth to teach it? Yes! a thousand times, yes! Breadwinners we are, but never let us be forgetful of those starving for the bread of life. To us belongs the privilege; nay, the necessity is upon us. We must help spread this gospel of Jesus Christ. It is a part of the business of each of our lives. And will not the daily work to meet expenses be glorified? May not His smile irradiate the most monotonous work? He who has counted the very hairs of your head is as surely interested in the hours and moments when they are dedicated to his service.

Have you read of those girlhoods across the seas, shut in to a narrow, dreary monotony, or a degradation we cannot understand? And have you read of them again after the glory of life has shone in? Has not the radiance

reached you? Do you know of joyless lives, over yonder, that have learned the song of life and sung it in the clear, ringing tones of girlhood? Did it not echo in your heart? Have you seen the utter despair of one sitting beside her dead, with no hope beyond, never to be reunited, never to live again? And then have you seen the face turned heavenward, transformed by the God of hope above?

This comes from the business of your life. Is it not glorified! Do you not hear its symphony? Are you looking skyward?

Your comrade, FRANCES B. WELLS.

SUGGESTIONS FOR ENLARGING THE MEMBERSHIP OF THE YOUNG LADIES' MISSIONARY SOCIETY.

BY MISS JENNIE T. MARTIN.

PREJUDICE and lack of knowledge are in large part responsible for the lack of interest in missionary work which many Christian young women feel. Overcome these, and bring girls into living touch with the world's need, and their warm hearts will respond with sympathy and help. Plan a meeting that cannot fail to interest, and then plan so that those who are to be interested will not fail to attend. I know of nothing better than a missionary tea for this purpose. Have it held at the home of one who is so popular with the girls that her invitation will insure attendance. Possibly it would be better to call it an Oriental tea, or something of that kind, and not a missionary meeting, for, don't you see, they are prejudiced against missionary meetings.

Have curios and photographs from mission countries scattered about. If they cannot be obtained in the neighborhood, they may be loaned from the rooms of the Woman's Boards. A few missionary books should be on the tables. These will afford subjects for conversation, and will prepare the way for the formal programme. This must be carefully prepared, and made as concrete as possible. If a country is to be the subject, have the scenery, climate, etc., described in a bright letter purporting to have come from one traveling in that country. Then let a group of girls, dressed in the costume of the country, represent as many heathen women talking together at a marriage feast. To prepare this dialogue, study the condition of women in that country; its marriage customs. Let one speak of the recent birth of a girl in a house in the neighborhood, and let characteristic replies be given. Work into the dialogue some of the superstitious and religious ideas of the country. After this, another group might represent native Christians talking together

about what Christ has done for them, and what they are seeking to do for their sisters, and about encouragements and discouragements in the work, and the need of more workers. If a longer programme is desired, there might be a brief debate on the question: Resolved, that the commission, Matt. xxviii. 19, applies to Christians of our times as well as to the disciples.

Another subject which would be interesting for such a meeting, is suggested by the leaflet, "Voices of the Women"—W. B. M. I. rooms. Let different girls represent a native woman from each of the countries where American Board missionaries are found. Let each be dressed in appropriate costume, and try and imagine for the time that she really is a heathen woman. Each in turn should come in and briefly describe her life and the needs of her sisters, in some cases calling on American women to come and bring them help. This might be followed by a recitation and a song or two.

During refreshments, which, if possible, should be Oriental in character (see Mrs. Waterbury's article, *Mission Studies* for November), and served by those in the costumes of Oriental women, members of the circle can seek to gain new members, and can give invitations to the next meeting. The next meeting must be as carefully planned as this first, so as to keep up the interest. Each member of the circle should be made responsible for calling for one or two who do not usually come, and bringing them to the meeting. Such a beginning, with much prayer and persistent effort, will finally win to missions all the young women of the Church. "Prayer and pains, through faith in Jesus Christ, will do anything."

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

March.—The Revivals in Turkey.

April.—Austria and other Papal Lands.

May.—What the Missionary Work will do for You.

June.—Micronesia.

REVIVALS IN TURKEY.

This theme will be found exceeding precious, showing how God has wrought with men through all these years. A brief summary of these revivals will be found in the *Mission Studies* for June, 1893, page 113. The *Mission Studies*, March, 1894, contains a longer paper, but it is by no means complete.

For the benefit of those wishing to make a more thorough study of these movements, references are here given to the accounts in the *Missionary Herald*, in the order of time. *Hasskeny*, 1854, pages 28, 60, 109, 265. *Marash*, 1860, pages 105, 309. *Bitlis*, 1866, page 301. *Harpoat*, 1867,

pages 139, 142, 201. *Eski Zara*, 1869, page 300. *Bitlis*, 1870, pages 226, 252, 289, and 1871, page 21. Again in 1871, there was deep interest in the *Bitlis Girls' School*, page 313; and yet again in 1876, there was a movement that extended to *Van* also. *Samokov*, 1875, page 360; and the same year at *Aintab*.

The next decade was even more fruitful. Note at *Marash*, 1880, pages 242, 304. In 1883 the interest seemed to become general, being manifest at *Samokov*, pages 166, 179, 219; *Adana*, pages 128, 138, 181, 305, 340; *Broosa*, Girls' School; *Kessab*, pages 326, 408; and again at *Marash*. Again in *Samokov*, 1886, pages 218, 274; and at *Harpoot*; also in the *Monastir Girls' School*, page 353; in 1888 there were conversions at *Marash*.

Scores of interesting items may be gathered from these references, but it will be well to make a special study of two or three. We suggest, first, that at *Adana* in 1883. Note how this out-pouring of the Spirit seemed to follow the laying aside of covetousness.

Next, with the same thought in mind,—revivals following where covetousness has been overcome,—note the one in *Harpoot* in 1866-7. See "Ten Years on the Euphrates," published by the American Tract Society.

But the deepest interest centers around the Great Revival which began in *Aintab* in 1889, and extended into other parts of the Central Turkey Mission, resulting in one of the greatest movements of our time. See *Missionary Herald*, 1889, pages 391, 405, 497, 520; and 1890, January, March, and June numbers. See also the *Missionary Review*, February, 1890, which contains Mr. Jenanian's journal.

"Celeste Eugenia Chandler, wife of Rev. Jno. K. Nutting, died of pneumonia, at Glenwood, Iowa, Oct. 28, 1893.

Two lines of New England emigration met on the banks of the Muskingum in Ohio, and were united in the fair, vivacious girl, who, at eighteen, took up the serious duties of a home missionary's wife in the then new State of Iowa. Her father's family claimed a Mayflower origin, and her mother's people were directly from Connecticut. Celeste herself was a good specimen of New England stock. She threw her whole soul into her husband's work in the frontier field to which he devoted himself.

Her first housekeeping was in a single upstairs room, in a shanty so small that the cook stove had to stand outside, and visitors could only be admitted two by two. Sometimes an umbrella was requisite when cooking a meal. A house was achieved at last, but there came such scarcity that often they knew not where to look for the next meal. The H. M. S. was so deeply in debt that often they had to wait six months for their draft, and meantime the few parishioners were not able to feed their own families, much less their pastor's.

In the next field the only obtainable tenement was a house of two rooms, built of green lumber, and open to every breeze. But the autumn was mild, and they did not suffer until, in December, they welcomed a new life in the house. Within forty-eight hours the mercury sank to nearly forty degrees

below zero. In spite of all the fire that could be kept, water froze solid her bedside. Fever ensued, and from that time to the day of her death may be said never to have seen a really well hour. Sometimes, entirely helpless for months or years, she yet contrived to do a little direct Christian work.

She was often a leader in missionary societies, and did much in a good way toward church building, etc. Her last work was to meet the W. M. (of which she was president) in their regular meeting. She was too honest to lead, and the next day took her bed, never to rise."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 12, 1893, TO JANUARY 16, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Amboy, 8.85, E. S. W., 5; Alton, Ch. of the Redeemer, 5; Batavia, 7; Chicago, Mrs. J. H. Jacobs, 1, E. L. R., 3, Covenant Ch., 21.32, First Ch., 79.12, her S. S. teacher, to const. Maud Benjamin L. M., 25, Kenwood Ch., 73.65, Lincoln Park Ch., 12, Plymouth Ch., 264.05, Union Park Ch., Mrs. J. M. Sherman, 15, Decatur, 11; Elmwood, 2, Elgin, 16, Englewood, North Ch., 2, Pilgrim Ch., 8.30, Evanston, 26.50, Galesburg, First Ch., 49.07, Garden Prairie, 4.93, Geneseo, 19, Moline, 28, Naperville, 3.50, Ottawa, 50, Peoria, Plymouth Ch., 12.09, Park Ridge, 34.59, Payson, 16.50; Ridgeland, 29, Rockford, First Ch., 13.28, Second Ch., 1.50; Stillman Valley, 35.90, Thawville, 7; Turner, 13, Waverly, 6.79, Waupunale Grove, 5, Illinois, 25, 942 64

JUNIOR. Alton, Ch. of the Redeemer, 5 50

JUVENILE. Chicago, Lake View, Ch. of the Redeemer, of wh. 1.50 is Thank Off., 3, Union Park Ch., 23.80, Evanston, Light Bearers, 5.11; Glencoe, Opportunity Club, 16.58, McLean, 3.75, Moline, Mission Helpers, 6.60, Ravenswood, Morning Star Band, 3, Somonauk, 10, 71 74

SUNDAY SCHOOLS. Abingdon, 25, Chicago, Bethlehem Ch., 10; Griggsville, 10.95; Harvey, 3.40, Hinsdale, 30, 79 35

C. E. Chicago, Leavitt St., 3.23, Galesburg, First Ch. of Christ, 30; Marseilles, 10, 43 25

JUNIOR C. E. Elgin, 6 00

SILVER FUNDS. Dover, 5 00

FOR THE DEBT. Aurora, First Ch., 2.25, Mission Band, 10, New England Ch., 1; Alton, Ch. of the Redeemer, 16.10; Ruda, 4.60, Blue Island, 5, Byron, 2, Bunker Hill, 50 cts., Chicago, a Friend, 6, Duncan Ave. Ch., 7.30, First Ch., 75.75, Y. L. Soc., 31, Kenwood Evan. Ch., 50, Lake View, Ch. of the Redeemer, 3, Millard Ave. Ch., Juniors, 7.25, New England Ch., 69.25, South Ch., 35, Y. L. Soc., 18, Union Park Ch., Mrs. Savage, 2, Mrs. Greenlee, 15, Y. L. Soc., 70, University Ch., 25; Chandlerville, 1; Dover, 3.50, Y. L. Soc., 3.20, Emington, 1, Evanston, 85.75, Juniors, 10; Gridley, 2; Galva, 10; Galesburg, First Ch. of Christ, 30, First Cong.

Ch., 22; Geneva, 15, Y. L. Soc., 25; Grangeville, 14.80, Greenville, 1.28, Hinsdale, 50; Jacksonville, 6.50, Y. L. Soc., 2.50, Joy Prairie, 5; Kewanee, 5; Lee Center, 4.25; Lawn Ridge, 5.50; Lyonsville, 7.50, McLean, 3.20, Marseilles, 20, Helping Hands, 5, both to const. Mrs. A. T. Adams L. M.; Naperville, 5, Ottawa, Y. L. Soc., 15, Oak Park, 28, 15, Juniors, 10; Oneida, 6, Princeton, 10.50; Paxton, 3, Payson, 10.25; Peconia, Jun. C. E., 5, Port Byron, 3.50; Quincy, 10; Rollo, 6.50; Ravenswood, 26.65; Ridgeland, 20; Rogers Park, 4, C. E., 13, S. S., 20, King's Daughters, 4; Rockford, First Ch., 43, C. E., 15, Junior C. E., 5, Second Ch., add'l, 4.50, Rescue, 3; Stillman Valley, 10, Sterling, 10, C. E., 5; Sandwich, 8, Thawville, 3, Tension, 6.50; Udina, 6.55, Wheaton, First Ch., 7, College Ch., 8; Waukegan, 4.10; Waverly, 6.60, Woodburn, 1.25, Miss on Band, 5; Waukegan, Junior, 2.00, 1.15

LEGACIES. Chicago, New England Ch., Mrs. Geo. Herbert, by Mrs. Theresa Herbert Gates, 100, Rockford, Second Ch., Wait Talcott, in memory of his wife, Elizabeth A. Talcott, by William A. Talcott, Executor, 500, 1.15

Total, 1,211

INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Carrie Bell Memorial: Indianapolis, Miss Bell's Relatives, 3.50, Mayflower Ch., S. S., 4.50, 5

FOR THE DEBT. Indianapolis, Mayflower Ch., 10; Kokomo, 6; Macksville, 3.30; Terre Haute, First Ch., 2, Opportunity Club, 5, 2

Total, 2

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Bear Grove, 6.25; Des Moines, Pilgrim Ch., 1, Plymouth Ch., 16.81, Earlville, 5, Emmetsburg, 3, Grinnell, 28.35; Independence, 2.95, Manson, 6.10, Marion, 5.50, Mitchellville, 5; Muscatine, for Miss Meyer, 55.25, Newton, 3.56, Ogden, 4.25, Quasqueton, 4.50, 14

JUVENILE. Grinnell, Busy Bees, K. Br., 60 cts., W. Br., 10.71, S. Br., 5, 2

RECEIPTS.

151

Gifts, 10: McGregor, 15,	25 00
C. E.: Muscatine,	1 00
SCHOOLS. Decorah, 2.30; Iowa	
ethlehem S. S., 4.50; Muscatine,	12 40
5.00,	5 50
FUND: Webster,	
: Gilbert Station, for Kobe Col-	9 50
OFFERINGS: Cedar Falls, 6; Grinn-	41 00
ey Bees, E. Br., 8, W. Br., 27,	
DEBT: Atlantic, 12; Burlington,	
ing, 2.50; Council Bluffs, 10; Cres-	
Danville, 10; Davenport, 18.50;	
h, 10, Y. L., 10.50; Denmark, 10;	
ones, Pilgrim Ch., 3; Dubuque,	
ilap, 7.30; Farragut, 2.60; Genoa	
5; Glenwood, 11; Gowrie, Mrs.	
ayne, 1; Grinnell, 58.37, for work	
sh, 5; Hampton, 22, Juniors, 15;	
1; McGregor, 5, Miss C. Gilchrist,	
essant, 13; Muscatine, 8, Nevin-	
61; Oakland, 3.66; Percival, 8;	
eton, 2; Salein, 7; Traer, 24.50;	
5; Webster, 2; West Burling-	
a. A. E. Leonard, 5; Grinnell, C.	
Manchester, C. E., 4.50, Junior	
	357 04
Total,	615 07

KANSAS.

-Mrs. W. A. Coats, of Topeka,	
Highland, 5; Maple Hill, 11.10;	
First Ch., 10; Wabaunsee, 1.50;	
He, 6,	33 60
Total (of wh. 17.50 for debt),	33 60

MICHIGAN.

-Mrs. Robert Campbell, of Ann	
Treas. Ann Arbor, 20.75; Allen-	
and F. S., 5; Bay City, 6.50;	
ridge, 1; Clare, 8.60; Chelsea, of	
Thank Off., 16; Charlotte, 25;	
ac, 10; Detroit, First Ch., 104.50;	
rwton, 2; Francisco, 5.08; Grand	
12.40; Grand Rapids, Park Ch.,	
ackson, First Ch., 78.50; Kala-	
to const. L. M. Mrs. L. M. Gates	
a. M. E. Knapp, 55.62; Pontiac,	
meo, 15; St. Joseph, Lucy J. Col-	
Christmas Gift, 1; Sandstone,	
verse City, M. B., 20 cts.; Union	
50; Whittaker, a Christmas Gift,	
atervliet, 2.78; Ypsilanti, 4.75, 1,487 81	
Benton Harbor, C. E., 10; Cooper,	
L. M. Mrs. Florence Sleeman,	
lant, 10,	45 00
t: Ann Arbor, Children's Mis-	
Soc., 3.60; Greenville, Mission	
10; South Haven, Junior C. E.,	
ion, Junior C. E., 2,	7 70
SCHOOL: Cheboygan, Morning	
B.,	13 14
DEBT: Ann Arbor, of wh., from	
d, to const. L. M. Mrs. M. L.	
25, from Mrs. J. B. Angell, 25,	
alesburg, a memorial gift for	
J. Qua (who was a L. M. of W.	
), 2; Grand Rapids, Park Ch.,	
luskegon, First Ch., 7; Matta-	
om Mrs. G. H. Goodrich, 2;	
a Friend, 1; Pontiac, from Mrs.	
McClellan (silver), 1,	111 17
COLLEGE BUILDING FUND:	
a Friend,	1,000 00
Total,	1,664 82

CORRECTION: In January LIFE AND
LIGHT, Pontiac, Junior, 10, should be
Mrs. M. H. Wallace, Thank Off., 10.

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 Univer-	
sity Ave. E., St. Paul, Treas. Austin,	
23.75; Cannon Falls, 11; Claremont, 2.18;	
Dexter, 17 cts.; Elgin, 2.71; Faribault,	
2.94; Glyndon, 1; Grand Meadow, 1.14;	
Hamilton, 1.17; Lake City, 1.93, Swedish	
Ch., 90 cts.; Lyle, 87 cts.; Mantorville,	
1.20; Mazeppa, 1.06; Minneapolis, First	
Ch., 20, Plymouth Ch., 239.49, Aux., 62.25;	
Montevideo, 5; Morristown, 1.51; North-	
field, 3.28; Ortonville, 2.50; Owatonna,	
1.84; Plainview, 4.75; Rochester, 6.57;	
Rose Creek, 89 cts.; St. Paul, Atlantic	
Ch., 5, Plymouth Ch., 40; Saratoga, 76	
cts.; Stewartville, 60 cts.; Spring Valley,	
3.15; Stillwater, 1.83; Taopi, 1.20; Wa-	
basha, 1.77; Waterville, 1.22; Winona,	
Second Ch., 46 cts.; Witopa, 78 cts.;	
Worthington, 6.20; Zumbrota, 3.35; Zumbro	
Falls, 48 cts.,	466 90
C. E.: Minneapolis, Park Ave. Ch.,	25 00
JUNIOR C. E.: Minneapolis, Plymouth Ch.,	
Immanuel Br., 2.50; Rochester, 3,	5 50
SUNDAY SCHOOLS: Minneapolis, Plymouth	
Ch., Bethel, 20; St. Paul, Plymouth Ch.,	
Prim. Dept., 2.43; Winona, Second Ch.,	
17 cts.,	22 60
SPECIAL: Duluth, per L. Ella Roe, for	
Christmas,	6 00
FOR THE DEBT: Brainerd, First Ch., 6;	
Cannon Falls, 10.84; Minneapolis, Como	
Ave. Ch., 12.50, Pilgrim Ch., 18, Plymouth	
Ch., 1; New Ulm, 10; Northfield, Carle-	
ton College, Y. L., 25; Rochester, 25; St.	
Paul, St. Anthony's Park Ch., 2.10; Wi-	
nona, Second Ch., 10,	120 44
	646 44
Reserved for expenses,	49 64
Total,	596 80

MISSOURI.

First Statement.—For the Debt.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan	
St., St. Louis, Treas. Amity, 4; Carth-	
age, 2.60; Joplin, 2.54; Kidder, 4; Kan-	
sas City, Clyde Ch., 3.78; Lebanon, 14.25;	
Old Orchard, 2.75; Springfield, First Ch.,	
4, Central Ch., 4; St. Louis, Pilgrim Ch.,	
27.30, First Ch., 26, Central Ch., 1.50, Aub-	
ert Place Ch., 3.45, Plymouth Ch., 5;	
Willow Springs, 2,	107 17
JUNIOR: Joplin, C. E., 2; Springfield, First	
Ch., C. E., 2.65; St. Louis, Central Ch.,	
C. E., 12, S. S., 2, First Ch. S. S., 4,	22 65
JUVENILE: St. Louis, Central Ch., Prim.	
Dept., 1.28; Hyde Park Ch., Willing	
Workers, 5,	6 28
Total,	136 10

Second Statement.

Hannibal, Pilgrim Ch., 3.38; Kansas City,	
First Ch., 25; Meadville, 20; St. Louis,	
Compton Hill Ch., 4.60, Pilgrim Ch.,	
47.25,	100 23
JUVENILE: Amity, Mite-box Band, 11.10;	
Kansas City, Clyde Ch., Cheerful Givers,	
12.04,	23 14
Total (of wh. 16.60 for debt),	123 37

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Aurora, Aux., 8.35, Special, 2, per Miss Wright, 5.02; Amesworth, per Miss W., 7; Ashland, 5, per Miss W., 4.40, Blair, 2.81; Creighton, per Miss W., 6.50, Curtis, 7.30, Camp Creek, 2; Columbus, Special, 6.50, Crete, German Ch., 8, Crawford, per Miss W., 2.60; Exeter, 3.40, per Miss W., 3.51, Fremont, 10; Hastings, Thank Off., 6, Irvington, 8; Kearney, 5; Loomis, per Miss W., 5.75; Lincoln, First Ch., per Miss W., 2.60; Long Pine, per Miss W., 5; Nebraska City, Thank Off., 8.50, Neligh, Special, 5; Omaha, St. Mary's Ave. Ch., 7.50, Hillside Ch., Ladies' Aid, 5, Plymouth Ch., 5, Special, 5; Peirce, per Miss W., 4.18; Pickrell Mrs. Shedd, 1, Mrs. Austin, 1, Rising City, 2.07, per Miss W., 2.58; Ravenna, Thank Off., 3, Silver Creek, 1.50; Springfield, 5.25, Urbana, per Miss W., 2.22, Ulysses, Thank Off., 4; York, 4.68, Special, 5.45.

JUNIOR: Lincoln, Plymouth Ch., 10 00
C. E.; Chadron, per Miss Wright, 3; Weeping Water, Junior, 2.75. 5 75
SUNDAY SCHOOLS: Crete, German Ch., Young Men's Bible Cl., 65 cts.; Omaha, Plymouth Ch., 2.39, 3 04

Less expenses, 208 65
18 40

Total, 190 06

Of the above, 54.45 was collected after Miss Wright's addresses.

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20, Cleveland, First Ch., 20, Columbus, Mayflower Ch., 2; Elyria, 61 50, Kelleysville, 3.75, Oberlin, 55; Talmadge, 10.58, 172 83

SPECIAL: Harmar, Mrs. Norton, for Mr. Haskell, 50, Springfield, First Ch., for Harum Dyer, 9.50, 50 50

JUNIOR: Hudson, Ever Ready Circle of King's Daughters, 5, Painesville, Thank Off., 10, 15 00

C. E.: Cleveland, Bethlehem Ch., 4; First Ch., 4.85, 8 85

JUVENILE: Painesville, Enterprise M. C., 3 00

SUNDAY SCHOOL: Oberlin, Second Ch., 35 00

THANK OFFERINGS: Painesville, 6.88; Windham, 9.03, 16 81

PRESENT NEED FUND: Austintown, Mrs. Snow, 1, Kinsman, 3.15; Newark, Plymouth Ch., 2; Ravenna, 3; Windham, 1, 10 15

Less expenses, 321 14
77 10

Total, 243 74

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, First Ch., 12.75, Second Ch., 7; Denver, Second Ch., 5.20, Third Ch., 7.30; La Veta, Mrs. A. M. Russell, 5, 37 25

JUNIOR: Denver, S. Broadway Ch., J. E., 10 00

Total (of wh. 22.95 for debt), 47 25

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Alexandria, 4; Badger Lake, Thank Off., 20,
JUVENILE: Hetland,
FOR THE DEBT: Columbia,

Total,

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater Treas. Beloit, First Ch., 22.25, Clinton 6.50; Columbus, 50, Delevan, 5.75; Hammond, Avis Fithian's Christmas Gift, Madison, 15, Menominee, 10, Ripon, 2 Sun Prairie, 9, Union Grove, 10.5 Whitewater, 49.50,

JUNIOR: Eau Claire, C. E., 30; Elkhorn, C. E., Christmas Gift, 30.65; Milwaukee Grand Ave. Ch., 25, Mrs. Reid's S. S. C. 25, Racine, C. E., 19; Wauwatosa, 16.00
JUVENILE: Genoa Junction, Juu. C. E., Stoughton, Juu. C. E., 2.75,

FOR THE DEBT: Arcua, First Ch., 1.20 Appleton, 13, Beloit, First Ch., 11; Brookfield, 80 cts., C. E., 3, 8 S., 1.70; Clinton 8.67; Delevan, 1.25, De Pere, 5, Eau Claire 28.17; Ft. Atkinson, 2.60, Footville, 1 Janesville, 25, Lake Mills, by Mrs. A. V. Mills, 1, Lake Geneva, 5.20, Menasha 7.20; Milton, 5, Milwaukee, Pilgrim Ch. 1, Leonard Millard, 1, Madison, by Mr. McAlcan, 1; Ripon, 1, Sparta, 28.31 Wauskeha, 12; Whitewater, in memor of Mrs. R. Bridge, 1,

Less expenses,

Total,

LIFE MEMBERS: Mrs. Wm. Tuttle, of Clinton, in behalf of the contri. of Mrs. H. M. Olds, of Beloit; Mrs. Clarissa Echlin, Janesville.

WYOMING.

Cheyenne.—Junior C. E.,

Total,

CALIFORNIA.

"The Lord's Tithes,"

Total,

CONNECTICUT.

A Friend,

Total,

TEXAS.

Paris.—Main St. Ch., for the various branches of Miss Swift's work in Madara, Ladies' Soc., 30, S. A., 65, C. E. 7.50, D. H. Scott, 40, W. C. Chamberlin 12.50, Willie C., 3.75, Sherman Aux., 3.50

Total,

MISCELLANEOUS.

Sale of leaflets, 17.35; envelopes, 3.38 boxes, 5.08; African curios, 4.50; chart 60 cts.; calendars, 1.75, key badges, 10.80 commission on Dr. Humphrey's book 1.20, cash, 1.10,

Total for month,
Previously acknowledged,

Total since November 4, 1893,

31.

MISS JESSIE C. FITCH,
Ass't Tre



As they
 went
 to tell
 his
 disciples,
 behold,
 Jesus
 met
 them,
 saying,
 All hail!



And
 they
 came
 and
 beheld
 the
 body
 for
 a
 word
 1



CXIV.

APRIL, 1894.

No. 4.

Expect Great Things from God. Attempt Great Things for God.

AN EASTER HYMN.

BY MARGARET J. PRESTON.

The Lord is risen! From East to West
The glad acclaim thrills every breast;
And all abroad from North to South,
From heart to heart, from mouth to mouth,
Breaks forth the marvelous refrain,
Till earth is girdled with the strain,
The Lord is risen!

No more a weeping Mary stands
Asking, with pleading, outstretched hands,
Where have ye laid Him? Come and see
The vestments of mortality!
The napkin, folded in its place,
No longer wraps the living face;
The Lord is risen!

No more the sad disciples mourn,
Mistrustful of the Lord's return;
Their broken hearts have found relief,—
The wondrous tidings stanch their grief;
"For heard we not our women say
The stony doubt is rolled away,
And Christ is risen?"

Strange wafts of psalms upon the breeze
 Float from the southern Hebrides;
 The "darkest continent" is rife
 With throbbings of a new-found life;
 Japan, so long an idol's slave,
 Now learns that Buddha cannot save.

The Lord is risen!

From the far Orient comes a ray;
 True light is bursting o'er Cathay.
 And whoso listens now may hear
 The pleading call fall on the ear,
 As with a wail the nations cry,
 "Give us a Saviour, or we die."

The Lord is risen!

Yea, Christ is risen! and everywhere,
 The rush of wings is on the air;
 For never since the angels' song
 O'er Bethlehem's plain was borne along,
 Came words more rapturous to men,
 Than earth can ever hear again,—

The Lord is risen!

ONE of the marvels of modern missions is the desire for the Bible among the natives in Uganda. In five months last year more than 10,000 Gospels were sold, besides 25,000 other books and reading sheets. Later there were shipped from London for Uganda 1,511 complete copies of the New Testament, 5,170 volumes containing the four Gospels and the Acts, 496 copies of the Epistles of Paul, besides 25,880 separate copies of the Gospels and the Acts. "And all this," says a missionary periodical, "for a Central African tribe, a few years ago unknown, who will buy and read God's Word translated into their own language, and with such eagerness as has necessitated the strictest rules regarding the sale."

THE different papers given in the various congresses in Chicago have many of them been printed in pamphlet form, which brings them within the reach of all. We have on hand "Work for Foreign Missions among Young Women in the Home Churches," by Mrs. L. W. Waterbury of the Baptist Board (price two cents), a very practical paper on methods that have been tried and proved successful; "Woman under the Ethnic Religions," by Mrs. Moses Smith (price two cents), said to be one of the best refutations that has been given of the praises of Hinduism, Mohammedanism, Buddhism, and other systems given at the Parliament of Religions; and "Woman's Medical Work," by Mrs. J. T. Gracey of the Methodist Church. We have

also a tract on "Woman's Work for Women in Africa." Mrs. Gracey's clear and vigorous style is known to all our readers, and her missionary experience enables her to select just the information that is needed. By special request the articles in *LIFE AND LIGHT*, "Work for the Blind in China," by Miss Gordon-Cumming, and "The Miss Patience Band," have been issued as leaflets (price three and four cents respectively).

Those of our readers who were interested in articles which have appeared in *LIFE AND LIGHT* from Miss Gordon-Cumming, on "Work for the Blind in China," will be glad to hear further about the wonderful achievements of Mr. Murray; and we quote from an article which was published in the London *Christian*.

I HAVE received several letters from Peking, from Rev. William Murray, giving very interesting details of the development of his various inventions, or "revelations," as he loves to call them, and with good reason. He says it is delightful to see with what pleasure his blind lads and girls set up the type for printing, his new and marvelously simple type for the use of sighted persons, and the wonderful facility with which the latter can learn to read in less than a week. There can be no doubt whatever that this new invention will prove an invaluable aid in extending the power of reading the Scriptures among the illiterate converts of every mission which will adopt it. The beauty of it is that the same version can be read throughout the whole vast empire.

His latest invention is a wooden slate, with a groove on which the blind students can arrange moveable wooden characters, representing the recently invented shorthand for the Chinese; and by this means the blind give lessons in shorthand to the sighted! In my little book, "Work for the Blind," I told the history of Mr. Hsii, a blind fortune-teller, who had been converted and came to Mr. Murray for teaching. That man has been sent as organist, choir master, and instructor in many things, to the American Presbyterian Mission at Nankin,—“the Southern Capital,”—where Mr. Murray has long wished to have a representative. Now he has one whom he considers thoroughly capable and in every respect satisfactory, and he is greatly rejoiced thereat.

A LETTER from Inanda gives a graphic picture of the place filled by the much-needed sanitarium. One after another, those over-burdened preachers and teachers have escaped to this retreat, and have found there health and peace. Once again we are reminded that far away in Africa, that country so little known to us as to seem almost another world, there are men and women living and working for God and the world, with the same hindrances and perplexities which trouble us in our own United States. Details of parish work, of housekeeping, and school keeping, and home making to tax

the brain ; careless, or stupid, or wayward boys and girls to try the patience ; ignorant, weak, indifferent, and hardened men and women to make the heart sick, all these are in life everywhere. And in Africa, too, are nervous headaches and "grippe." As we read the whole story we are thankful, from the bottom of our hearts, that the love of God is with his children everywhere ; and then, too, we are glad indeed to have had a share in offering to those tired hearts and brains in the south of Africa a rest among the hills.

WE wish to call the attention of our readers to a new department in our magazine which appears for the first time this month. We refer to "Our Book Table," which will hereafter appear in each number. To say that it will be under the care of Mrs. Joseph Cook, insures its interest and practical value to all. Fascinating books in mission lands are multiplying fast, and it will be a favor to all our readers to have the best books, and the best points in them, suggested to them.

SEVERAL of our well-known English friends have recently passed through this country on their way to mission fields. They are Mrs. Isabella Bird Bishop, who sailed from Vancouvre on February 5th, for a tour of mission stations, and Mr. and Mrs. Hudson Taylor and Miss Geraldine Guinness, on their way back to their work in the China Inland Mission. Mr. Taylor and Miss Guinness gave a number of addresses in different places, leaving behind them the blessing that always comes from whole-souled consecration to a noble cause.

ETHNIC BELIEFS AS TO A FUTURE LIFE.

AT this season, when the beautiful story of the resurrection is once more repeated with flowers, and song, and reverent and holy thoughts, when the future life is again brought before us by study of the most stupendous fact in the history of Christianity, it may be interesting to briefly consider some of the beliefs of other nations. While it is the high prerogative of our Scripture to prove the absolute certainty of existence after death by the sure word of God, yet is it well known that belief in a future state of some kind is universal ; that from prehistoric times till the present hour, notwithstanding the mass of superstition with which it has been encrusted, all peoples, the rudest and most polished, the simplest and most learned, have clung to the belief with unyielding tenacity. It has also always held its place as a strong motive power for better living, whether through fear, the hope of reward, or sincere desire to be numbered with the good when this world's fitful day is over.

It would be impossible to give in our limited space any adequate idea of the vast mass of legends and superstitions, a few of them plausible, still fewer lovely, and the many grotesque and terrible, some of them producing mere vague bewilderment, others received with a full assent that leads to unspeakable bondage. We give a few fragments as specimens.

Among barbarians we find, as would be expected, ghostly horrors and grotesque superstitions. The African tribes appear to have no definite idea of a heaven or a hell; their general conception of a future life is being in company with good or bad spirits, which, especially the bad, are continually haunting them in this life. It is said that an African "would as soon doubt his present as his future state of being. . Every dream, every stray suggestion of the brain, is interpreted with unquestioning credence as a visit from the dead, a whisper from a departed soul. Their belief in specters, divination, and witchcraft keeps them well supplied with fearful forebodings. The New Zealanders think the souls of the dead go to a place beneath the earth called *Reinga*, the path to which is a precipice close to the seashore at the North Cape. It is a superstition with them that the left eye of every chief, after death, becomes a star. The Pleiades are seven New Zealand chiefs, brothers, who were slain in battle, one eye of each as a star being the only part visible. Among the South Sea Islands there is a confused medley of notions as to another life. Some fancy that souls of chiefs are led by a god, whose name means the eyeball of the sun, to a life in the heavens, while plebeian souls wind down to a lugubrious underground abode. Some think that spirits are destroyed in the abode of darkness; others, that they are eaten by a stronger race of spirits; and still others that they survive, living on lizards and butterflies. The belief in the existence of spirits of men is often accompanied, not unnaturally, perhaps, to ignorant minds, with the feeling that everything material has a spirit as well; hence the customs of placing on graves food, clothing, weapons—anything that the departed may be supposed to need in the unknown realm to which he has gone.

Among the Chinese the belief in the continued existence of the spirits of men, and their active participation in everyday life, takes the more agreeable form of worship of ancestors, which is universal throughout the whole empire. No principle, no law, no custom, no religion is so potent, so influential as this worship. It binds society together, from the emperor downward, uniting the living and the dead into one family—the Celestial Empire; and is said to be one of the strongest factors in preserving the unity and stability of the largest nation in the world. In every house there is one or more ancestral tablets inscribed with the names of the dead, before which, are performed as directed in the "Book of Rites."

It is believed that each man has three souls; at death one of these goes to heaven, another remains in the grave with the body, and the third returns



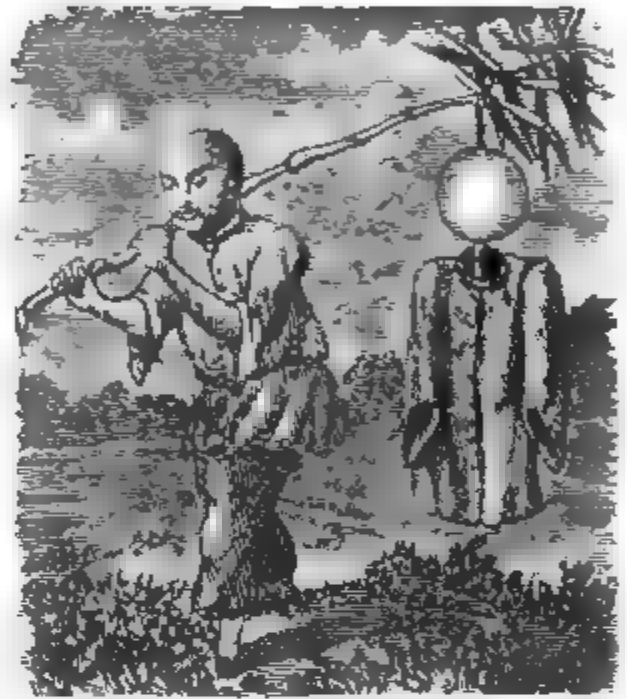
ANCESTRAL TABLET.

earths, heavens, and hells of the universe." When a man dies, if he has an excess of good deserts over bad ones, he is born as a superior being in one of the heavens. His stay there is decided by the amount of his good deeds. On the

home, and takes up its abode in the ancestral tablet. At stated times, particularly during the month of April, special worship is paid at the graves. Every man, woman, and child goes to the family tomb, carrying offerings of all sorts,—paper models of various useful articles, which are burned, or "etherialized," for the benefit of ancestral spirits. These offerings are made sincerely — and devoutly by some, and selfishly — by others, who fear the anger of a parent who is in a position to lodge complaints against them in the Celestial Courts. Confucius found this worship so strongly intrenched in the hearts of the people, he very wisely utilized it in his philosophical teachings,—purifying it in some ways, and increasing its power ; Buddhism, also, could gain no foothold in China, until it added to its tenets many of the national ideas concerning the dead.

In both Brahmanism and Buddhism, the most prominent doctrine as to a future life is the transmigration of souls. Brahmanism teaches that "the totality of animated beings, from a detestable gnat to thundering Indra, constitute one fraternal race, constantly interchanging their residences in a succession of rising and sinking existences, ranging through all the

other hand, if wickedness has predominated in his life, he is born as a demon ; or, if he returns to this earth, he is born as a beggar, a leper, a cripple, a rat, a snake, or a louse. The celestial spaces are supposed to be occupied by a large number of heavens, called "derva-lokas," and below the earth are abodes of the wicked, called "navaka." The exuberant imagination of the Hindus gives most vivid description of rewards and punishments. Heaven is described as "full of fragrance and music ; abounding in delicious fruits and birds of gorgeous plumage, crystal streams embedded with pearls, unruffled lakes where the lotus blooms, palaces of gems, crowds of friends and lovers, endless revelations of truth." Curiously enough, an immense size is considered most desirable. Some of the heavenly inhabitants are described as many miles in height ; one being mentioned with a crown four miles high, and with sixty wagon loads of jewels on his person. The ordinary lifetime of the inhabitants of the "derva-lokas" is nine billion two hundred and sixteen million of our years. They breathe only once in sixteen hours. The description of the abode of the wicked is correspondingly horrible, and great ingenuity is shown in the imaginary punishments for particular sins. For instance, a glutton is doomed to insatiable hunger in a body as large as three mountains, and a mouth no larger than the eye of a needle. One of their sacred books says, "The being who is still subject to birth, may now sport in the beautiful gardens of heaven, now be cut to pieces in hell ; now sip nectar, now drink blood ; now reside in a mansion of gold, now be exposed on a mountain of lava ; now sit on the throne of the gods, now be impaled amidst hungry dogs ; now eat ambrosia as a monarch ; now writhe and die as a rat, in shriveling flame." Can we wonder that the great aim among the Hindus is to find relief from repeated births. This belief has given rise to a class of men called fakeers, or holy men, in India, who endeavor to lay up merit by constantly placing themselves in some uncomfortable position till they become stiff and useless, or by unceasing meditation try to make them ready to be absorbed in Buddha.



A SON CARRYING HOME THE SOUL OF HIS FATHER IN HIS CLOTHES.

Buddhism has many things in common with Brahmanism,—the same ideas

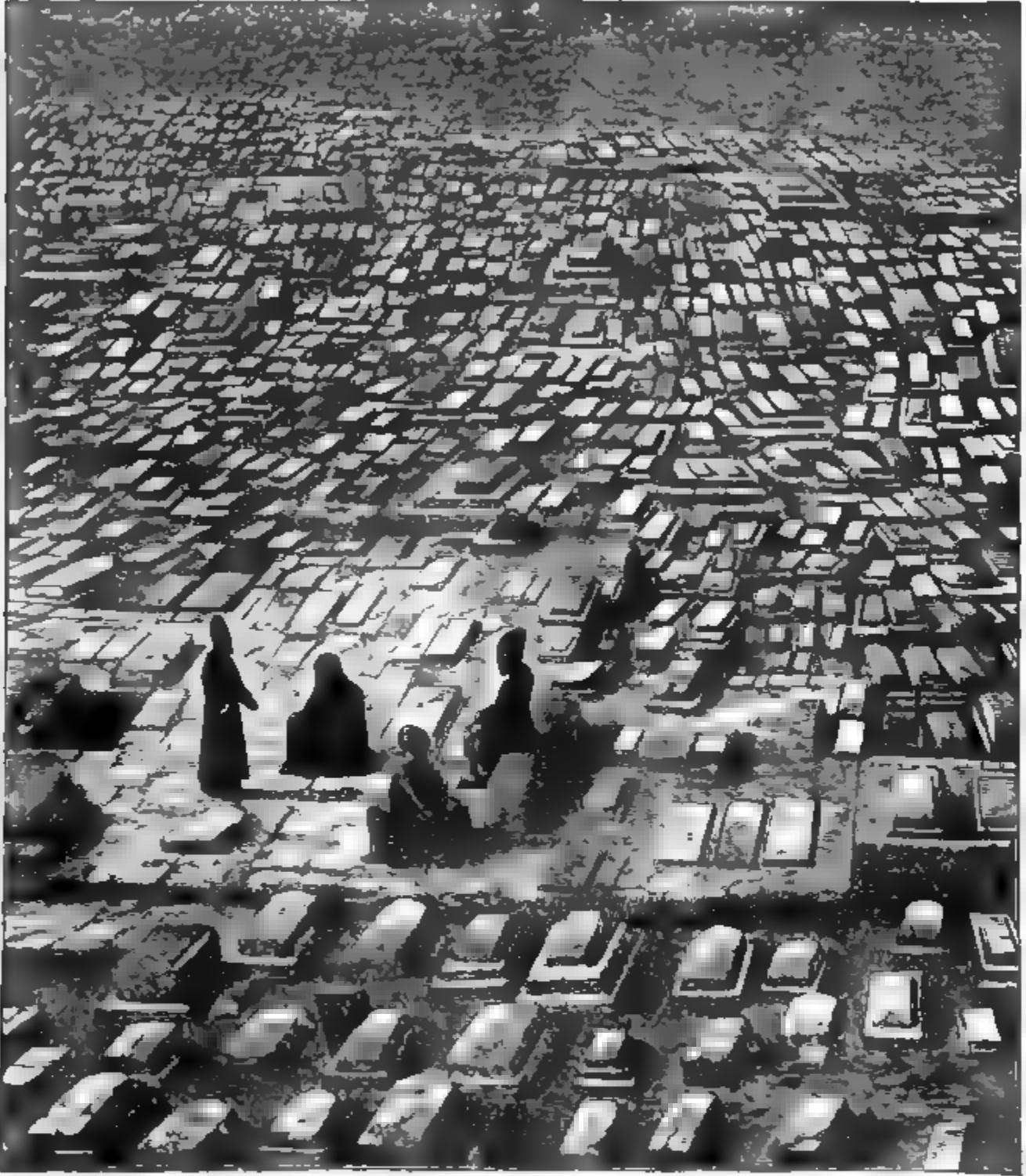
as to transmigration, and of the abodes of the good and the bad, and of their rewards and punishments. The historic Buddha, or Gotama, who was born about six centuries before Christ, denied the claim of the Brahmans that no one could be emancipated from many births unless born as a Brahman, and unless he passed through the various rites and degrees of their order. He took the monopoly of religion out of the hands of a priesthood, and proclaimed emancipation for every creature. This emancipation, however, was to be obtained only after almost interminable and painful effort. "Upon a



A HINDU FAKIR.

time, some being, perhaps then incarnate as a mosquito alighting on a muddy leaf in some swamp, pauses for a while to muse. Looking up through infinite stella systems to the throne and scepter of absolute immensity, he vows within himself, 'I will become a Buddha!' From that moment, no matter in what forms he is successively born, he is a Bodhisat,—a candidate for the empty throne at the apex of the universe from which the last Buddha has been absorbed into Nirvana. Just what this Nirvana is has been the subject

of much discussion: some maintaining that it corresponds to our doctrine of annihilation; others, that it is a conscious, eternal rest and freedom from desire.



CEMETERY OF PILGRIMS AT MECCA.

In marked contrast to this eager search for the unknown, the almost frantic effort to lay up merit for a future life of the Brahman and the Buddhist, is the hopeless fatalism of the Mohammedan. In Mohammedan countries the

greater part of the people are passive: wars and revolutions rage around them; they accept them as the decrees of a fate it is useless to strive against. The one common duty laid upon the faithful, is to be the agents of God's vengeance on those who believe not. The paradise described by the Koran has been said to be a celestial harem. It says: "They shall dwell in gardens of delight; reposing on couches adorned with gold and precious stones, sitting opposite to one another thereon. Youths who shall continue in their bloom forever shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine, and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels, having large black eyes resembling pearls hidden in their shells, as a reward for that which they shall have wrought; and the companions of the right hand shall have their abode under an extended shade, near a flowing water, and amidst fruits in abundance; and they shall repose themselves on lofty beds. . . . And the companions of the left hand (how miserable shall the companions of the left hand be!) shall dwell amidst burning winds and scalding water, under the shade of a black smoke neither cool nor agreeable." The one act which a Mohammedan considers more meritorious than any other, is a visit to the sacred city of Mecca. They believe that every one who walks seven times around the great temple there, kissing the sacred stone, will be sure to enter paradise. Thousands upon thousands from all parts of the world make a pilgrimage thither every year, quite willing to die after they have touched the sacred shrine; multitudes do die, as the vast cemetery for pilgrims testifies. We give a small section of this cemetery.

Our limited space gives opportunity for only the most meager glances at the ethnic beliefs as to a future state; but even the least fragment shows the blind groping after something higher, and the hopelessness as to its achievement. Ah! the blessedness of having such a leader as our Lord Jesus Christ! One who knows the way, and will lead us in it; who is the fountain of all TRUTH, and will make it plain to us; who has lived the LIFE, and bids us follow in His footsteps. May He soon be known in the uttermost parts of the earth!

INDIA.

"PERADVENTURE HE SLEEPETH."

BY MISS HATTIE L. BRUCE.

"THOU knowest not whether shall prosper either this or that." Surely we had no idea that our moonlight excursion to Arphal on the Saturday before Christmas would be fraught with special significance to the villagers

there. We were tired, after an unusually busy week, and found ourselves easily persuaded by the magic of the big, round moon, long since a friend of ours, to venture out once more into her domains.

“Will it rest you to go?” was the question put to us on the morning of that day; and had we not been able to answer “Yes,” our plans would doubtless have been overruled. As it was, we had no time to communicate with Vithoba, the preacher at Waduth, and took his family quite by surprise when we looked in upon them in the early evening. He himself had just returned from Arphal a few moments before, and was now off somewhere in the village, but would be home directly. After waiting a while, however, we asked that Vithoba should follow us along the path to Arphal, and ourselves started off under the guidance of a woman who was just returning from Satara to the village whither we were bound.

“My father was in Arphal the other day,” I said. “He had such a pleasant time, we thought we too would come and look upon your village in the moonlight. Did you meet him?”

“No,” she replied; “I knew he was there, but there was no occasion for a poor woman like me to put myself forward when a *sahib* was visiting the *patil*. The only reason why I am talking with you, is because you are a *bayako manūs*” (woman men.)

“So there is a special mission for *bayaka manasè* in this world,” I thought; and we went on talking pleasantly together till Vithoba came up with us, quite out of breath: some one shouted out from the adjoining field, “Master, is this you? How happens it that you are traveling again over your afternoon’s road?” Then, hearing Vithoba’s cordial explanation, he asked, “Have they brought the pictures?” (magic lantern.)

We wished we had, and realized as never before what lasting impressions can be made upon the village people through evangelistic efforts in their behalf. By this time we had reached the stream that borders the little village of Arphal, and the woman, in showing me the narrowest crossing place, and pointing out the stones on which I must step, amused me very much by saying, “Lift up your *lugadi*” (the native dress). “My *lugadi*?” I repeated mischievously, just to see what she would say; and she answered, “You know very well what I mean.”

We turned a corner, and suddenly came upon a temple scene. Something was happening that, in a little out-of-the-way place like Arphal, only happens once or twice a year. A crowd had gathered about the monkey god, Maruti, supposed guardian of villagers, to make inquiries concerning a sick woman who seemed to be lying at the point of death in an adjoining courtyard. Their god had deigned to answer them once by the dropping of

a particular grain of wheat; and just as we came in sight the worshipers, knowing Vithoba for a friend, and implicitly trusting us in a way that became more and more pathetic as the evening advanced, shared with us the communication they had received that the woman was suffering from some natural illness, not any devilish possession. So far, so good. If a natural illness, it was very likely to yield to natural remedies. And now, after this little interim, they were about to ask their god a second question: "Would the sick woman begin to recover during the next eight days, or would she die?"

"And will your God actually tell you?" we inquired, by way of mild protest.

"Yes; why not? The grains of wheat fall. We place nine on the right side and seven on the left." And then one and another of the credulous worshipers began to explain the whole method of procedure in detail; but we could not quite understand.

"Why not let us come into the temple while you ask your next question?" we suggested.

"You will call our God a liar," they replied.

"No; we will not call your god any names, and we will stand as far away from him as you please."

Thus were we permitted to enter the sacred precincts. The moonlight flooded the temple, where lamps and bits of camphor were also burning; and as we looked upon the stone idol Maruti, it seemed as if he had not quite waked up to the gravity of the situation. This is a god, by the way, whom the villagers believe to be often weary, sitting as he does, night and day, in so constrained a position against the wall; and the most devout among his worshipers try sometimes to rest him by the massage treatment, just as though his cold, unyielding limbs could feel the pressure of human hands.

"We can see everything nicely from here," we said, "except the wheat grains; where are they?"

"Here, here," they answered, pointing; but even the Indian full moon cannot make visible such small objects at a distance of several yards, and, besides, the priest was sitting in his own light, there in that dark recess. Neither were the worshipers who had gathered about him quite satisfied with the position of affairs; so as we asked to step a little nearer, the thought seemed to strike them all at once that there was no reason why their priest should not come down those two stone steps, and sit on the floor in plain sight. Feeling the same impulse himself, and perhaps hardly realizing how near to us he came, he proceeded without hesitation to wet a bamboo fan

with water, and press upon it, more or less heavily, nine grains of wheat at the right and seven at the left, in a regular row. Then, placing the fan in an upright position, so that as it should dry the wheat grains would fall one by one, he began to pray in tones that were modulated for effect: "O Maruti-raya, our Lord and Master, you have been graciously pleased to answer one question to-night. Now we ask you another. You know whether the sick woman will die or live. O God, reveal this unto us! If a grain from among those at your right hand fall first, we accept it as a token that within eight days she will begin to recover. We plead for this favorable answer, O Maruti-raya, our great God!"

Then at short intervals, while we were watching for the life or death signal, he repeated, "A favorable answer, O Maruti-raya, our great God!"

Finally one of the grains lost its hold upon the drying bamboo, and fell to the floor. Alas, it was one of the seven, from the god's left hand! A woman, sister-in-law of her who had been doomed to die, bowed down till her head touched the stone pavement. Could it be that Maruti's heart was as hard and cold as his temple? "Plead for me," she said.

And then the priest began again: "Our Lord and Master, isn't there some mistake about this? Surely there must be! Won't you change your mind? If we have done wrong, forgive us, and in token of forgiveness drop one of the nine grains! Once more we seek to know your gracious will. If another grain from the left hand fall, it will confirm the falling of the first; yet we pray not for this, but forgiveness, and thy favorable right hand, oh, our Lord, our Master!"

Almost immediately one of the nine grains dropped to the floor. "A favorable answer," they all cried, as the priest brushed the other clinging grains from the bamboo.

The suspense is over! The god has changed his mind, and given his pledge that the sick woman shall recover. Now let the bugles shriek and shriek again their message through all the stillness of the night, till each humble villager becomes a sharer in the common joy!

We may not linger in our narrative, as we were then privileged to do among a people whose trustfulness and simplicity seemed wonderful as contrasted with the attitude of our nearer neighbors, the city folks. It was a memorable evening, and ended as it began, with no jarring of that strange sympathy that existed between us.

An hour or two after our departure, the sick woman whom Maruti had promised to restore to health, died. The people were awe-stricken. "Does Maruti care nothing for his word," they said among themselves, "or nothing for his reputation?" What an opportunity we gave him to prove himself a

great god! If his word had been fulfilled, we would have said to the Christians, 'You must add your testimony to ours that Maruti promised us the life of this dying woman, and then restored her.' But now, how can we look the Christians in the face? Oh, our Lord and Master, what were you thinking of when you said one thing and did another? If she was to die, you might at least have waited a decent length of time, and not taken her at eleven o'clock."

In such a frame of mind Vithoba found them the next morning. "What can the lower gods do when Parameshwar (the supreme God) snaps the thread of human life?" they said, apologetically. "But tell us one thing, how did the sahib and missi-bai happen over here at just the nick of time to make us so ashamed of our gods? Why did you not tell us in the afternoon that they were coming?"

"I did not know it myself," Vithoba replied. "God must have sent them to this village to convince you that there is one only way of salvation, through His Son, Jesus Christ."

And the puzzled people could say nothing but this: "If you had heard what we were planning, and telegraphed them to come, it would be plain; but now we cannot understand it at all. Why, we only inquire of Maruti about once in six months or a year!"

SATARA, INDIA, JAN. 2, 1894.

LETTER FROM MRS. E. S. HUME.

DEAR FRIENDS: Our leaving the home land was so full of thoughts of preparation for coming away, and of the dear ones from whom we had to come away, that we did not have the time nor the opportunity to bid good-bye to the half of you all. It was in my heart to write a little individual note to the various societies and circles who have given us such kindly greeting, and who have always been so cordial. But last days are always full, and ours were full to the brim, up to the time of our sailing. My heart has been so often with one and another whom I cannot now mention by name, but to whom I should like to send a "good-bye" message, and the request that you would all always remember us and the dear work in Bombay, that I have spelled my good-bye in messages, from the best words I can find; words which I should like to send to one and to all who know us, and who read the pages of LIFE AND LIGHT.

"God is not unrighteous to forget your work and labor of love."

"Our mouth is open unto you; our heart is enlarged."

"O ye daughters of Jersusalem."

"Distributing to the necessities of the saints."

"Be watchful and strengthen the things that remain."

"Ye serve the Lord Christ."

"Exhort one another and build each other up, as also ye do!"

When Mr. Hume learned of my message to you, he asked to be allowed to add his 'farewell,' as he has many times been amongst you in the women's meetings, even as a brother; so I give you his message as well. He would have you pray earnestly that a new blessing may attend our return to the work in dear Bombay.

"For a great door and effectual is opened unto us."

"And there are many adversaries."

"Remember ye not that when I was with you I told you these things?"

"Even as it came to pass!"

"Who is there even among you that would shut the door?"

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

"Let my cry come before thee, O Lord; give me understanding according to thy word."

"Let the people praise thee, O God! let all the people praise thee!"

Pray for us; help us; and may we all rejoice with one another, in that God hears and answers these prayers, and does indeed magnify himself in the work of his servants in all lands.

Very sincerely,

CHARLOTTE E. HUME.

LETTER FROM MR. AND MRS. KARMARKAR.

The many friends of Mr. and Mrs. Karmarkar will be glad to read the following extracts from a recent letter:—

SINCE leaving America we passed through England, saw a few places of note, and heard some notable ministers. We broke our journey at Port Said, and visited Palestine and Egypt. We are so thankful that the Lord permitted us to see these sacred places; for they enlarged our knowledge of the Bible, and confirmed our faith in it. We felt, also, in a peculiar manner, the nearness of our Lord as we trod upon the ground which he himself walked upon nineteen centuries ago. This is a very precious experience to us.

The moment we stepped on the shores of Bombay our hearts were filled with joy, and a strange feeling of Divine presence came over us. We consecrated ourselves for the great work to which the Lord has called us. On the third day after our landing the Bombay church gave us a reception, where many of our friends expressed a great joy at seeing us again. A little boy and a girl from the mission school decked us with beautiful garlands on this occasion.

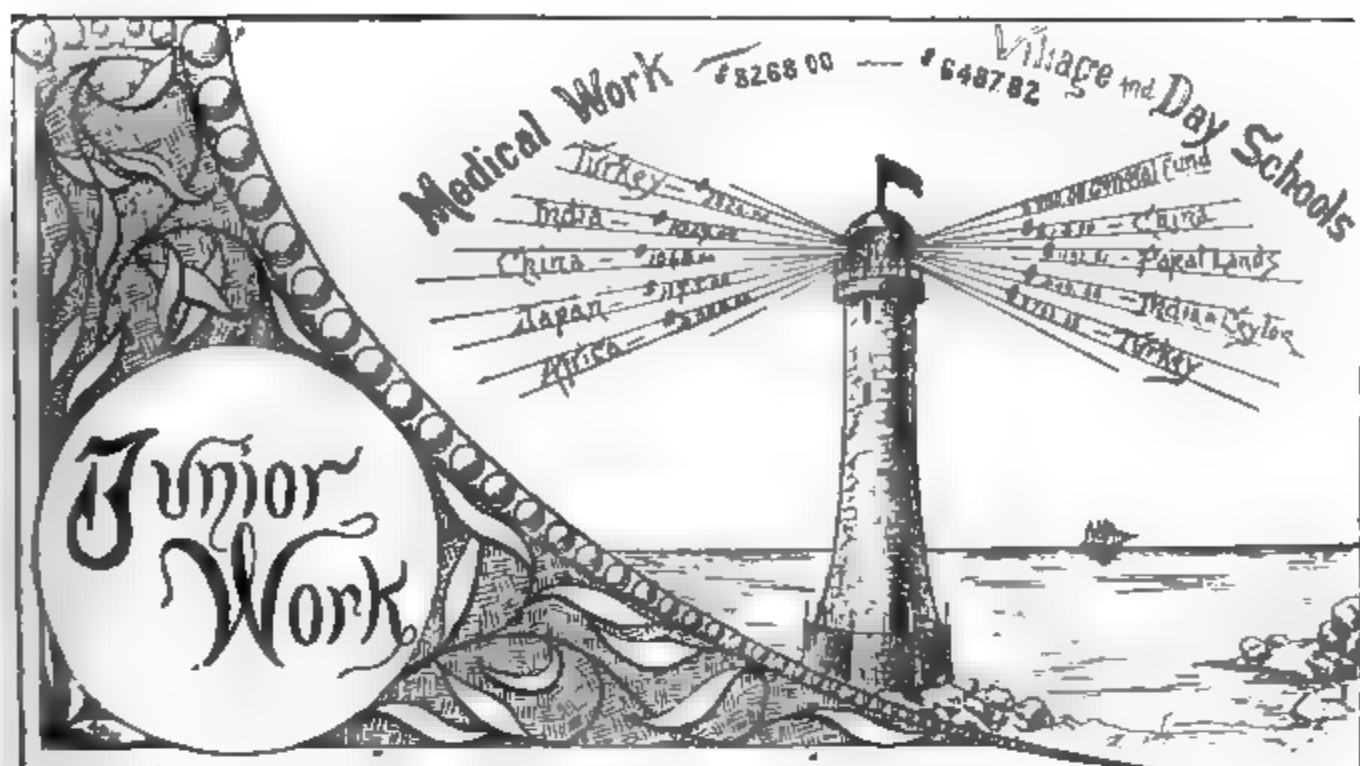
After spending a week in Bombay we went to Belgaum, the native place of Mrs. Karmarkar, where her relatives greeted her with great joy. Also the people of that town gave us a reception, which was attended by over four hundred educated Hindus and other nationalities. A printed address was presented to us at that meeting; Mrs. Karmarkar responded to it in English. This was a novel sight, as she was the first Hindu lady who spoke in that town in English on a public platform.

We then went to Ahmednagar, for the annual meeting of the Congregational churches of Deccan. We took a leading part at this gathering. There were over five hundred native Christians who partook communion Sunday afternoon. At my suggestion, and under my leadership, the Conference was closed with a consecration meeting. Before we dispersed, we consecrated ourselves by repeating together the words of Paul, "I am crucified with Christ: . . . yet not I, but Christ liveth in me." This is our motto for the coming year. We wish many of our friends in the distant land had seen this imposing and encouraging sight.

On account of the absence of two of our Bombay missionaries, Rev. E. S. Hume and Rev. J. E. Abbott, we were asked to visit Southern Koncan, and strengthen the native brethren in that field. We gave lectures in different towns and villages on America: its People and Religion; and Dr. Karmarkar treated a good number of sick people. During this tour she set a good many dislocated joints. In one village a man called at our bungalow in the morning and requested us to go to his house to see his aged father, who had been suffering for four months from hip trouble. We were to leave the village in the afternoon, and on our way we called on him, when he told us a sad tale of the sudden death of his wife soon after he left us in the morning. While we were talking on the road, the old man came there himself with great difficulty, with the aid of a cane. Upon examination by the roadside, dislocation of the hip joint was revealed; also marks of branding were seen on the hip. We made him drink a glass of milk, and after which the dislocation was set in a moment. A large number of bystanders, hearing the bone go into its socket, at once ran home and brought their sick ones to be treated by this "clever doctor." We were detained here for over an hour.

Our tour was quite successful; many were encouraged, many were healed, many prejudices were removed through medicine, and many heard for the first time the gospel message from a Hindu lady.

In January we hope to start our work at Bassein—a pleasant town of eleven thousand inhabitants, surrounded by many populous villages; but there is not a single Christian worker. We shall need your assistance in various ways in this work.



— To give light to them that sit in darkness Luke 1:79 —

PRISCILLA'S ANGEL CAKE.

(Concluded.)

PRISCILLA went back to her mother with quicker step and brighter face than she had worn since she came. She had something definite to do. Her offers of help up to this point had been met with: "Oh, no; you needn't do anything. There's very little to be done these days, mercy knows, and I'd rather do it than not; my hand is in, and such work don't fit your clothes." Priscilla had felt like one dazed, but she was waking up. Her mother watched her with curious eyes while she went swiftly about her new work. It was a surprise to her to see Priscilla move rapidly, her steps had been so slow and languid since she came home; the mother had not supposed that she knew how to hurry. To be sure there had been nothing to hurry for. The angel cakes were finished, two of them, and set in the dreary show window. Then Priscilla took them away again, and polished the glass, and wiped off the seat of the window, and brought a square of white linen from her trunk and spread on it, and brought some tissue paper, which she fringed and wove in some mysterious manner around the plates which bore the cakes. "I declare!" said her mother, when she came in from the back room, "you've made it look just like a picture. But the folks about here don't care for such things. I'm afraid you will be disappointed. That kind of woman who came in this morning don't come here. We've lived in this place for four years and we never had a call for angel cake before. I don't believe we ever will again."

"Perhaps the same woman will come back for something," said Priscilla. "I think she was a stranger, and perhaps—" she broke off to dash to the door, the wind blowing her hair in little brown rings into her eyes. "I beg your pardon," she said hastily to a passer-by, "but we have angel cake now."

"Oh, have you?" said the same sweet-voiced woman. "I had given it up, and was going to be contented with sponge, which I don't like. Why, how very nice it looks! I am delighted to find it. I got the impression this morning that you never kept it."

"Yes'm," said Priscilla, "we do, not in stock; but we will be glad to furnish it at any time." Priscilla's mother looked on amazed. The cake was bought, and paid for, and Priscilla tucked it daintily into the lady's basket, putting a sheet of the fringed tissue over it.

"It looks very nice," the lady said again, satisfaction in her tone. "I should not wonder if my sister-in-law would like the other: we both have company. I'll tell her about it."

Sure enough, within the hour the "sister-in-law" sent for the other cake, and Priscilla's mother said, "Well, I never!"

All the evening there was an air of unusual interest in the usually dull little bakery. Such a stroke of business as had been accomplished in a half hour that afternoon had not been their experience for years.

It is a long story; nothing would give me greater pleasure than to tell it to you in detail, were there time: how by degrees the old run-down bakery took on a new look, and started out afresh on the race for life. Not only angel cakes, but gems, and cunning little cup cakes, and lovely oval-shaped, crisp-looking "Johnnycakes," and delicious sugar cookies, vied with the home-made candies of various shapes and styles, which the cunning Priscilla knew how to fashion. Meantime the father was kept busy; so many people coming for cake, and wanted something else which they happened to see, or asked for something which he knew he could get down town, that the next day he had the thing asked for.

"I don't know what has come over folks," he said; "they wouldn't come in to see what we had; they all trotted down to the corner below."

"Our window looks nicer than the corner below," said John, with a satisfied tone; "and Chris has a plan to make it look nicer yet."

"And they don't keep angel cake nor candies at the corner below," said little Dick; "they don't keep nothing homemade. Prissie, Johnnie Talbot's mother, says she wants four angel cakes to-morrow for company."

"We've struck angels," said the father, significantly; "that's what's the matter."

But about the five dollars? Priscilla herself was no less astonished than

he rest of them to see how quickly she earned it; her eyes sparkled when he counted it out.

Priscilla resolved to pay in her five dollars without delay; it might get nixed up with other money if she left it. She paid it in at the quarterly meeting. It created a sensation. The girls asked many questions, and talked it and her over the next day when a half dozen of them met at Mr. Harter's.

"Girls, did you know that Prissie earned that money herself making angel cake and things! And did you know she was the daughter of that old man on the corner of West Street and the Avenue, who keeps a horrid little bakery? I never knew it until yesterday."

Then Alice Symonds: "It isn't 'horrid' any more; it has reformed. I was by there yesterday, and the show window looks beautiful. Prissie is a remarkable girl, I think."

Silence for a minute, then Abbie Stuart, thoughtfully: "We might give her a lift in the way of angel cake; we are all fond of it. I wonder if she can make nice ones?"

Then Lucia, eagerly. "You never tasted better; it is just as light as feathers. I was in Mrs. Eastman's, yesterday, and she gave me a piece. That is a good idea of Abbie's; let's introduce our mothers to the West Street corner. I heard of lots of other nice things that she makes."

Then little Grace Farrand, who always thought before she spoke: "Girls, Prissie's five dollars must have been a sacrifice. Did you truly any of you ever sacrifice anything to give to missions? I never did. When I heard Mr. Kinsman tell about how even the heathen sacrifice to help others, I felt ashamed. And when Prissie brought her five dollars I was more ashamed, to think we were going to give just that amount, and no more."

Mr. Kinsman was the son of a missionary, and was being educated for the foreign field. Mr. Harter, who knew all about missionaries, had secured him to give a talk to the Young Ladies' Band, and he was their guest for the time being.

"Hear! hear!" said Lucia. "Grace always speaks to the point. I felt qualms of conscience myself. I say, girls, let us each turn over a new leaf; let us sacrifice."

"What?" asked Avis Moore. "Caramels?" There was a general laugh; Lucia was especially fond of caramels, but she held her ground.

"You needn't laugh; I mean it. Yes, caramels, and creams, and kid gloves, and anything else that expresses our besetments. Do you like to have Prissie the only one of our number who gives because her heart is in it?"

There was a rustling of papers in the library, and a man's voice said, "Ahem." The chattering tongues stopped, and the girls looked startled.

"It is only Mr. Kinsman," explained Laura Harter.

"Who knew he was there?" said Lucia. "I hope he hasn't heard us go on."

"Oh, no!" said Laura; "he is deep in the morning papers, and don't hear anything. He is going to stay over and speak for the Twelfth Street Bands to-night. Wasn't he splendid yesterday? I wish we could support him entirely when he goes out; and his wife, if he can find one to go with him."

Whereat an amused smile hovered for a moment about Mr. Kinsman's mouth; but he arose as one who could not find it in his conscience to make a longer stay in that library. He remembered the girl they called Prissie the evening before, and had been tempted to hear what he could about her. An hour afterwards he was buying home-made chocolate creams at the corner of West Street and the Avenue. Prissie waited on him, and felt honored. She had been introduced to him the evening before.

"I am deeply interested in the sacrifices the young ladies of the churches are ready to make for missions," he said, lingering to talk over the prospects of the band. "Of course I was brought up on missions before I came home to be educated; and mother and father's letters have kept the fire glowing. May I ask what has developed your zeal in that direction? Have you friends in the foreign field?"

"Oh, no!" said Prissie, blushing and feeling like a hypocrite. "I don't know much about missions. My auntie liked me to belong to the mission band, because she was president of the Woman's Society; and I liked to belong because I enjoyed meeting the girls, and having a good time. I really never thought much about the 'missions' part of it. Auntie furnished me the money to give, and of course I liked to give it. I have thought a little more about things since I began to,—well, to earn the money. I wondered whether it paid to give so much, —when you hadn't much yourself, I mean. Yesterday, after hearing what you said, I decided that it did."

"I should like to tell you more;" he said. "I should like you to know about some girls away on the other side of the world who are sacrificing, oh! you could hardly understand how much they sacrifice, for the sake of helping others. My mother writes me about them. Are you going to the Twelfth Street Band meeting this evening? Then may I call for you, and on the way tell you something about my mother's girls?"

Just a year from the day in which Prissie came home to live, the Young Ladies' Band held its annual meeting. The president was ill, and Prissie had been asked to preside. Her hands had been very full for several days beforehand with reports, and accounts, and the annual address. But father, and mother, and the boys had all been eager to advise and help.

"Our Prissie will be the prettiest one there," little Dick volunteered as stood in the front room ready to start.

Down at the church there was a large gathering, and after the meeting a fine time, in which there was great rejoicing. The address had been grand. The girls, with one consent, had insisted upon having Mr. Kinsman again; they liked him better than anybody else. Their elders, after hearing him, had chosen wisely. Dr. Reeder, a former pastor of the church, was present.

"It was a grand address," he said, "and a splendid meeting; that young man who presided would do for the president of the great Board meeting. I don't remember her. Are they newcomers? By the way, Miss Lucia," catching sight of the treasurer just then, "I was simply amazed at your financial report! You have more than doubled your receipts this year, I notice. How have you raised the money?"

"It was done through the instrumentality of angel cake, sir, chiefly," said Lucia, with grave face and laughing eyes.

A chorus of laughter from the girls pointed her words, while the mystified doctor said, "Indeed! I am not surprised to hear that angels had to do with it; but the cake part bewilders me."

Across the church, moving down the other aisle in company with many other promenaders, were Prissie and Mr. Kinsman, engaged in such earnest conversation that though the girls called out to her, "Prissie, Prissie Bate-man, come here; we want you to explain something," she heard not a word.

The girls watched her, and exchanged significant glances and laughed. "We can support our missionary and his wife, too, next year, just as we planned; can't we?" said Lucia. "But, oh dear! after she is gone, what shall we do for inspiration and angel cake?"

SOME JUNIOR RALLIES IN SUFFOLK BRANCH.

Two meetings have been held in Boston of late, both of which were of exceptional interest to the Junior workers of Suffolk Branch. The first was the annual meeting of the young ladies' societies, held in the chapel of Park Street Church on Saturday, February 17th. This was the third of these gatherings, and none who were present could have failed to be impressed with the growth in interest manifested, and the power there is in concerted action. The efficient labors of Miss Mary B. Little, Assistant Secretary for Young People's Work in Suffolk Branch, have borne rich fruit, nearly every society having been visited by her, the covenant widely introduced, and the

best interests of the work and the workers fostered. Mrs. L. C. Purington, Secretary for Young People's Work in this Branch, presided. The devotional half hour with which the afternoon session of the meeting opened, was led by Mrs. G. W. Brooks, of Dorchester, and was sustained throughout in a spirit of marked earnestness by the many who participated. If, as we believe, the hope of our Woman's Board for future years lies in the Christian zeal and self-sacrificing devotion of these young disciples, surely in this sweet hour of prayer, and in the reports which followed, was reason for rejoicing. Papers were read by Miss Alice M. Jordan, of Auburndale, on "The Duties of Officers and Members"; by Miss Marion Gay, of Union Church, Boston, on "Finance"; and by Miss Little on "The Daughters of the Covenant." A good number who had not previously signed the Covenant did so at this time. During the intermission of an hour and a half, supper was most hospitably served by the young ladies of Park Street Church, and opportunity was given for social intercourse. The evening session was opened with devotional exercises, conducted by Rev. I. J. Lansing. The usual addresses of welcome and responses followed, and an open parliament called forth items of missionary intelligence from all parts of the field. Interesting addresses were made by Miss Daniels of Harpoot, and Mr. Kingman of China; and so ended another season of communion on matters pertaining to this great business of the King.

The second meeting, to which reference has been made, was a smaller gathering, but of no less importance in its bearing upon the future interests of our work,—the first annual meeting of Children's Societies of Suffolk Branch, held on the afternoon of Saturday, February 24th, in the chapel of Shawmut Church. Extreme cold weather failed to chill the ardor of the young hearts who gathered from the suburbs, as well as from nearer localities in the city proper. Mrs. E. B. Evans, Branch Secretary for Children's Work, presided. The children reported good work done in their societies, and listened to chalk talks from Miss Child, of the Woman's Board, and Miss E. F. Merrill. There were also exercises consisting of music and recitations by the little people, under the leadership of Miss J. A. Hobbs, of Shawmut Church.

K. G. L.

FOR CHILDREN'S MEETINGS.

At this season, when swelling buds and bright blossoms are all reminding us of Christ's sweet words, "Because I live, ye shall live also," it would be well to turn the thoughts of the children toward those other children who have no Easter, because they have no Christ. Choose for a Scripture lesson

the raising of Jairus' daughter, or let the children bring texts showing Christ's power over death. Then contrast the Christian's hope with the hopelessness of the African tribes, which have no faith in any future life, or the distress of the child widows of India, who only hope for a future and happier existence in another life on earth. Let the following Easter song be given.

Have you seen the leaves of the Easter flowers,
Pure and white,
Unfolding their petals, one by one,
To greet the light?
Christ the Lord is fair to see,
Seated above in his royalty.

RESPONSE.

This does it mean to you,
And this does it mean to me;
But what does it mean to the heathen child
Who dwells far over the sea?

A good poem for a recitation to follow out this line of thought, may be found in the *Dayspring* for November, 1882, "What Makes You to Differ?"

Our Work at Home.

PROPORTIONATE GIVING.

MEMBERS of our auxiliaries have doubtless received a copy of the report of the committee on systematic and proportionate giving, which was adopted at our annual meeting in Boston, and printed in the *MARCH LIFE AND LIGHT*. We trust that the matter will be taken up heartily and perseveringly by all our constituency. The committee to be appointed by the executive committee of the Board, as recommended in the report, have already been chosen. They are Miss A. B. Child, Mrs. Joseph Cook, and Mrs. C. L. Goodell, of Boston, Mrs. F. N. Peloubet, of Auburndale, Mrs. Joshua Coit, of Winchester, Mrs. A. Lincoln, of Wollaston, and Mrs. A. F. Rolfe, of Concord. Any of these ladies will be glad to correspond with any who may wish to take up the matter, and to give any explanations that may be desired. By the first of April the committee hope to have a good supply of literature on the subject, both from our own Board and from other women's missionary societies.

As a little explanation of terms seems necessary, we wish to say that we understand systematic giving to mean some fixed plan of giving, such as the envelope system, monthly or weekly pledges, mite boxes, and other regular methods. Proportionate giving is the laying aside of a certain proportion of

one's income for benevolent purposes, and, where it is feasible, a certain proportion of what is thus laid aside for the work of the Board. It is proportionate giving that it is especially desired should be introduced in our auxiliaries during the year. We believe that if it could be universally done by all members of Christian churches the problem of sufficient funds for the many departments of Christian work would be solved. If our constituency will take up the matter with their usual energy and perseverance, we believe much can be accomplished before the end of the present year.

OUR BOOK TABLE.

BY MRS. JOSEPH COOK.

THERE are, doubtless, many readers of *LIFE AND LIGHT* who do more or less home missionary work in the attempt by persuasion and argument to interest their uninterested friends and acquaintances in foreign missions. As an aid to this much-needed work, the following books are suggested:—

"Foreign Missions After a Century." By the Rev. James S. Dennis, D.D. F. H. Revell Co., New York and Chicago, 1893. 12mo., pp. 368.

No one who desires to keep abreast with the latest and most strategic facts in foreign missions, can afford to be without this book of Dr. Dennis' to read, mark, and mentally and spiritually assimilate.

It is not a book to borrow from a friend or take from a library. One must own it, for it is invaluable for reference, and the reader is constantly grateful to the author for the results of his painstaking researches in the history for the past hundred years of what Bishop Thoburn calls "The leading enterprise of the coming century, the most sacred enterprise of all centuries." Dr. Dennis has not omitted the index, which is an indispensable addition to such a work, and he has also added in the appendix a select bibliography of recent literature on missions, mentioning only volumes published since 1890. These volumes are arranged under the following heads:—

1. Historical, Philosophical, and General. 2. Biographical. 3. Literature on Special Fields. 4. Literature of Comparative Religion. 5. Periodical Literature. 6. Encyclopedias and reports.

The six lectures of Dr. Dennis which make up this volume, were delivered in the spring of 1893 before the faculty and students of Princeton Theological Seminary. The establishment of lectureships on missions in our prominent theological seminaries is a sign of the times. The indifference to foreign missions, which is the result of ignorance, will not be tolerated in the younger ministers, and may the day speedily come when such indifference cannot be asserted without shame, as it is too often now, by professing Christians of *either sex*.

"A Modern Paul in Japan." 12mo., pp. 178. Congregational Publishing Society, Boston and Chicago.

To those who are influenced by the story of a noble life,—and who of us not?—this biography of Rev. Paul Sawayama will be found spiritually stimulating. It is a brief sketch of a Japanese Christian, written by a Japanese Christian, with an introduction by Rev. Alexander McKenzie, D.D., of Cambridge.

Paul Sawayama was the leader of the movement to found the Independent Christian Church of Japan, as Joseph Neesima was the pioneer of Christian education. These men, who died in the midst of their usefulness, are spoken of by Mr. Namse in his prefatory title as "the two great captains of Christ in Japan." The early pages of this book give the reader a glimpse into the home life of a Japanese family, self-respecting and high-toned, though still non-Christian.

The biographer says: "Our chief negative commandments were, Do not lie, do not steal, do not covet; and the training which we received in the keeping of these was constant and emphatic. . . . Such precepts as the following were helpful in our efforts to examine ourselves and repent of our faults: I daily examine myself on three points; whether in transacting business for others I may have been unfaithful; whether in intercourse with friends I may have been insincere; whether I have mastered and practiced the instruction of my teachers."—Pp. 25, 27. Christian families in the Occident will do well to read and heed the precepts and practice, in many particulars, of this non-Christian family in the Orient.

"Prince Siddartha, The Japanese Buddha." By the Rev. J. L. Atkinson. Congregational Publishing Society Boston and Chicago. 12mo., pp. 309.

Dharmapala, the Buddhist propagandist, at the Parliament of Religions, made a special point of the fact that when he asked how many in that great assembly had read the life of Buddha, only five hands were raised. If he had asked how many had read Sir Edwin Arnold's "Light of Asia," which is practically the life of Buddha, hundreds of hands would have been raised. One of our missionaries in Japan, who has been there for many years and is an authority on all Japanese questions, social, political, and religious, has made a translation of the life of the Japanese Buddha used by the major part of the Buddhists of Japan. Mr. Atkinson says that while "the present English text of this biography is not a literal translation of the Japanese work, yet it follows the original quite closely, and no important element has been omitted." The book is dedicated to the young people of the Christian Endeavor Societies, "with the sincere hope that its perusal may make clear to them the vital difference between the Light of Asia and the Light

of the World." Dr. F. E. Clark writes a most cordial introduction. He thinks whoever reads this book will rise from his perusal with the feeling "If Buddhism has nothing better to offer to the world than the life of Prince Siddartha, the religion of Christ need not tremble."

TOPICS FOR AUXILIARY MEETINGS.

April.—Easter Service, see LIFE AND LIGHT for March.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

SCHOOLS OF THE BOARD IN MICRONESIA AND PAPAL LANDS.

TOPIC FOR MAY.

THE only school in Micronesia is the one in Kusaie. For information see LIFE AND LIGHT for October and December, 1889, September, 1890, August, 1892. Also leaflet, "A Day in Kusaie" (price two cents).

FOR SCHOOLS IN PAPAL LANDS.

San Sebastian, Spain.—See LIFE AND LIGHT for May, 1880, April, 1885, December, 1888, February and November, 1892, April and November, 1893. *Arabschitz, Austria.*—LIFE AND LIGHT for July, 1885, July, 1889, leaflet, "Children in Papal Lands" (price 4 cents). *Chihuahua, Mexico.*—LIFE AND LIGHT for August, 1885, May, 1887, September and November, 1892. A Historical Sketch of the Missions of the A. B. C. F. M. Papal Lands, will afford material on general missionary work in the three places mentioned (price 6 cents).

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18 to February 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Auburn.</i> —Elizabeth, Harold and Helen Pingue,	1 69
<i>Castine.</i> Desert Palm Soc'y,	20 00
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Auburn, High St. C. C., 75; Bath, Central Ch. and Soc'y, 26; Madison, Aux., 14.30; Winthrop, Ladies of C. C., 5; Gorham, Aux., add'l 5; Yarmouth, First C. C., 17; Rockland, M. C., 10; Westbrook, C. C., 26.45; Jonesport, Miss'y Soc'y of Union C. C., 3; Portland, Y. L. M. B., 256.55; High St. Ch., Aux., 43; Seamen's Bethel Ch., M. C., 8.50; Y. P. S. C. E., 15; Waterville, Aux., 17; Waterford, Aux., a Friend, in mem. of Anna Palmer, and to const. L. M. Miss L. B. Johnson, 25; Bangor, Aux., 24; Mrs. Joseph Blake's Cl. in Central Ch., S. S., 20,	590 80
Total,	612 49

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Bedford, Aux., 13; Fields M. B., 2; Concord, Aux., 25, a Friend, const. L. M. Mrs. H. P. Dewey, 25; Mrs. J. R. Carpenter, 10; Mrs. S. Seavey, 18; Lebanon, Aux., 5.45; Littleton, 10; Manchester, Franklin St. Ch., Aux., 50; First Ch., Aux., 25; Stratham, Miss O. E. Lane, 1; M. C., 10.35; Temple, Y. P. S. C. E., 10; W. Concord, Aux., 2.70,	190
Total,	190

VERMONT.

<i>Vermont Branch.</i> Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn Miss'y Soc'y, 85.65; Barre, Mrs. Mary M. Gile, 1; Bennington, Junior C. E. Soc'y, Second Ch., 15; Brattleboro, West, Aux., 1.80, M. C., 6; Clarendon, Ladies, 10.30; Corinth, East, 3.62; New Haven, Mrs.	
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eacham, 15; Peru, 5.50; Rupert, Rutland, King's Daughters and S., 20.27, S. S., 20, Aux., 41.80, ug Sunday sch's, 16.20; Shore-S., 15; South Hero, 2, St. Al-; St. Johnsbury, South Ch., S. S., 1 Ch., Aux., 24, Swanton, S. S., nshend, Aux., 20,
y.—J. E. King, 2 60
—Mrs. C. L. Hitchcock, 16 60

Total, 357 84

MASSACHUSETTS.

—Mrs. Mary J. Rich, 20 00
and Woburn Branch. —Mrs. C. E. Treas. Chelmsford, Aux., 18;
Junior C. E. Soc'y, 75 cts.; Low-land Ch., Aux., 15, Kirk St. Ch.,

43 95

la Branch.—Miss Amelia Snow, Palmouth, Aux., 9 00
—Y. People's Miss'y Soc'y of C., 30, a Friend, 5,

35 00

Branch —Mrs. C. E. West, Treas. Aux., 5.85; Curtisville (of wh. L. M. Mrs. Edwin Lambert), rest Barrington, 2; South Egge-16, Pittsfield, First Ch., 12; West idge, 15.50,

66 81

Co. Branch.—Miss L. A. Spar-reas. Deerfield, Aux., 10; South d, 12.35; Greenfield, 5,

27 35

P. S. C. E., 1 51
re Co. Branch —Miss H. J. Kuee-reas. Amherst, Aux. (of which L. M. Mrs. W. F. Stearns and P. Kimball), 229 72, Second Ch.,

368 72

5; South Amherst, Aux., Thank 0; Easthampton, Aux., 110.50,
—Y. P. S. C. E. of West Ch.,

1 84

—Ann e L. Hills, 1 71
—Y. P. S. C. E., 3 00
er —Y. P. S. C. E., 10 00

10 00

—Infant Cl. of First C. C., 5; La-ny Soc'y of First C. C., 4.70,

9 70

c Branch —Mrs. E. H. Bigelow, Alice D. Adams, const. L. M. miss Adams Whiting,

25 00

nd Pilgrim Branch —Mrs. Wil-ell Jr., Treas. Cohasset, Aux.,

10 00

ington —Mrs. Clara D. Jones, 80
idillsex Branch.—Mrs. Eliza-unt, Treas. Roxboro, Y. P. S. C.

35 00

Lincoln, Cong. S. S., 20, Harvard, d, 5,

s Falls.—"E," 2 00
ry.—A Friend, 40

40

idley —Y. P. S. C. E., 14.42, Mt. e Coll., Aux., 15,

29 42

id Branch. Miss H. T. Bucking-reas. Holyoke, Kezen Soc'y of l., 10; Longmeadow, Aux., 8.50;
Ind Ch., 40, Springfield, First

312 43

x., 47.45, North Ch., King's Help-ark Ch., Aux., 123 31, Y. P. S. C.

, South Ch., Aux., 56.64, Junior 234, Wilbraham, Aux., 5,

Branch Miss Myra B Child, Anburdale, Aux., 40 15; Boston,

a Shaw, 25, Union Ch., Aux. (of 00 Thank Off.), 139.89, Y. L. Aux.,

4 South, 260, Shawmut Ch. (of 15, from Mrs. H. H. Hyde const.

Mrs. Wm. E. Barton, Miss Eliza-umpton, and Mrs. Francis H. Ray.

Junior Y. P. S. C. E. of

Shawmut Branch, 10; Brookline, Har-ward Ch., Aux., 61 57; Cambridgeport, Y. P. S. C. E. of Prospect St. Ch., 10,
Wood Memo. Ch., 10; Chelsea, Aux., First Ch., add'l, 1.56, Third Ch., Floral Circle, 1, Dorchester, Miss M. L. Rich-ardson, 30, Second Ch., Y. L. M. C., 22 90;
East Somerville, Mrs. H. C. Howard, 5, Franklin St. Ch., Aux., 28.77; Foxboro, Aux., 40, Jamaica Plain, Central Ch., Aux., 128.50, King's Daughters, 50, Caro-line I. Fairbanks, 8; Newton, Eliot Ch., Aux. (of which 25 from a Friend const. L. M. Miss Emily Cobb), 180, Mrs. Bil-lings, 10; Newton Centre, Aux., 35.45;
Newtonville, Howe Y. P. S. C. E., 10; Revere, Prim. Dept. of Evang. Cong. S. S., 1.06, Roxbury, Walnut Ave. Aux., 100, Eliot Ch., Aux., 17, Ferguson Circle, 2.55, Thompson Circle, 30 cts., Eliot Star Circle, 1.25, Mayflowers, 1.25, South Bos-ton, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Miss Mabel E. Ad-ams, 25, Waltham, Carrier Pigeons, 20, Aux., 56, West Newton, Aux., 25, a Friend, 100,

1,665 70

CORRECTION.—In LIVE AND LIGHT for March, 1894, the amount from Aux. of Walnut Ave. Church, Roxbury, should read \$132.55.

Templeton.—Benev. Soc'y of Trin. Ch., 10 00
Williamsburg.—First C. C. (of wh. 50 const. L. M. Mrs. Anna C. Porter and

56 20

Mrs. Mary S. Hill),
Worcester Co. Branch.—Mrs. E. A. Sum-ner, Treas. Grafton, Extra-Cent-a-Day Band, 43.12; North Brookfield, Happy Workers, 8, Spencer, Aux., 88, Prim. S. S., 9.75, Junior C. E. Soc'y, 1 25; South-bridge, Aux., 10, Warren, 13; Westboro,

30; Whitinsville, Extra-Cent-a-Day Band, 15.47; Worcester, Piedmont Ch., Aux., 67.55,

296 14

—A Friend, 5 00

5 00

Total, 3,036 68

RHODE ISLAND.

Rhode Island Branch. Miss A. T. White, Treas. Providence, Union Ch., Aux., 15, Y. P. S. C. E., of Highland Chapel, 3, Central Ch., Aux., 1, Pilgrim Ch., Aux., 63.99, Central Falls, Y. L. M. C., 40, Y. P. S. C. E., 5.25, Newport, Aux., 265.50, United Ch., S. S., 278 10, States-ville, Aux., 33 45, Tiverton, Aux., 7; East Providence and Seekonk, Aux., 2.10,

Chepachet, Junior Y. P. S. C. E., 10.25, Elmwood Workers, 25, Elizabeth Pen-field, 25 cts.,

749 98

Providence.—Union C. C., add'l, 1.25, Union Cong. S. S., 14.74,

15 90

Total, 765 97

CONNECTICUT.

Black Rock —Y. P. S. C. E., 5 00
Eastern Conn. Branch. Miss M. I. Lock-wood, Treas. Lebanon, Aux., 10; Pom-fret, M. W., 24; East Lyme, Aux., 12;

Norwich, Second Ch., Aux., 27, Infant Class in Broadway Ch. S. S., 1.72, Y. L. M. C., 2; Putnam, Junior C. E., 15.60;

New London, First Ch., Aux. (of which 25 from Mrs. R. McEwen, const. L. M. Miss Katharine A. Goddard), 68.25,

161 27

Hartford Branch. Miss M. B. Scott, Treas. Buckingham, Aux., 11.30; Eu-

field, Aux., 76, Benev. Soc'y, 25; Hartford, First Ch., Aux., 3, Y. P. S. C. E., 15.92, Fourth Ch., Aux., 1, Park Ch., Aux., 74.40; Kensington, Aux., 6, Rockville, Aux., 40, Windsor Locks, Aux., 166,	418 52
New Haven Branch. —Miss J. Twining, Treas. Adana, Aux., 12.71, Ansonia, 24.50, Bethel, 98.11; Bethlehem, W. H., 20, Branford, Y. P. S. C. E., 5.06, Bridgeport, Aux. of which 25 from C. R. Palmer, D.D., const. L. M. Mrs. A. J. Sprague, 123.40, South Ch., Memo. Circle, 120, Y. P. S. C. E., 40, Bridgewater, Aux., 37.60, Canaan, Y. L. M. C., 15, Centrebrook and Ivoryton, Aux., 22.50; Cromwell, 63.70, Y. L. M. C., 27.53, Danbury, First Ch., Aux., prev. contri. const. L. M. Mrs. A. P. Pierce, 1, Junior Y. P. S. C. E., 3.87, same of Second Ch., 3.80; Darien, Aux., 18, Essex, Y. P. S. C. E., 5; Greenwich, Aux., 50, Higganum, 21, Ivoryton, Y. P. S. C. E., 18.35, Killingworth, Aux., 28, Litchfield, 18.11, Meriden, First Ch., Aux. of which 75 const. L. M. Mrs. W. L. Squires, Mrs. F. P. Everts, and Mrs. J. D. Eggleston, 265; Middletown, First Ch., Aux. of which 25 from Mrs. James H. Rance, const. L. M. Mrs. Walter P. Bradley, and 25 from Mr. Wm. C. Foster, const. L. M. Miss Hattie R. Church, 117, First Ch., Gleaners, 5, New Haven, Ch. of the Redeemer, Y. L. M. C., 90.33, Y. P. S. C. E., 20, Primary Class S. S., 20, College St., Aux., 50.54, Davenport Ch., Aux., 60, Dwight Pl. Ch., F. M. C., 5, Fair Haven, Second Ch., Aux., 88.36, Grand Ave. Ch., Aux. of which 25 const. L. M. Miss Mary Linsair, and 25 from Mrs. Sarah Morris const. Mrs. Henry J. Stevens, 163.55, Y. L. M. C., 60, Self-denial Soc'y, 70, Y. P. S. C. E., 50, United Ch., Aux., 28, Yale Col. Ch., Aux., 11, New Milford, Aux., Miss Guild, 1, Newtown, Aux., 31.68, Northfield, Aux., 34.50, North Haven, Y. P. S. C. E., 15.44, Norwalk, T. C., 5, Orange, Aux., 20, Plymouth, Rosebud Ch., 5, Portland, Aux., 5.10, W. and W., 28, Y. P. S. C. E., 1.36, Rillbury, Aux., 6.80; Salisbury, Aux., 18, Children's Band, 8.14, Saybrook, Aux., 93.21, Sherman, Aux., 40, South Beach, Aux., 30.71, South Britain, Aux., 10, South Canaan, 5, Stamford, T. H., 22.22, Stratford, Aux., 88.71, Whatsoever Band, 35, Torrington, First Ch., Aux., 22, Waterbury, First Ch., Aux., 94.43, Westchester, 7.20, Westport, 15, Winton, Aux., 20, T. T. Merwin, 1, Woodbury, First Ch., Aux., 10,	2,518 58
Terryville —A Friend,	3 20
Total,	3,106 67
NEW YORK.	
Cumbrin —Molyneux Dist., Aux.,	10 00
Clifton Springs —Mrs. and Miss Warner,	4 40
Golden Bridge —H. L. Todd,	9 40
Little Tica —A Friend,	50
Millers Place —Miss'y Soc'y of Mt. Sinai C. C.,	7 66
New York State Branch. —Miss C. A. Holmes, Treas. Aqueduct, Aux., 4, Albany, First Ch., Whatsoever Band, 10; Brooklyn, Lewis Ave., Earnest Workers, 268, King's Daughters, 10, Tompkins Ave., Junior Y. P. S. C. E., 10.75, Buffalo, Pilgrim Ch., Aux., 1.50; Canador, Y. L.	

Miss'y Guild, 25; Cambridge, M. R., 22 cts.; Elmira, Park Ch., Aux., 10, Gloversville, Aux., 38; Homer, 94 cts., Y. L., Aux., 5.31, Hamilton, Aux., 8; Middletown, First Ch., Aux., 6.65, Millville, Aux., 10, Napoli, 1; New York, Tremont, Trinity Ch., Aux., 35, Broadway Tabernacle, Foreign Miss'y Dept. of Soc'y for Woman's Work, 337; Oswego, M. B., 13.50, Poughkeepsie, Aux., 50, M. C., 10; Rutland, Aux., 8.15, Sherburne, Aux., 50, Smyrna, Aux., 22.02; Warsaw, Miss Virginia Lawrence, 1. Less expense, 3.25,	657 06
Plattsburgh. —Mrs. P. D. Moore,	2 40
Ticonderoga. —Y. P. S. C. E.,	2 25
Total,	706 71
PENNSYLVANIA.	
Philadelphia Branch. —Miss E. Flavell, Treas. N. J., East Orange, Miss'y Soc'y of Trin. Ch., 58.50, Pilgrim Band, 15; Jersey City, Aux., 6.54, Montclair, Aux., 60; Newark, Belleville Ave. Ch., Aux., 10.40, Orange Valley, Aux., 27.78, Junior Y. P. S. C. E., 1; Plainfield, Aux., 10; Westfield, Y. L., 86; Woodbridge, Y. P. S. C. E., 10,	283 21
Total,	285 2
DELAWARE.	
Felton. —L. L. Dike,	2 40
Total,	2 40
FLORIDA.	
South Jacksonville. —Aux. of Phillips Ch.,	2 00
Tangerine. —Aux.,	1 00
Winter Park —Miss'y Soc'y,	10 00
Total,	13 00
OHIO.	
Oxford —Lucy E. Keith,	4 75
Total,	4 75
NEBRASKA.	
Norfolk. —Y. P. S. C. E. of First C. C.,	2 00
Total,	2 00
CALIFORNIA.	
Pasadena. —A Friend,	1 40
San Francisco. —Miss S. M. N. Cummings,	5 00
Total,	6 40
MINNESOTA.	
Northfield —Sunday School,	21 41
Total,	21 41
CANADA.	
Montreal. —Miss'y Soc'y of Amer. Presb. Ch.,	174 50
West Ontario. —A Friend,	7 70
Total,	182 20
NOVA SCOTIA.	
Yarmouth. —Mission Band of Tabernacle Ch.,	4 00
Total,	4 00
—A Friend,	5 00
General Funds,	9,311 25
Variety Account,	154 02
Total,	\$9,465 27



TWO DECADES OF WOMAN'S WORK FOR WOMEN IN FOREIGN LANDS, BY THE W. B. M. P.

THIS year of grace, 1893, is called a Columbian year! It is a marked year. The unprecedented revelations of progress in material things suggest the query, have we reached the climax of greatness in this direction?

Missionary Congresses and World's Congresses on all points of philanthropy and religion will show if the moral and spiritual have kept pace with the material. As the great aggregate is made up of the many littles, we, in our small corner, meet at the close of this our second decade, to see what contribution we have made towards this advancement, which is no real advance unless it is towards the coming of His kingdom, for which we daily pray.

Twenty years since, in this beautiful city by the sea, in Santa Cruz, with its suggestive name, we gathered here and organized this society, which has become increasingly dear to our hearts, and we trust acceptable to the Master, through the successive years.

Twenty-four years had passed since our pioneers entered the Golden Gate. Among them were men and women of energy and of sterling piety, who, with others that came year by year, established churches, schools and benevolent institutions.

But the religion of Christ is self-propagating,—it could not rest here. His last command, as his sacred feet rested for the last time on Olivet, could not be forgotten: "Ye shall be witnesses for Me in Jerusalem, and in all Judea, and in Samaria, and in the uttermost parts of the earth."

God often moves simultaneously on the hearts of his people, turning the tide of feeling into specific channels; and those years of the sixties and early seventies were marked by the birth of most of the Woman's Missionary Soci-

eties in the land; and 1873 was not felt to be too soon for women here who had caught the same spirit, to enter upon this work which so appealed to their sympathies. And how has it opened before us! What revelations of God's power to multiply the mustard seed thus sown! And how rich has been the reflex influence upon ourselves and upon our churches!

On scanning the records of the past, many tender reminiscences are awakened as the persons and scenes of those days come into review; although, like the receding vessel on a misty sea, which sinks first her hull and then her spars out of sight, till our strained eyes no longer make out the vision, so do many of the features of those days fade away from memory's gaze.

We will step back for a moment into the parlors of Mrs. Dr. Willey (whose husband was then pastor of this church), thence into Delamater's hall, and call up the dear women whose inspiring words lifted the more timid into an earnest purpose and high resolve to follow where the Master was evidently leading.

First among them we see Mrs. Hough, of Santa Barbara, who, from her rich experience at the East, pointed out the way, showed us the need, and told us of the work already begun by our sisters beyond the mountains. Then we see Sister Thoburn, of Rio Vista: she was a life-long friend of this Board, and died at the age of eighty-six a few years since. This sister, in a recent visit to China, with no knowledge of missionary societies or organizations, was so moved by the pitiful condition of women in China, that she could not restrain herself, and said, "We must do something." How could we sit still and hold our hands, when poor women, just over the sea yonder (and we involuntarily looked toward the sea, as if we might discern those very women!) were suffering for what we had to give them! And as to our churches at home with their many burdens, "Why," she said, "this would help us every way!"

Added to this were the clear, intelligent words of dear Mrs. Bigelow, whose nature was a mine of wealth, and Mrs. Blakeslee and Mrs. Mooar, all women of high intellectual ability and deep spiritual life, and beloved by all who knew them.

The voices of these blessed women are silent now, and no phonograph will ever repeat them, yet their influence abides in the life of this society and the work it has done in the far-off regions of the earth.

The officers suggested at this time, and confirmed at a subsequent meeting, were: Mrs. A. L. Stone, President; Mrs. E. P. Baker, Vice-President; Mrs. Blakeslee and Mrs. Mooar, Home Secretaries; Mrs. R. E. Cole, Treasurer; Mrs. S. S. Smith, Recording Secretary.

We were at first connected with the Board at the East, and contributed

to its work, but ere long we re-organized as an independent society connected directly with the American Board.

Many of you will remember the thrill of joy with which we adopted our first missionaries, Mrs. Watkins and Miss Rappelye. Miss Starkweather was soon after added to this number.

One of our chief sources of inspiration in those early days was Mrs. Sarah Edwards Henshaw's pen in the *Pacific*, and Mrs. Carrie Colby's earnestness and devotion to the missionary cause from her distant home in Butte Co. True as the needle to the pole were Mrs. Colby's heart and purse. Mrs. Henshaw's articles in the "Column," in tract and leaflet, were a constant stimulus, either by her wit, or pathos, or argument; one and all were quickening.

"Mrs. Purdy's Parquisites," "Then and Now," "How Miss Appleby Brought It About," "Waiting Souls," "Patchwork Quilts," and many others cheered the workers, stimulated the laggards, and silenced the objectors. We regretted greatly her withdrawal from this work, and felt her loss.

Before leaving these early days entirely out of sight in the distant horizon, a rather formidable looking document before me reminds me that we left the formation of this society in rather of a chaotic state.

This document has the great seal of the State attached to it, and the signature of the then Secretary of State, and is our charter as an incorporated society, by which we are enabled to receive any gifts of gold or silver, or houses or lands, which any may be moved to bestow upon this cause. This charter reads thus: "Its purpose is to engage Christian women in systematic efforts to evangelize the women of heathen lands, by supporting female missionaries, native teachers, and Bible readers, through the agency of the American Board." It will be seen by this that its purpose and aim is explicit; it is for this and no other cause that we were thus commissioned by the laws of the State.

The signers of this paper were Mrs. A. L. Stone, Mrs. E. P. Baker, Mrs. W. C. Pond, Mrs. I. P. Raukin, Mrs. George Mooar, Mrs. S. V. Blakeslee, Mrs. T. B. Bigelow, Mrs. R. E. Cole, Mrs. E. P. Flint, Mrs. C. H. Pope, Mrs. S. S. Smith. Eleven in all, the legal number.

Your hearts will grow tender, and your eyes will moisten, as you think of those who "sleep in Jesus," but who have left the "golden fruitage" of their lives behind them.

Others, of late years, have belonged to the "shut-in" band. A few of us of those earlier years remain, having the joy of seeing the work planted in weakness grown beyond our hopes or expectations.

The close of this first ten years was celebrated here in this goodly city, but not in this beautiful church. We recall the night of our tenth anniversary in the other church, the predecessor of this, and the prophecy of that hour that in 1893 we might meet here again. This privilege we gratefully acknowledge.

But, as the years roll around, we always see the "vacant chair." At this time it is that of Miss Fay, our then beloved President, whose removal to Massachusetts, her former home, necessitated her resignation, which we regretted by all.

Miss Fay brought to our society much intelligent aid and the warmth of her large heart; and it would have been a joy to us could we have had her presence with us to-day.

And here we will recall the dear friends who have served us in the responsible office of President: Mrs. A. L. Stone, Mrs. J. K. McLean, Miss Fay, and now our Mrs. Jewett, "whose works praise her in the gates."

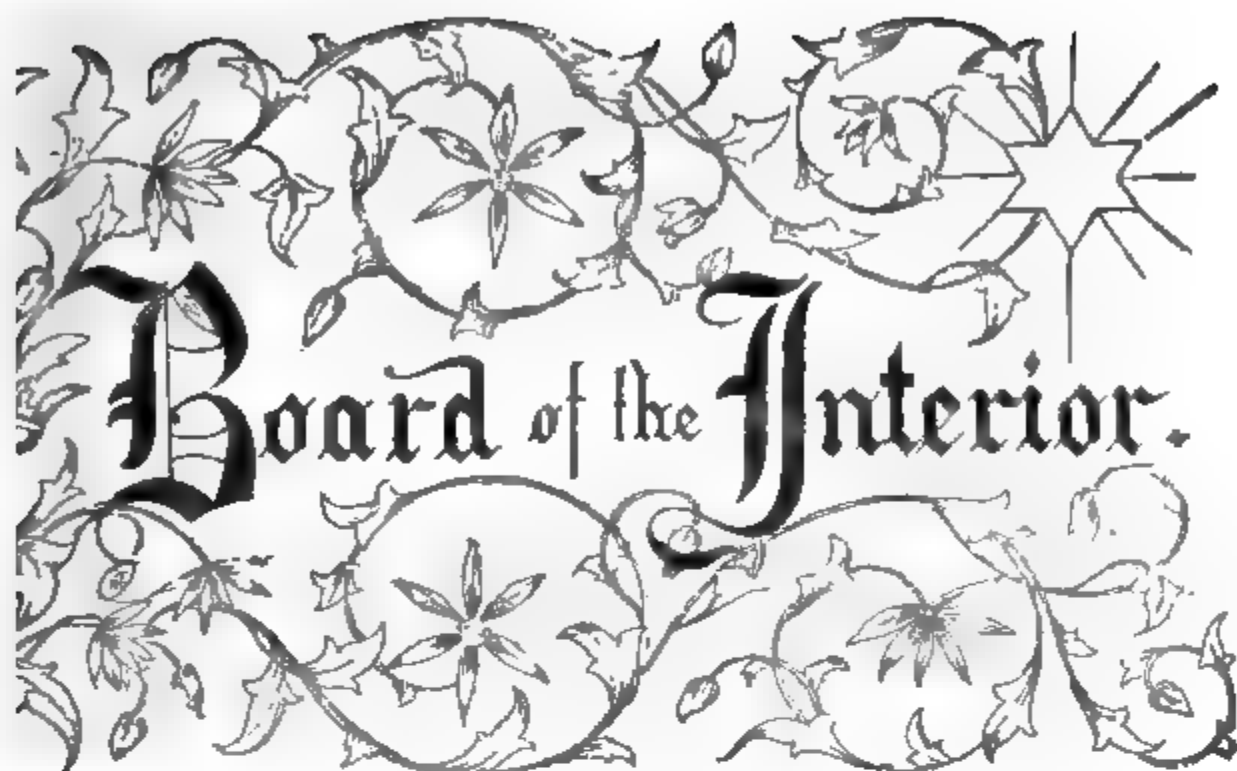
But one from the officers of this society has been called home during the past ten years, viz., Mrs. Richards, of Oakland, who endeared herself to us during her lifetime by her rare sweetness of character and wise counsels, and by her remembrance of this cause in the legacy of \$1,000 left to us.

Her memory has been kept green among us by the gift of \$3,000 from her husband in her memory, and which has kept her presence in the midst of us as this sum, given with no restrictions, has helped to tide us over some hard places, and provide for some unexpected calls.

Our anniversary meetings have been crises in our history. The eleven anniversary (1884) was held in Stockton. During this year Miss Starweather withdrew from her position in the school at Kyoto, Japan, and Miss Gunnison succeeded her, but in Kobe instead of Kyoto.

To Berkeley we went for our twelfth anniversary. During this year, 1885, we have adopted Mrs. Holbrook, of South Africa, in the place of Miss Goodenough. In this year we were connected with the Oregon and Washington Branch; and in this year the Young Ladies' Branch was organized, the seed corn of which was their interest in Miss Gunnison, whom we had the pleasure of adopting, and of placing her as a special charge in the hands of the young ladies. They have been true to their trust, as they have provided for her salary year by year. Some of you will remember the pleasant little episode of the "engagement ring," a gold ring which was given to the society by a Jewish gentleman, and was presented to Miss Gunnison as a symbol of the tie that binds us together.

(To be continued.)



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.

Mrs. H. M. LYMAN.

Miss SARAH POLLOCK.

Mrs. JAMES G. JOHNSON.

Mrs. GRAHAM TAYLOR.

LEAN HARD.

Child of My love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, for I fashioned it,
Poised it in my own hand, and made its weight
Precisely that which I saw best for thee;
And when I placed it on thy shrinking form,
I said, "I shall be near, and while she leans
On me, this burden shall be mine, not hers.
So shall I keep within my circling arms
The child of my own love." Here lay it down,
Nor fear to weary Him who made, upholds,
And guides the universe. Yet closer come,—
Thou art not near enough. Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then, loving me, *lean hard!*

—Selected.

MEXICO.

LETTER FROM MRS. H. J. CRAWFORD.

HERMOSILLO, SONORA, Jan. 31, 1894.

DEAR SECRETARY: I have had it in my heart to write to you and the
bout my mother's death, for I knew what dear friends she had among
ien to-day comes your kind letter of love and sympathy. For this I
ou; please to extend the same to the dear ladies of the Board.

Please thank the ladies, too, for the lovely Calendar. I think it such a treasure. It hangs in the dining room, where the different members of the family may enjoy it. Surely God's work will prosper when every day such great numbers of requests are ascending to him in its behalf.

Your new teacher in this field, Miss Augusta Burrows, is doing very well indeed, we think. She is learning quite rapidly the Spanish, and from the first took entire charge of the school. She is so friendly and cordial that all like her.

She has had twenty pupils, but several have lately been taken out. A few, whose parents moved away, and two bright little girls from different families, were taken out by parents, persuaded by friends that it was too great a risk to have them in a Protestant school.

Our work has been in many respects discouraging this winter. I think I wrote you that last fall several were cut off for unfaithfulness; several others moved away from town. There seems to be universal fear on the part of the more ignorant classes, and mere indifferentism on the part of the better educated. This class are enemies to the Roman clergy, but indifferent, and, in fact, enemies to any form of religion. They are entirely given over to vices, liquors, and pursuit of their own pleasure. There is a large class of such young men here. These are the ones that, until this year, Mr. Crawford has been trying to reach through English classes at night. Frequently he gives Friday evening lectures, with stereopticon views. The church is always quite crowded with young people on such occasions, but the discouraging part is, that only occasionally do any of these same young men make their appearance at the following Sabbath service, to which on Friday evening they are cordially invited.

But the work at the outstation, La Colorado, is quite encouraging. There is stationed a young man and his family; he, a graduate of last year from the Theological Training School for Mexicans, in El Paso, Texas. Mr. Crawford drives over in his cart, quite frequently, to hold service. There are seven or eight candidates there waiting to be received, and Mr. Crawford will go over there next week.

Mr. Blachly, agent of the Bible Society, who for the two past years has been canvassing these parts of Mexico, lately returned from a trip through Lower California, or rather through part of its Gulf coast. He found great poverty there. The towns are small mining camps, and the people poor and ignorant. But many were very anxious to possess the Bible, and many who had not a cent, gladly gave some article in exchange for a Bible or Testament. A good many gave up their rosaries, crucifixes, and charms which they wore about their necks. If you know how superstitious the ignorant ones are, you may know what it means for them to part with such.

One old lady wanted a Bible, and when asked if she would give her crucifix in exchange, she hesitated quite a while. She said that crucifix she was keeping to wear on her breast when she should die. Finally a friend present told her she would loan her crucifix to her, or she would borrow one from some one else, so the old lady gave her crucifix for a Bible. One old man, who owned nothing but what was on his back, took an old pair of sandals off his feet, and went on his way rejoicing with his new-found treasure. Several gave up their goatskins, which was all the bed they had between them and the cold ground.

One old lady wanted a Testament, but had nothing to give for one. Finally she took an old worn and much-mended *rebozo* (or shawl) from her head, all the covering she had from the cold and rain, and gladly gave that.

These poor souls literally "hunger and thirst" for the Word. Now, as they read this Word, they have no one to interpret for them. Please do not forget to pray that the Spirit may come to them and make it clear to them.

As I listened to the stories of these very poor ones giving all that they had, I thought of the many sisters in the enlightened gospel land surrounded by wealth and luxury; the sisters who really love the Lord, but who, when the missionary box is passed, reluctantly drop in a twenty-five cent or a fifty-cent piece, and who hesitate and debate as to whether they can spare the fifty or seventy-five cents for some missionary periodical.

Mr. and Mrs. Blachly board with us, she staying here while he goes on his trips. Miss Burrows, too, is a member of the family.

We have for so many years been so much alone here, that we now very much enjoy the company of these friends.

TURKEY.

LETTER FROM MISS FRANCES C. GAGE.

MARSOVAN, TURKEY IN ASIA, January 8, 1894.

MY DEAR MRS. LEAKE: Whenever I think of the headquarters of the W. B. M. I., and the names with which I am familiar, I cannot quite suppress a wish that I could fasten some faces to the names, or a bit of regret that I could not have come your way to Boston instead of the other. But immediately I think of my father's joy in coming East with me, and my joy in his coming, and I cannot be really sorrowful; only instead count it as one of the pleasures the future has for me,—the getting acquainted with you all through a more satisfactory medium than pen and ink. Your name is almost more familiar to me than that of any of the others at the Rooms, for I think in Minnesota I had almost more to do with the money-getting than with

any other department of missionary work. Mrs. Jackson, the State treasurer, is my dear friend, and many a time we have looked into each other's faces over an empty treasury, and with a prayer in our hearts started out to see what we could do about it. Mrs. Leake and Mrs. Leake's letters were always a part of every conversation for some months. So I am glad, especially, to find your name on the paper encircling the beautiful Prayer Calendar for 1894. It hangs now from a beautiful photograph of Joshua Reynolds's "Angel Choir"; and as we have our family prayers together to-night,—Miss King and I,—we shall be glad to join with the Christian women of the Interior and their sisters in heathendom in bearing upward the name of our college mate,—my early friend in school,—Miss Emily Brown, of Kobe. How much in the way of an ideal she has been to me! I knew her at Carleton, when she was a Senior and I a Third Prep.; when she was full of the steady purpose to serve God with all her might, and make every power he had given her bend to his will, and I was only beginning to get a peep into the depth of his love and power,—a most foolish, erratic Christian. I remember so well the impression I received one night after I had gone to bed, as I heard her—my room was right next a room in which was a piano of which she had the use—practicing hymns most laboriously. She had no natural talent for music, but she felt she ought in her missionary life to be able to use music, so she persisted. At last she conquered the hymn she had undertaken, and I said to myself, "What a power in the overcoming of difficulties is her desire to serve God to the uttermost." Well, I have no doubt I went the next day to my work and neglected my Latin lesson, for I hated it, but am sure it was with a prick of conscience; and later, as I attempted a college course, that night's thought was often with me, and has helped me conquer many hard places; and now out here in Marsovan, with the difficulties of Turkish heaping up about me,—for I am a stupid linguist, I fear,—it has been the greatest inspiration to me to more persevering effort. I am so glad to pray for her with you and with her. I know the Calendar will be delightful to me all through the year. I looked along to see when our names were printed, and the very thought of the united prayer was a comfort to me. I am saving the verse for the day it belongs with, and shall want to write you again on the May day.

I wish you could look in on Miss King and me, as we sit to-night in our pretty, comfortable room, with our fresh art square in the center of the floor; our American stove, doing its best service; our comfortable American rockers; our large, round table, and desk, both made by the boys in the self-help department of Anatolia College; our good hanging lamp; our walls hung with pictures, and all about the little things that go to make of a room

a home. You would not think any more than we do of the rather conspicuous, and not very even, pine-board border about our carpet, nor that our walls are made of mud. You will exclaim as we did when the boys brought it to us, at the great bunches of mistletoe that overhang our pictures and windows. Our room still wears its Christmas dress, for we had a housewarming here at that time, all the station spending the evening with us,—twenty-one all told,—and we had our gifts as one family; and we are a very happy family here, in spite of some of the unexplained providences of the year. Sometimes Miss King and I think we ought to be just a little unhappy, or uncomfortable, or something; but we aren't a bit. Of course, sometimes a little home longing will creep in, but we are so busy that we can't keep thinking about it. Of course the wind does come right through the walls, but one can move away from the wall. To be sure, our greatest discomforts continue, in the form of small live creatures, but you don't think about those when you are working hard, and ammonia takes out the sting; and so all our discomforts seem very minute and fleeting. We are truly glad, way down deep in our hearts, for the privilege of being here. Our associates are so kind and helpful to us in every way, and the girls and women we work among are so delightful, so true, and earnest, and responsive, and cordial, that I say over and again to myself, "Surely the lines are fallen unto me in pleasant places." But we long to be more useful; we are so limited by our ignorance of language and character that it is hard to be patient sometimes. But we mean to be that, too.

This is the Week of Prayer here, as at home. The meetings are held at sunrise,—or rather at the time the almanac says the sun is expected to be in a position to rise. This is our dismal season, you know, and the mornings are very dark and cold, but to-day there were about three hundred at the meeting. It was a *good* meeting, and we are filled with thankfulness. We have prayed so earnestly that the time might soon come when the people's minds might turn away from the emptiness of their foolish ambitions to the fullness of God's love; that out of all the chaos of past years, and especially of this last twelvemonth, there might come at last a recognition of their need of God's arm to lean upon, that should give them the sight into their own weakness, and the determination to leave their sins, which will in the end make them stronger than before. We believe God will answer, of course, and it seems as if the beginning were already made. The confession of sin this morning was very earnest, the professions of purposes to begin again were very heartfelt, the requests for prayers most humble. Of course it is easier to talk than to do in the Orient, as well as the other side of the water, but God's power is unlimited.

Yesterday nine children were baptized in the church. Many of the mothers had come to the missionary ladies and asked us to pray that their little ones might be baptized with the Holy Ghost, as well as with the symbol; so we felt they were ready for the service. It was a beautiful service in every way. It was very good to see the fathers and mothers stand together with their children,—an unusual sight in this country,—and to feel the spirit of consecration that pervaded the whole assembly; and Mr. Smith's sermon on the Holy Spirit was one that sank down into every heart, I am sure,—at least, those who understood it say that it was most helpful; and I know it must have been, from the faces of the people and the confidence I have in the preacher.

We are so glad to have good things to think about and write about instead of the succession of discouragements and disappointments of the last months. Of course we realize that the end is not yet. What the end will be we cannot even conjecture; but that is in God's hands, and we are busy with the next things, and are glad that we are not expected to manage the world.

Again my thanks to you for the Calendar. Please don't wait till May to pray for two very inexperienced girls out here in Turkey, that God will help them in every time of need, and keep them ever near him in their work.

THE BAND OF MARTHAS AT HADJIN.

ABOUT a year ago the girls in Mrs. Coffing's school who formed a missionary society, adopted this name. They have sent money for village schools in India, for Kobe College, and this year for medical work in China, under Dr. Murdock's care.

They have regular monthly meetings except during summer vacation. To interest others, Mrs. Coffing and Miss Bates invite guests, a hundred or more, to each meeting. Each girl has some part in each program, if possible. As their ages vary from eight years to fifteen, few of them know enough of English to cull for themselves from missionary magazines. The missionaries have articles translated and read, and the younger members read Scripture responsively, or recite from Scripture, sing hymns and share in other exercises. This year the day pupils as well as the boarding pupils have part in the society. There are about eighty in all, and the new members are very eager. The girls are all poor, and the newer members have not yet learned how to contrive to have at least a little gift for each meeting. The older members, even the little ones, fairly tease the missionaries for work to do, that they may earn money. So much are they troubled to find work, so

that the money can really be earned, that the teachers consider it wrong to mend their own hose, or sew up rips in their gowns. There are so few things that the dear little bungling fingers can do, that they are often set to carrying stones. Very few of the children have any spending money from which they can give. And yet, they have just sent eleven dollars to the Interior Board, for Japan and China.

. . . MORE than all else do we desire those gifts of the Spirit which shall enable us to love the gospel we teach.

You, dear friends, can help us in this,—by frequent mention of our names to Him who knows our every need.

When one's strength is small, one is apt to be discouraged easily. We need to look beyond ourselves and the present with eyes of faith. Is not this same need felt in all departments of Christian work?

I believe the greatest longing of my life is to meet once more with God's people in Christian fellowship.—*Mrs. Bertha Stover, Africa.*

Mrs. ANN E. GULICK writes of having reached the Hawaiian Islands, and having begun work for the Japanese in Honolulu, where she and her husband expect to remain for the next six months. Some of the Honolulu ladies are very much interested in the Japanese, and a Kindergarten has been started with twenty-four members, and Mrs. Gulick was going to write at once to Miss Howe in Japan to send a second teacher.

Home Department.

STUDIES IN MISSIONS.

AUSTRIA AND OTHER PAPAL LANDS.

BY MRS. W. T. MILLS.

AUSTRIA.—For the country and its history, consult the encyclopedia.

For the History of the Missionary Movement, see the "Historical Sketch of Missions in Papal Lands," of the American Board, to be obtained at the Rooms, 603, 59 Dearborn Street, Chicago, Ill. Also see *Mission Studies* for August, 1887, and August, 1889.

For statistics of stations, missionaries, churches, schools, workers, literature, and so forth, see the American Board Annual Report for 1893.

For a few items of interest, see the American Board Almanac for 1894.

For a reason for Missions in Papal Lands, see Mission Studies for July, 1887. Read also an article entitled "Work Among Romanists," in the Missionary Review of March, 1894.

SPAIN.—For the history of the Mission, send for the American Board's "Sketch of Missions in Papal Lands."

Missions Educational and Evangelistic, see American Board Report for 1893.

For a lesson on Spain, see Mission Studies for July, 1887. For other and recent information, see Mission Studies for April, 1894.

Quotations from a paper on "Cosmopolitan Christianity," by Mrs. Kate Kingsley Ide, read at the meeting of the Chicago Association of the W. B. M. I. held February 28th.

PARTS of Exodus and Deuteronomy are Moses' missionary journal, telling the story of a nation's emancipation from heathen bondage to theocratic liberty. . . . A burning missionary spirit existed in the early Church. There were no Endeavor societies, no women's societies, no men's clubs, no boys' brigades, no mission bands. The whole Church was unconsciously a brotherhood of Andrews and Phillips, Marys and Joannas, where personal work was paramount. Andrew found Simon, Phillip found Nathaniel, Mary found the other women; and then while these were loyally witnessing for Christ at home, came those last words of Jesus proclaiming the universality of Christianity, and that their witnessing was not to be confined to the Jews or to the Holy Land. . . . Ah! how much we owe to Paul's listening and responding to those European cries. If he had shaken his head and said, No! Christ is the Light of Asia but not the Light of the World, then we should not have had our letters to the Philippians, to the Romans, to the Corinthians, all growing out of Paul's foreign missionary journeys. . . .

Circumscribed giving means circumscribed praying.

Provincial prayers are always provincial prayers.

Buddhism is Asiatic. Christianity as taught in the Lord's Prayer is cosmopolitan.

The American Board,—that grand old plank that has been so hacked and haggled by theological boys with their new hatchets, and yet shows no signs of splitting up into kindling wood. . . . In pagan pioneering the missionary invariably goes ahead, and the commercial agent willingly brings up the rear. . . . Unwittingly foreign missions have been the best geographical societies. The first map in the *Herald*, seventy years ago, was of Hawaii. To-day Hawaiian geography is of intense interest to nations. In the present

ignified contest with Hawaii, missionaries are still her truest friends, proving that Christianity is more politic than politics, that free religion is better than sugar, for both Hawaii and the United States. . . . The average church member still seems to feel as comfortable in his old, worn-out foreign missionary prejudices as in his old shoes, and as unwilling to part with them. The trite excuse for not taking *Mission Studies* or LIFE AND LIGHT, "I could not read them if I took them," or, "I never get time to read them," is the flimsiest excuse; for whenever a woman has a will to do any reasonable thing, she always finds a way. . . . If Christianity is a garment for the church to wear, Home and Foreign Missions are the hooks and eyes to bring together. . . . Did I say Foreign Missions popular? Not where the mass church members give nothing, and the rest average only one dollar out of ten. And many of them give that one dollar with about the same idea of power as had the little girl of her one cent, which out of pity she gave to a little beggar boy on her steps, saying, "Here, little boy, take this cent and go and buy yourself a suit of clothes and some dinner." . . . Ten dollars are not enough to transplant a girl from heathen environment into Christian influences! . . . Julia Ward Howe told the gayly draped magnates that the next time there was a World's Parliament of Religions she hoped they would bring their *women* with them.

A CHINESE BOY'S FORTUNE.

VERY strange notions abound among the Chinese, and we study their singular ways and habits with a great deal of surprise. In nearly all things they are our opposites in methods, even as they are in their place of life, living on the exact opposite side of the earth from us. Among the strange customs of this strange people the following facts will be read with interest: No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters or words, each set of two representing respectively the exact hour, day, month, and year of his birth. These are handed by his father to a fortune teller, whose business it is to draw up from them a main book of fate, generally spoken of as the boy's *pat-tsz*, or "eight characters." Herein the fortune teller describes the good and evil which the child is likely to meet with in after life, and the means to be adopted in order to secure the one and avert the other.

In order to understand the value of this document we must glance at the Chinese method of reckoning time. There are only twelve Chinese hours to twenty-four. Beginning with 11 P. M. to 1 A. M., which is their first hour, their names are rat, ox, tiger, rabbit, dragon, snake, horse, sheep,

monkey, cock, dog, and pig. As everybody is supposed to partake more or less of the nature of the animal at whose hour he is born, it is obvious that it would never do to send a rabbit boy to the school of a tiger schoolmaster. Hence the necessity of consulting the *pat-tsz* of both parties before entering upon any kind of agreement. It is a fact that it is thus referred to on every important occasion.—*Selected*.

MUSIC IN JAPAN.

If you go into a Japanese home you hear a tinkle from almost every room. You get used to this soft, light beat of music as you do to the gurgle of a brook or the drip of a fountain. There seems to be no Japanese house without its flower vase, its picture on the wall, and its guitar. The Japanese have four kinds of guitar, or harp. The *samasin* is the common kind. It has a long, black neck; its square body is covered with a tight catskin, and it has three strings, or wires. The player strikes these with a curious little piece of ivory, or she picks them with her fingers. There is also the big *koto*, with its thirteen strings; and there is a tiny lute with four strings; and there is a very fine sort of a harp, brought from China, and called a *girken*. The *girken* has three sets of wires, and if Miss Chrysanthemum is an accomplished musician, she makes gay music on her Chinese harp. With the rosy finger tips of her small brown hands she can bring forth from the wires all the sounds of the great Japanese hunt, which takes place each year on the third day of November. On one set of wires she can call like a hunter to his hounds, and from another set, at the same time, you hear the hounds bark and bay. She will give you from that little harp the most enchanting noises—the cries of the Japanese animals, and the note of the water and swamp bird.—*Gospel in All Lands*.

The first thing a Japanese does in the morning is to take down the entire front of his building, leaving the whole interior open to view.

The population of Japan is 40,000,000.

There are more than 1,000 islands over which the flag of Japan floats.

"I dreamed
That stone by stone I reared a sacred fane;
A temple neither pagod, mosque, nor church,
But loftier, simpler, always open-doored
To every truth from Heaven; and Truth, and Peace,
And Love, and Justice came and dwelt therein."
But the summit of that temple is the Cross!

—Tennyson.

THE article in the February number of LIFE AND LIGHT, by Miss Annie Howe, on the Glory Kindergarten, although well worthy perusal, found its way into the pages through one of the accidents against which the best regulated desk is not insured. It was written many months ago, and its appeal was promptly responded to by interested friends.

If from reading it you are inspired to aid kindergartens, remember that the cry for training for little children is coming from our missionaries in every heathen land.—*Ed.*

For the Bridge Builders.

NOVEL LITERARY SOCIETIES.

BY MISS JENNIE T. MARTIN.

OF late years the German Seminary method for advanced study has been introduced into our larger universities. The students themselves do the work along lines of historical or philosophical research, while the professor merely guides or directs. At each regular meeting there are reports of progress, and as soon as an investigation is finished, the student reads before the others the thesis which he has prepared.

Why would not missionary seminaries be a good thing in our larger churches in towns and cities? The student becomes thoroughly absorbed in the secular study, and why would not missions furnish subjects of great interest? For such a study a missionary library would be essential, and much use could doubtless be made of public libraries.

In large Junior circles there could be several seminaries, each studying some one country. One person could study the commercial condition of the country and its relation with other countries; another, the condition of its women. Other subjects, such as these, could be taken: Hindrances to the Spread of Christianity, Child Life in the Country, Native Medical Science and Superstitions connected with Sickness, The Religions of the Country, History of the Missionary Work, Present Condition of Missionary Work in the Country, with its problems, encouragements, and needs, etc.

At least one afternoon a week should be given to the study, and a monthly report meeting should be held. At the latter the circle could meet as a whole for a devotional service, and then separate into its groups. At the

group meeting brief reports of progress should be made. Recent news from the country being studied should be given, and then the thesis of the afternoon should be read, and afterwards thoroughly discussed. Once during the year, or oftener, public meetings should be held, at which the best results obtained in the study could be given for the benefit of all.

In a town in Illinois a group of bright girls wanted to do some literary work, and the wise woman whom they chose as their leader, turned their attention toward missions. For each meeting they had a general subject, and their program was arranged like that of a college literary society. They changed presidents often, so as to give each one training in parliamentary methods. They had a critic who was merciless in her treatment of poor work, and as appreciative of the good. The carefully planned programs were varied by song, recitations, essays, and debates. At each meeting there were two three-minute extempore talks on subjects given by the president. The information for these talks could always be found in the *Woman's Missionary Magazine* for the month. There was always, also, a finished essay or address on some phase of the subject, and a debate followed by informal discussion on one of the many questions furnished by missions. Once in two months the society newspaper, *The Gleaner*, was read.

It is needless to say that these young women not only gained intellectual power, but also, without a single exception, from being careless and somewhat worldly girls, they became zealous missionary workers, and two of their number went out to work for the poor heathen women whose cause they had so ardently espoused in the heat of debate.

AN AFTER MEETING.

BY KATHARINE C. DANFORTH.

THEY were sitting in the pretty room of a college cottage, after the evening session of the annual Branch meeting. Ruth was on the edge of the bed, with one shoe dangling from the tip of her toe, apparently intent on its pendulous motion, and nothing more. Helen was slowly taking out hairpins, and Kate and Polly were just gathering up their notebooks, and pencils, and gloves preparatory to going across the hall, to their own room. It was spring vacation at the college, and the cottage had been left to "delegates."

The shoe dropped with a sudden click, as Ruth turned to a more comfortable position and suddenly announced: "Girls, I'm going to fit myself to be secretary of this Branch within two years; and I think you'd better study for the presidency, Kate, and Polly would make an elegant treasurer, if she'd only look into the matter."

"Why, Ruth Fairley, what presumption!" gasped Helen, who alone (owing, perhaps, to her not having had any office thrust upon her) seemed to have enough breath to make any reply.

"Not at all," calmly answered Ruth. "I do not mean to say that I particularly wish the office, neither do I propose to walk in to the executive session two years from now and say, 'You may resign, Mrs. Secretary; I will be secretary now.' But when I saw the desperate struggle those dearly beloved women had to find some lady who was capable and efficient, and would know how to take care of the treasury, and how they finally had to fall back upon the one who begged so earnestly to be relieved of the task, because—think of it, girls!—in all this big body of churches there was not another woman who could, or who would, or who would know how, I just felt, as I heard them talking in little groups here and there, that it was high time some of us younger ones made a study, a real study, of these various offices, so that in years to come there would not be such dearth of material so far as capability was concerned, any way."

After which rather long sentence Polly said: "But, my dear, one couldn't offer one's services, however well she might have fitted herself. It is not like a business position, and one would be considered to be 'yearning for office.'"

"Don't mistake my idea," returned Ruth. "That dear little missionary from Turkey confided to me this morning that her sixteen-year-old daughter is to be left in this country at Wellesley College when she goes back to her work, and she added, 'I told her the other day I wanted her to be either a foreign missionary or president of Wellesley, some day; which made her remark that my aspirations for her were lofty, and gave me the opportunity of a little talk on high aims.' Now you understand her motive in setting the child to study. And, again, the other night in teachers' meeting, when our superintendent frankly stated that from his earliest connection with railroad-ing he had said to himself, 'I should like to be president of a railroad, some day,' he didn't know as he should ever attain that goal, but he meant to be ready should the position be offered him, you none of you intimated that he was presumptuous or office-seeking, but rather you every one admired him that he aimed for the highest position his business afforded. And to come down to our very own selves, Kate went into kindergarten training, and six months later, when some one said, 'We ought to have a kindergarten at the mission,' who was the very one to suggest the exceeding wisdom and fitness of having Kate as teacher thereof but yourself, Polly Pemberton? And I don't remember that any one suggested that Kate was yearning for office. There was simply a knowledge that on the one hand there was a piece of

work to be done, and on the other hand one who was fitted to do it, and a sense of relief that untrained hands, however willing and loving, would not have to be called into service to the detriment of the work." And again Ruth paused. Her cheeks were growing red, and her gray eyes were dilating in a way they had when she was much in earnest.

It was Helen who spoke next: "Yes; but, Ruth, every one knew that Kate was studying kindergartening, and there is a school for it, and all that, but there isn't any school for the training of officers for Branches"—

"Better endow a new chair in this college," naughtily interpolated Polly.

"And you couldn't announce that you were studying how to be a good officer, now could you? And if you knew ever so much more about the office than some other women, you couldn't say so, could you?"

"Now, see here, Helen," replied Ruth, "if I'd told you that I intended to fit myself for work as a foreign missionary in the next two years, you'd all have fallen upon my neck, and wept and blessed me. I tell you that I intend to better serve the missionary cause right in my own home, and city, and state, and you all say, 'But—it is time you went to bed!' Only just let me add, I consider these offices as so many opportunities for usefulness, and I don't see how a woman can fill them faithfully unless she is well acquainted with the needs of the foreign field, and equally well acquainted with the status of the churches in her own State,—their struggles with small numbers and poverty, or their triumphs with large congregations, and wealth, and all the betweenes,—and she must know something of parliamentary usage, and have skill in guiding discussions, or in writing letters, or in keeping accounts; and if you are fitted for such work, some one, somehow, will surely find it out, and suggest you. And, as I said before, if more Juniors would look at the matter in this light, and fit themselves for the work, ten years from now, instead of 'there isn't another woman to fill your place,' being said to an outgoing officer, there would be a dozen to choose from. Perhaps the Lord will never think me worthy to fill such a place; perhaps he may have humbler opportunities for me to catch up. But I mean to be ready for it if the call ever does come; and I don't believe but what there are others who would fall to studying if they only stopped to think about it."

Just then the big bell rang out from the chapel eleven strokes, and Polly and Kate, exclaiming over the lateness of "after meetings," started up from rocker and sofa. Only Kate, who had said nothing, left a good-night kiss on Ruth's cheek as she whispered, "Bless you, dear," in a way that made Ruth feel that she understood.

Is Ruth "wise in her day and generation"?

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 18, TO FEBRUARY 18, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Bloomington, M. H. Field, const. Sarah E. Russell L. M., 25, Champaign, 12.96; Hebeuse, 3, Chicago, First Ch., 84.15, New England Ch., 85, Union Park Ch., of wh 25. Mrs. A. W. Farrar, const. Ida Nouemmaker L. M., 23, Mrs. H. E. Morton, const. Nellie Fisher L. M., 22.15, Chandlerville, 2, Decatur, 5; Dundee, 16.25, Danvers, 10; Kington, 1, Englewood, Mrs. J. A. M., 15, North Ch., 10; Harvard, 5, La Harpe, 10.80, Mendon, 8.75, Melvin, 2; Millburn, 10; Oak Park, Mrs. L. G. H., 30; Rantoul, 6.30; Rogers Park, 14.42; Rockford, First Ch., 17.47; St. Charles, 5.75; Wilmette, 1.75, 582 02	
JUNIOR: Chicago, California Ave. Ch., 10, Union Park Ch., 50, Warren Ave. Ch., 11.81; Rockford, First Ch., 33.05, 104 89	
JUVENILE: Chicago, Porter Memorial Ch., 1.65; Evanston, Light Bearers, 10.88; Joy Prairie, 6.25; Ridgeland, 15, 23 78	
JUNIOR C. E.: Hunker Hill, 1.75; Forrest, 5; Princeton, 3, 9 75	
FOR THE DEBT: Crystal Lake, 6; Chicago, First Ch., 21.25, New England Ch., 11.25, Union Park Ch., 132, Warren Ave. Ch., 12.45; Evanston, C. E., 18.29; Galesburg, First Ch., Mission Band, 15; Glencoe, 7; Glen Ellyn, 1.20; Geneseo, 22; Maywood, 5; Oak Park, 13; Pittsfield, S. Rose Soc., 4; Shabbona, 15.20; Wilmette, 2.50, Y. L. Soc., 2.25, 363 40	
LEACY: Payson, rents from the estate of Mrs. M. A. P. Robbins, 15 78	
Total, 1,209 71	

INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Angola, 11.50; Indianapolis, Mayflower Ch., 3, 14 50	
JUNIOR: Indianapolis, Mayflower Ch., 3 00	
CARRIE BELL MEMORIAL: Indianapolis, Mayflower Ch., Junior C. E., 1 00	
FOR THE DEBT: Indianapolis, Mayflower Ch., Aux., 5, Y. P. Soc., 5, 10 00	
Total, 28 50	

IOWA.

BRANCH.—Mrs. C. E. Row, of Grinnell, Treas. Ames, 9.50; Atlantic, 15, Cedar Rapids, 3.45, Cherokee, 20, Chester Center, 4.16; Des Moines, Plymouth Ch., 7.98; Dyess, Carrie Smith, 1.10, Grinnell, 11.80; Magnolia, 5.75, Mason City, 9.37; McGregor, 9.15, Midland, 2.85, Newtonville, 5, Old Man's Creek, 7.25; Preston, 1, Shenandoah, 6.28, Sioux City, First Ch., 9.20; Waterloo, 11.50; Williamsburg, 10, 170 34	
JUVENILE: Cedar Rapids, Busy Bees, 1.87; Sheldon, Coral Workers, 10, 11 87	

SUNDAY SCHOOLS: Cromwell, 10; Dinsdale, 1.90, Dunlap, Prim Dept., 2.40; Eldon, 3.11, Midland, 1.75, 19 15	
C. E. Sioux City, First Ch., 14.13; Waterloo, 6, 20 13	
FOR THE DEBT: Council Bluffs, Anon., 5; Des Moines, Plymouth Ch., 6; Eldon, 3, Grinnell, 1, Magnolia, Mrs. M. L. Hills, 5; New Hampton, 5, Onawa, 6.55, Preston, 2.50, Shenandoah, Aux., 7.50, Y. L., 2, Children's Band, 82 cts; Waterloo, Mrs. Lucy V. Leavitt, 50, Wayne, 1, 95 27	
Total, 316 86	

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Dunlap, Mrs. Cladin, 1, Lawrence, 8.13, Leavenworth, 15; Wellington, 5, Western Park, 14.21, 43 34	
JUVENILE: Sabetha, Rushlight M. B., 2 25	
Less expenses, 6 85	
Total, 38 74	

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alpine and Walker, 15.55; Ann Arbor, 8.60, Cooper, 5; Detroit, Woodward Ave. Ch., 62.44; Dorris, Martha Gilbert Memorial Fund, 10, Edmore, Aid Soc., 1.50; Flint, 19.10; Greenville, 7, Galesburg, 5, Inlay City, 5.13; Manistee, of wh 8.14 is a Thank Off., 67.22; Olivet, 36.55, Portland, 2.63, Ransom, Aid Soc., 8; Saginaw, First Ch., 100, Stanton, 14, Tipton, 5; Union City, 20; Webster, 5.10, From a Friend, 50,		447 82
JUNIOR: Alpine and Walker, 9.25; Bronson, C. E., 3.65, Detroit, Fort St. Ch., a few young ladies, 4, Woodward Ave. Ch., 25, Flint, 9.05; Olivet, Y. W. S. C. E., 4.10; Wayne, C. E., 4.50. From the following, for Marash piano. A friend in Brooklyn, 10, Miss Helen Lovell, 10, Mr. R. Foster, 5,		84 55
JUVENILE: Detroit, First Ch., 5, Woodward Ave. Ch., King's Cup Bearers, 6; Grand Rapids, South Ch., Sunbeam Band, 4, Ypsilanti, 5, Busy Workers, 1.50,		21 50
FOR THE DEBT: Ann Arbor, 50 cts.; Detroit, First Ch., 15, Grand Rapids, First Ch., Y. L. Soc., 8; Olivet, 3; Stanton, 7,		23 50
Total,		587 37

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Belgrade, 1.34; Cannon Falls, 2.60; Duluth, Pilgrim Ch., 95.73, Aux., 23; Freeborn, 2.58; Freedom, 1.60; Hartland, 1.16, Janesville, 1; Lamberton, 2.54; Mankato, 9.12, Swedish Church, 41 cts.; Mapleton, 1.31;	
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Marshall, 9.88; Minneapolis, Plymouth Ch., Aux., 15, Monticello, 5; New Richmond, 18.02, Northfield, 130.26; St. Claire, 70 cts.; St. Paul, Plymouth Ch., Aux., 29, Sauk Centre, 9.50, Sleepy Eye, 2.15; Springfield, 3.13; Walnut Grove, 1.78; Waseca, 2.18; Winona, Second Ch., 10; Worthington, 2.41,	374 40
JUNIOR: Northfield,	10 00
C. E.: St. Paul, Atlantic Ch., 5; Rochester, 5,	10 00
INTERMEDIATE C. E.: Minneapolis, Park Ave. Ch.,	25 00
JUVENILE: Duluth, Pilgrim Ch., 5, Second Ch., 1.55,	6 55
SUNDAY SCHOOL: Marshall,	1 56
JUNIOR C. E.: Marshall, 11.14; St. Paul, Atlantic Ch., 2,	13 14
FOR THE DEBT: Minneapolis, Lyndale Ch., Aux.,	5 56
	446 21
Less expenses,	38 97
Total,	407 24
Omitted from January LIFE AND LIGHT: Duluth, Pilgrim Ch., Aux., Thank Off., 21. Included in total from auxiliaries.	

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexia, Mite-box Soc., 3.45, Andover, 7; Cleveland, First Ch., 60, Jefferson, 6.80, Toledo, Washington St. Ch., 10,	87 05
JUNIOR: Lake Erie, Seminary, 20, Marietta, 37.50,	57 50
C. E.: Oberlin, Second Ch., 7.93, Toledo, Central Ch., 5,	12 93
JUVENILE: Ashland, Junior C. E., 3.37; Mansfield, M. B., 10; Painesville, Enterprise M. C., 1, Ravenna, Junior, C. E., 2, W. Andover, Golden Rule Circle King's Daughters, 1,	17 37
SUNDAY SCHOOL: Kinsman,	17 23
THANK OFFERING: Akron, West Ch.,	10 00
FOR THE DEBT: Cleveland, Euclid Ave. Ch., C. E., 10, Elyria, C. E., 7 11, Mrs. W. W. F., 1; Marietta, 10.75, Wellington, 9; Weymouth, Whatsoever Circle King's Daughters, 2.16,	40 02
	242 10
Less expenses,	9 25
Total,	232 85

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Alcester, 5, Indian women of Bad River Ch., 5, De Smet, 2.85; Wakonda, a Friend, 25,	37 85
JUVENILE: Oahe, Missionary Children, Christmas Gift for Debt,	1 00
SUNDAY SCHOOL: Howard, Birthday Box,	1 82
Total,	40 67

WISCONSIN.

BRANCH.—Mrs. R. Cohnre, of Whitewater, Treas. Bristol and Paris, 35, Beloit, Second Ch., 7, Durand, 6, Elkhorn, dues, 41, Thank Off., 29; Eau Claire, 10; Grand Rapids, 8, Milwaukee, Plymouth Ch.,	
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Helping Hands, 100; Racine, 6; Springvale, 13; Union Grove, by Mrs. L. E. Osgood, 2.50,	25
FOR THE DEBT: Appleton, 12; Eau Claire, 5; Green Bay, 12; Kenosha, 7 75; Madison, 15; Ripon, Mrs. C. T. Tracy, 5; Spring Green, 2.05; Wauwatosa, a Friend, 2; Whitewater, 7.20, Windsor, 3.50,	1
JUNIOR: Burlington, Y. L., 12.50, South Milwaukee, C. E., 2.25; Wyoming, C. E., 4,	1
JUVENILE: La Crosse, Coral Workers, 10.02, Madison, Prim. Cl., 10; Milwaukee, Grand Ave. Ch., M. B., 14.48, Ripon, Junior C. E., for Japanese child, 10; Rosendale, Pearl Gatherers, 4.33, South Milwaukee, Junior C. E., 8, Springvale, Leon and Leona Pailister, 2,	5

Less expenses,

Total,

LIFE MEMBERS: Elkhorn, Mrs. Wm. Frazer and Mrs. E. H. Sprague.

CORRECTION: In March LIFE AND LIGHT the one dollar credited to Pilgrim Ch. should have been to a Presbyterian lady of Milwaukee.

ALABAMA.

Talladega.—Mrs. M. R. De Forest, for debt, 1.50, Little Helpers, 15,	16
Total,	16

CONNECTICUT.

Norwich.—First Ch., Benevolent Soc.	1
Total,	1

FLORIDA.

Tampa,	13
Total,	13

VERMONT.

Riverside.—A Friend, for debt,	1
Total,	1

WYOMING.

Cheyenne.—First Ch., C. E.,	5
Total,	5

MISCELLANEOUS.

Sale of leaflets, 24.76; envelopes, 2.70; boxes, 6.79; waste paper, 2.04; African curio, 25 cts., Calendars, 104,	141
Total for month,	3.424
Previously acknowledged,	12.373
Total since November 4, 1893,	\$15.797

Miss JESSIE C. FITCH,
Ass't Treas.



VOL. XXIV.

MAY, 1894.

No. 5.

Expect Great Things from God. Attempt Great Things for God.

ALL friends of missionary work in Constantinople have been much pained to hear of the death of Mrs. Joseph K. Green, who has labored in Turkey for nearly thirty-five years. A recent letter from Miss Gleason speaks of her death as follows: "You have heard of the sad news of dear Mrs. Green's death. It came so suddenly to us all it still seems like a dream. It is a very great sorrow. She was so bright and cheerful, forgetful of self, living only for others. Her home, her time, herself, were so thoroughly consecrated, she did so much to make every one about her so much better and happier, how can we get on without her! How strange God's dealings are! He must have wanted her very much to have taken her away when she was seemingly so necessary in her home and in the work. I wish you could have heard her praises from everybody—the washerwoman, the poor, tired mother with a baby, the father and mother of a little crippled boy whom she visited every Sunday till God took him home, the neighbors for whom she had always a sweet smile and cheery word, and oh! so many loving friends. Her feet seemed to be winged as they carried her up and down stairs to wait on their many guests, here and there to visit among the people."

SINCE the news of the death of Miss Charlotte Tucker reached England, many details of her splendid work among the zenanas of the Punjaub have appeared in English periodicals. One says of her: "In a wide sense—wider, perhaps, than the children of to-day know—Miss Tucker was A Lady

of England (A. L. O. E.) ; but in an even wider and more honored sense she was a woman of India. Though her works fill eleven pages of Messrs. Nelson's catalogue, and nearly as many columns in the catalogue of the British Museum, she was not so much a literary woman as a Christian teacher. Her books struck the keynote of her high teaching ; and after she had sent them forth to the young people of England, she herself bore the message they carried to the natives of India. Leaving England in 1875, for eighteen years she gave her life to devoted work, the value of which cannot to-day be estimated. Money, influence, personal and literary gifts were all freely laid out in the service of the women and boys of the Punjaub. Stationed at first at Amritsur, the chief seat of the Sikh religion, she soon removed to Battala, where most of the remainder of her life was spent. In attending the consecration of a new church at Bairwhal she caught cold. She was removed to Amritsur for better medical attendance ; but in spite of every loving ministration the end came on December 2d."

THERE is a sad interest to all lovers of missions in opening the *Missionary Herald* for April, to see the faces of two veteran missionaries of the American Board, Rev. J. E. Chandler and Rev. Alden Grout, who finished their earthly life within a few days of each other during the month of February. Both lives have covered long and eventful histories in missionary annals,—Mr. Chandler in the midst of the old civilization of the Hindus, and Mr. Grout with the wild savagery of Africa. Both have laid foundations for a true Christian civilization, upon which others have built and shall build, the results of which will be known only in eternity. "Father Chandler," as he was called in the mission, was always a warm friend of our Board, and his wife and daughters, Mrs. Charlotte Chandler Hume and Mrs. Gertrude Chandler Wyckoff, have been among our most prominent missionaries.

WE think it is more true of a woman than of a man, that when she once throws aside the Christianity that surrounds her life with everything that is good and beautiful, it is impossible to tell to what extremes she may be led. A most surprising instance of this is the course of Mrs. Annie Besant. Born the daughter of an English clergyman, educated in a church that so wisely guards and guides its children in all church matters, she has wandered through all the phases of religious doubt down through theosophy, till she has reached a point than which it would seem she could go no further. According to an Indian paper she has become a heathen goddess. The paper says that as she was visiting the Temple of Menarchi, in Madura, not long since, she was met by a high official, who hailed her as an incarnation of one of their goddesses, Saraswati. Strangely enough Mrs. Besant imme-

diately accepted his announcement as true, and walked barefoot through the temple, bowing to the gods of Ganesha and Subramia.

We can scarcely credit this story as an actual fact; unless it is confirmed beyond a doubt we must believe that it must have its foundation in the imagination of some Hindu brain, or that the sudden freak of the moment has been magnified into an important event.

THE movement for the higher education of women in India grows apace. At one of the public meetings of a recent session of the North India Conference, Miss Isabella Thoburn, the sister of Bishop Thoburn, the lady with whom Lady Dufferin studied the Bengali language, spoke very strongly of the vitality of the movement. Since all the candidates for college have been Christians, she advocates the establishment of a Christian woman's college. She stated that each pupil in the Lucknow Woman's College has a definite, practical purpose in seeking a college education. This fact alone is a sufficient answer to the objection that girls do not need, or cannot utilize, a college education. Miss Thoburn closed her address by urging that all college students, both boys and girls, should work directly for the help of India. "If the girls and boys will learn to work and live for India, and to this add the motto, 'India for Christ,' the education of our young men and women will merit and secure the sympathy and support of the intelligent patriotism and Christianity of the country."

OUR readers will be glad to know that the Morning Star arrived safely at Honolulu, March 22d. Her passengers were Dr. and Mrs. Pease and their family, Mrs. Forbes and her child from Kusaie, Mr. and Mrs. Rand from Mokii, and Mrs. Logan from Ruk, all of whom arrived in San Francisco April 7th. The work on Ruk was very much interrupted by fighting among the natives, and wears a discouraging aspect. The Spanish authorities have not allowed the missionaries to communicate with the Ponapeans in any way, not even to leave a letter. A successful year is reported at Kusaie, although the circle of missionaries there is made very small by the coming away of those mentioned. It is hoped they will be gladdened by reinforcements on the return of the Star.

THE news of the death of Mrs. Isabella G. Clark, for thirty-five years a missionary in the European Turkey Mission, will not be unexpected to her friends in this country. Mrs. Clark was a missionary of the Woman's Board from 1875 till 1887, when failing health led her to sever her connection with us. Even in her weakness she was a great power for good in the community at Samokov, and was much beloved by all who knew her.

MEXICO.

CUCA.

BY MRS. SARA B. HOWLAND.

THESE spring days, with their glowing wealth of blossoms, remind us of Cucca. She loved the flowers, and how she would have reveled in the beauty of our old garden; what bouquets she would have gathered for the *señoritas*, and what daisy chains she would have made for the children! I hope she knows how we love and miss her; but she has far more than we could give her, in heaven. I have tried, more than once, to write of her self-sacrificing life and heroic death, but the pen falls from my fingers. It is hard to express what she has been to us all in our first ten years of life in Mexico.

Refugio (Refuge) was her name, and a real refuge she was to us all in times of trouble. Her plain, kindly face was one that babies loved to kiss, and there was not a child that would not have called her beautiful. The name they learned even before mamma was Cucca,—the caressing diminutive applied to all girls born on the day of our Lady of Refuge,—and Cucca she came to be to all those who loved her.

She came into Mr. Crawford's family soon after their arrival in Guadalajara, and was the first to welcome us as we came in utterly exhausted after the terrible diligence ride. It was she who tried to tempt our appetites with the best of Mexican cooking, and was comforted for our seeming lack of appreciation by our delight in the beautiful roses and delicious fruits we did not have to learn to like.

How pleased she was when we began cooking, a few days later, in the smoky kitchen, where all the stovepipe in the city of Guadalajara failed to reach the high roof, and where we had to bake our mince pies in an earthen dish with coals above, after we had chopped the meat with a hatchet and rolled the crust with a bottle. It was she who taught us the name of everything about the kitchen, how to count our money, where to buy to the best advantage; and we all came to send by her when we wanted anything especially nice, for she always found the ripest fruit and the freshest eggs, and every old vegetable woman gave her more ears of corn and larger potatoes than to any one else.

We can never forget those days when she watched with us over our darlings,—tiny baby Herbert, and sweet "little Pet," and darling little Margarita,—to whom she taught so many cunning ways; and we could not help being touched and helped through the hard times by her faithful devotion and her heartfelt grief.

When the sad day came that there was no longer a baby in the mission house, an American friend who had little ones asked for her help; and with many tears she left us for her new home, which, however, was not far away. Here she soon became invaluable, and devoted herself to her new charges; but she never forgot her old home or her gratitude to all those who had first shown her the Way of life, and many a penny was saved from her own food to buy fruit or candy for the children; and when it happened that the Señorita Sara was left alone in the house, she would ask permission to go and take care of her at night, coming in late, and sleeping on the floor by the bed, stealing away to her work when the first rays of light were visible in the morning.

When pay day came she never had a penny left for herself. A *camisa* for her son, a *vestido* for his wife, flowers for one señorita, fruit for another, and candy for all the children,—was it a wonder that she always wore an old sack and a faded skirt? If we gave her a new one, it would appear on some of her numerous friends within two weeks. The kitchen was full of relatives waiting for a meal, but never a morsel did she give of what belonged to the señoritas. She gave away the best of her dinner and smilingly ate the remnants, and it was her greatest joy to give something to somebody. Was a collection to be taken for a sick church member, or to send Bibles to some poorer church, or to take a share in a missionary ship, she was always the first to say, "I will give." How well I remember the tearful interest with which she listened to the story of the Sandwich Islands before the Morning Star was sent, and how she said, "Oh, I am so sorry for those poor ones, and I will pray God to bring them to the light."

How merry we all were that bright afternoon that was so soon turned to darkness. An American friend had given one of her pleasant teas to welcome our dear guests from the United States, and the little ones were happy to be asked too, because Cuca was to be there, with her latest charge, a sweet two-year-old boy.

While we were at the table she was entertaining the children, who were seated in a circle around her, listening to one of her stories in which they took so much delight, and not an anxious thought disturbed any of the mothers' hearts.

Suddenly a piercing scream made us all rush from the table, to be met by a blazing figure, while the *patio* was full of glare which hid the screaming children from our sight. There it stood motionless, with seemingly no power to move. In a moment one had run for shawls, others for water, and another seized her burning skirts and drew her to the floor, while a large rug that was thrown over her had extinguished the flames.

As one of the party crept near, lifting the charred rug and calling, "Cuca, Cuca, is it you?" came a faint voice, "Is the baby safe?" Yes, the baby was safe, with only a tiny scorch on one yellow curl and a few little burns in his white dress, and the other children were safe too; but every mother's heart shuddered at the thought of what might have been but for her presence of mind.

From their incoherent stories we could only gather that the large lamp, placed for safety on the broad, high window seat, had been knocked over by the shutter, blown by the wind, and had fallen into Cuca's lap. She threw the baby under the bed and kept the frightened children from coming near her until help came, and then she was too bewildered by pain to know how to help herself.

She was tenderly lifted in strong arms and laid on the bed, while a skillful physician dressed her burns; she was given opiates, and everything possible was done to relieve her agony, but no words can picture that terrible night. It was heartrending to hear her beg her pastor, whose simple remedies had many a time relieved some pain, but who was powerless now, "O sir, you who know how, better than the doctors, please come and cure me!"

The other servants in the house were Roman Catholics, and they did their best to induce her to send for a priest. "I have confessed my sins only to my Heavenly Father for years," she said, "and shall I not go to him now?" "You will be eternally lost," they pleaded. "No; I trust in my Saviour who died for me." In all her suffering we wondered that she did not utter one complaining word, and her prayers were all to be made faithful to the end that she might endure her agony, or that she might be taken at once.

When morning came the pain was somewhat relieved, and we began to hope; but the burns, which covered a large part of her body, were too many and too deep to permit her recovery. She fell gradually into a stupor, and while the church was praying for her at its Wednesday evening service she quietly fell asleep, to wake beyond the reach of pain and suffering.

All the church mourns for her, and every one has some kindness to remember. The old market women in the *plaza* said to one another: "She was good, if she was a Protestant. We have known her for years, and she was honest and true." The little ones still grieve for their faithful friend and night after night, for weeks and weeks, came the sorrowful cry from the children's room, "O mamma, tell me what to think about; I keep remembering Cuca." "I prayed to God to save Cuca, and he didn't. Why didn't He mamma?"

Ah, who can understand? Only because her work was over, and she was

to be saved the toil and care of her earthly life, did the Lord lead her through her last fiery trial to her eternal rest.

When the crowning day comes, many an humble face will glow with an unexpected radiance, and the gems from the dark corners of the earth will shine among the brightest in the heavenly diadem. Shall we not give thanks that we are allowed to see what the Divine love can do when it shines into a poor Mexican heart? And shall we not take courage to work for the many who are only waiting to hear the good tidings of a salvation as free and boundless as is the great heart of God?

GUADALAJARA, MEXICO.

BOARDING SCHOOL AT CHIHUAHUA.

BY MISS MARY DUNNING.

THE Chihuahua boarding school has just passed its fifth birthday, and naturally we turn our thoughts backward, and pause a little to think of the days gone by; and perhaps our friends interested in our welfare will be glad to know of our progress in this time.

I well remember the morning I arrived, and on going into Mrs. Eaton's dining room saw the four girls at their breakfast. They constituted the boarding school in its beginning. Mrs. Eaton had come from her home, with all her household, to be with them till some one else could care for them. They did their own washing, ironing, cooking, in fact all their own work, outside of school hours. The day school was under the care of Miss Keyes, who had for a time tried managing a boarding department, also, but found it too heavy for her strength; she continued, however, with the day school until the 1st of May, 1889, when she left for the States, and I took charge of the day school at the end of vacation, the 1st of August.

For two years Mrs. Eaton directed the boarding department, there being eight or ten boarders, at the end of which time I took them under my care. Most earnest appeals were made for a normal teacher, to superintend the day school, and the preparation of several large girls who needed training for the teaching of outstation schools, and also that I might have time for the music pupils, as Mrs. Eaton needed her time for outside work. Our appeal, however, did not meet a response, and we found ourselves casting longing eyes toward Parral, till our good friends there almost frowned at us. But we were not abashed, and finally made bold, and plainly asked them to lend us Miss Prescott for a time (!). Seeing the needs of the case they gracefully consented, and Miss Prescott came to Chihuahua in the summer of 1890,

continuing with us for two years; during which time the day school grew apace under her efficient management.

At last our appeal found a response, and we were encouraged to expect



DON EUGENIO DURAN AND HIS LITTLE GRANDDAUGHTER.

inforcement in the fall, in view of which Miss Prescott left us, carrying with her our deepest gratitude for help in time of need. We were all greatly rejoiced when it was decided that Miss Holcomb could join our work here

and would be here in October. She at once took all the English classes, and before the end of the year some Spanish classes also. Being a kindergarten teacher she has several hours of such work in the primary department, as we are not yet able to have a regular kindergarten.

There have been about forty girls in the boarding school since it began; of these only five have been self-supporting. During the two years just past we have had more boarders than ever before; and at the close of 1893 it was found absolutely necessary to reduce expenses. This we did by returning to their homes some of the younger and more backward girls, and sending out to teach two of the more advanced ones. These you see in the picture, Zenaida Poblano at the left, Jesuita Escorza at the right. Zenaida has come to take the school at Zaragoza. She is the only one who has been in the school the five years, and has done very well indeed, is particularly neat and careful in all her work; an earnest Christian girl, a great help in the Christian Endeavor Society. Many of you know more or less of the history of her grandfather, Don Eugenio Duran (whom you see with his little granddaughter, younger than Zenaida), the old Indian educated in the United States, and that Zenaida has been supported here by friends interested in her for her grandfather's sake.

Jesuita had not been with us two years, but was much more advanced when she came than many of them, and has made the most of her time, studying and practicing with unfailing perseverance. She is a most enthusiastic Christian Endeavor worker, and as in this short time since she went from here started a Christian Endeavor Society of fifteen members in Guerrero. We expected her to take a school near Cusi, but that place is not available now. She will probably be given a position in the public school of Guerrero, and can at the same time be of much help to the little congregation of believers there, playing the organ for them, and assisting in their various meetings. I miss Jesuita's song in the morning; when I would knock at the door to awaken them they would almost always respond with some hymn, frequently with "Awake, my soul."



ZENALDA POBLANO JESUITA ESCORZA.

Doubtless some will remember Mrs. Eaton's article, "A Modern Heroine in LIFE AND LIGHT of August, 1890. The subject of this article has since been in the school for a year and a half, Maria Gonzales. We thought first



MARIA GONZALES AND LIDIA ROMERO.

make a teacher of her ; but finally this idea was abandoned, and she gave herself to studying the organ while here, to be able to play for the church San Buenaventura, of which she has been the ruling spirit. Lidia Romero

is's cousin, the smaller of the two girls, is still in the school, in her third year, one of whom we have great hopes, she is so painstaking in all she does: for the past month she has stood one hundred in three of her studies. Of these girls and the others at present in the school are members of the Christian Endeavor Society, and all but two professing Christians; one of them is a candidate for the coming communion. In their Christian character they are not as strong as those who have always had Christian training, but some traits are so bred in them that they will show themselves now and then, but I am sure they are earnest, true Christians, and it is a great delight to see them grow. One evening at prayers I said I had something I wanted to say to them, when one of them, expecting a reprimand, said quickly, "a long time since you had to talk to us; we're getting better, ar'n't we?" "Yes, I think they are; though there are some of the younger ones whose goodness is as yet not at all alarming. Deceitfulness, disobedience, backbiting are prominent sins, and it is not to be wondered at when you think of their early years, and how little of the true spirit of the Master has been taught them; and this is our great work that Christ may be formed in them, changing them into noble Christian women,—mothers and teachers,—and their influence shall have much to do with the uplifting of their beloved country.

AUSTRIA.

THE BOARDING SCHOOL AT KRABSCHITZ.

BY MRS. RUTH E. CLARK.

In order to appreciate our little "Mount Holyoke of Bohemia," one must be in mind that it is the only Christian boarding school for Protestant girls in this land of Huss and the martyrs.

The growth of the Krabschitz Institution has not kept pace with our hopes and prayers. This continued feebleness is due to three causes: the great poverty of the people, the inability of the mission to grant reduced rates to more than a very few, and the difficulty of complying with all the requirements of a government not friendly to such a school. It is only during the year that permission has been obtained from the authorities for classes advanced than those in the best public (common) schools. This new session opens a new era for Krabschitz, if only there was money to make it possible to receive applicants at reduced rates. Within the past year an annex for girls has been opened in the old seminary building. At present it is a very small institution, because of limited resources. In time it will become a valuable assistant (source of supply) for the Krabschitz.



KRABSCHITZ BOARDING SCHOOL.

Referring to the picture of the present seminary, number one is the building containing recitation rooms and dormitories, number two is the building containing the home of the principal, or director, Scholtess, and



PASTOR SCHUBERT.

number three is the home of the principal, or director, Scholtess, and number four is the house of the farmer who owns the fields belonging to the school.

Many friends of Krabschitz will be glad to see the picture of the founders, Pastor and Mrs. Schubert, with whom and for whom the building was erected in America in 1885, but Mrs. Schubert is now at Krabschitz.

The genial Pastor Schubert and his efficient wife are now at the head of the institution, and are worthy of all confidence and support. Miss Nicek has charge of the so-called fifth class, Miss Niek has charge of the sixth class, and the principal in instruction of the advanced pupils. Miss Niek has charge of the sewing and needlework, and the oversight of the dormitories, and of the clothing.

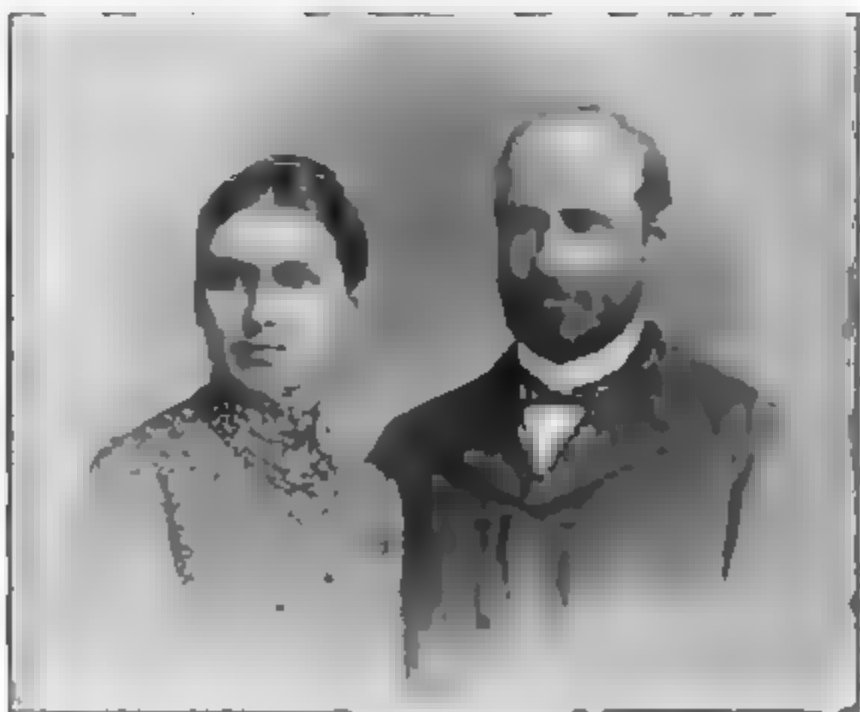
also assists Miss Vasa in music and German. The teachers are pupils of the Krabschitz Seminary.

With regard to the present year, Pastor Scholteß writes: "We have now thirty-one pupil, of whom twelve are in the advanced classes. Besides the regular studies, all join in morning and evening prayers, all attend divine service on Sunday, and participate in the exercises of the Sunday school. Special singing lessons and lectures in church history and with regard to missions, form an interesting feature of the school. The deportment of the pupils is all that we can wish. In some we notice a marked Christian earnestness. One scholar, who left the Roman Catholic Church to join us, is much persecuted by her friends, but she bears it all with great patience and faithfulness."

The Krabschitz School has had from the first five hundred pupils. Of this

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PASTOR SCHOLTEß AND MRS. SCHOLTEß.

in Sunday schools, with regard to which they had their first trial Krabschitz. What shall be the future of this institution that has way to the hearts of many sisters in America?

SPAIN.

A SHORT HISTORY.

Chapter I.

BY ALICE GORDON GULICK.

THE subject of our Christian Endeavor prayer meeting the other was The Christian Work of our Former Pupils.

A circular letter was sent to each one some weeks previously asking information, and inviting those who wished to mention subjects of The result was most gratifying. The meeting was animated and the presence of the letters from the workers upon those now studying was marked. There were so many that we have enough left for another ing, and for many a moment of thanksgiving to God who is blessing girls in their often difficult work.

Some statistics were gathered from these letters and other records ought to be mentioned. We discovered that thirty-three have twenty-four being now actively engaged in Christian work, the average time of service being about two hundred years. Seven have married teachers, or evangelists.

The letters have been a real refreshment to our spirits. Several acknowledge that they appreciate now the great privileges they had here they did not realize at the time.

They have left the "nest," as one styles this home, and find the very difficult place. As evangelical Christians they are often placed in positions requiring great moral courage.

We who have watched these girls in their development, cannot but see the change from the often ignorant, listless child to the bright, active informed Christian teacher. The change is often physical as well as intellectual.

In Madrid three of our girls walking together were called, "In (English) by some small urchins.

Chapter II.

SOME I HAVE KNOWN.

BY CATHARINE H. BARBOUR.

Although so many of our pupils have become teachers or pastors' wives, these are not the only vocations open to them.

I have before me a letter written from Massachusetts by a Spanish girl, who, with her sister, has gone to the United States to learn English. At present she is caring for a lady eighty years old, and writes: "Sometimes we talk of religion, and I have been surprised to learn that here, even as in Spain, it is necessary to teach the gospel. This lady, for example, does not believe herself a sinner."

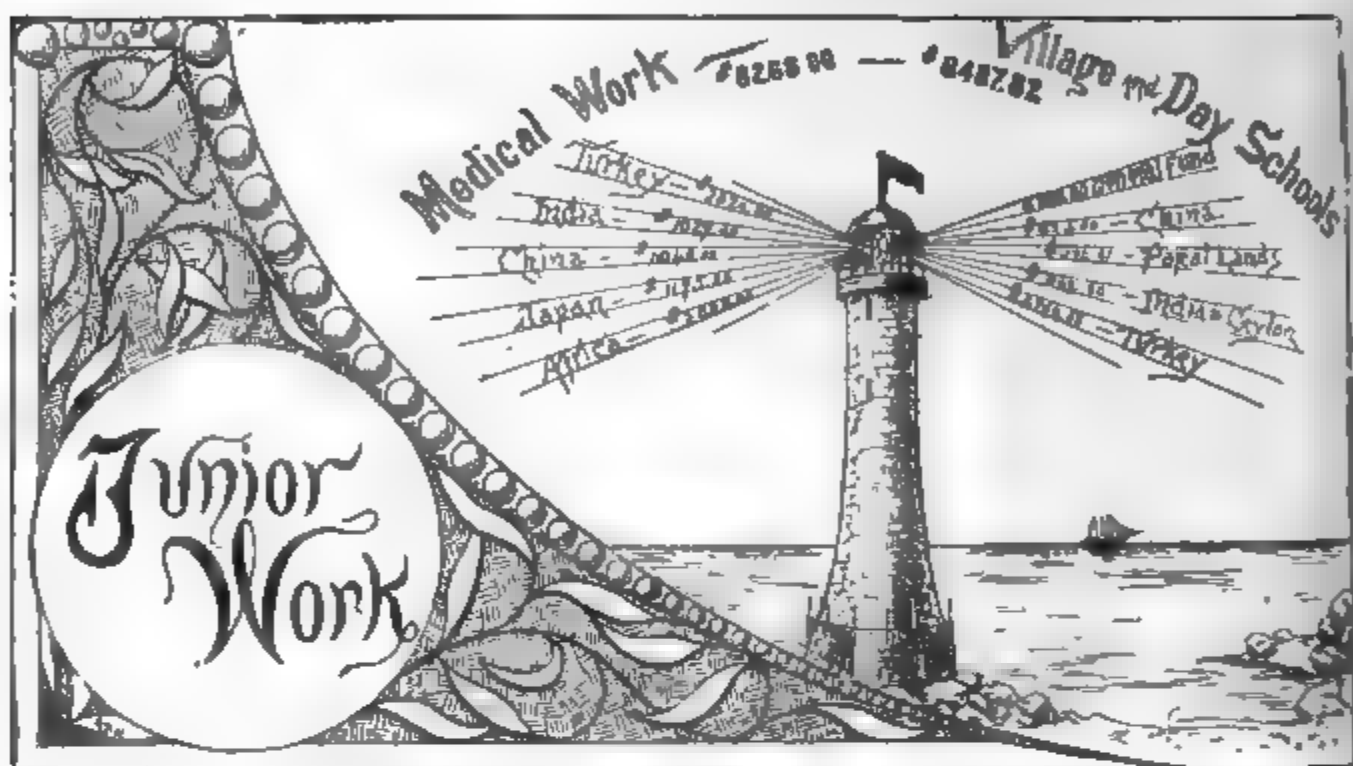
Another writer is an English girl, who, after spending two years with us, began the study of her chosen life work,—nursing. She gives us a detailed account of her busy day, filled with loving ministrations to the twenty-two little ones for whom she is one of the senior nurses. It is possible that after her training is finished she may find her way back to Spain, to carry bodily and spiritual healing into homes which would otherwise be closed to the gospel.

Two other English girls, sisters, who are living with their parents in Bilbao in a luxurious home, have not lost the helpful spirit which prompted them when here to ask a share in teaching in the night school. They write of their work in the Seaman's Mission, and of their frequent visits to a Foundlings' Home belonging to the mining company of which their father is Director.

A Spanish girl who is working in a shop in Zaragoza writes of their Christian Endeavor Society, and of the recent additions to their church, rejoicing especially over the fact that one of her shopmates was among the number.

Another, who is teaching in Figueras, writes of other work also: of her night class of twelve young women whom she succeeds in bringing to the Y. W. C. U. meetings once a week by giving them the usual lesson before the hour for the meeting; of a weekly gathering for the women, in which she takes a part; and of her visits each Sunday to a neighboring village to play the organ for the service held by the Evangelist.

(To be continued.)



—To give light to them that sit in darkness Luke 1:7—

HOUSE CLEANING UNDER DIFFICULTIES.

BY MISS EMILY C. WHEELER.

WHEN school closed for two weeks, I came home at noon to find my poor mamma, who has had no help for some weeks, engaged in cleaning house downstairs, and I was at once engaged in the same work. It is no joke, after having one woman for thirty-five years,—fifteen years as cook,—to be stranded with none, and only schoolgirls, whom we are supporting, to help clean house; but so it was, and into the dirt we went. Now as those days of cleaning are a pretty good picture of the variety of work, I propose to tell you something of my life then.

Just into the panty, which has been overrun with mice, and here come the teachers to say good-bye. I leave the hole I am nailing up with tin, tell the whitewasher not to make such a splashing, and emerge to shake hands and give vacation wishes. This saying farewell to one and another continues all the afternoon. Here is the Prayer-meeting Committee, who won my heart by coming to pray with me just before the meeting Tuesday, and I must say a word to them. Here is my Bible class, with whom we had a most delightful farewell lesson on Marah and its types this morning, several leaving in tears after our farewell prayer. I must say good-bye to them even if I am washing the glass and china. A teacher lingers behind the others and wishes to see me a few minutes, so I run upstairs with her. She has just had a

very nice offer of marriage, and wishes my advice on the matter. She is pretty, and we have several times had this sort of question up. I advise her to say "Yes," even though I don't like to lose her, and we have a little prayer meeting over it. Dear child! she will be a loss, for she works for souls, and seems truly consecrated, although her Gregorian parents refuse to let her unite with the church. Down again to my mouse holes; and here come five poor girls to kiss mamma's hands, since she had given them new dresses for the concert. Poor little things, how happy they look! When we have very poor girls we sometimes give them bread in term time, and I am obliged to tell these girls that I cannot give it to them in vacation, as it does not seem best.

Next come some girls who are to board themselves in vacation, and lest they go dinnerless to bed we must see about having their food ordered from the market. Mamma takes some to help her, so they may earn some new dresses for Easter; and one of them advises me to put a bit of fur in the numerous mouse holes before filling them, as the Turkey mice think it's a cat, and run away. Alas! some of our mice brought the fur out, and laid it down outside the hole. They must be graduates of mouse college. Here comes a girl, just as we are washing windows, to have a letter written to a society in America corrected, and I do it sitting in the midst of *débris*. The day is soon done, and the evening sees me writing letters.

The next day we go on, and one of my first duties is to mark with brush and ink the big earthen jars in which our stores are kept. We are getting very clean, and we exult, and begin to prepare for the week's cooking, so that we may rest on Saturday. The copper cooking vessels are being scoured, and all sorts of native arrangements rearranged. Two girls come for their salary, as they were not among those paid Tuesday, and I run for my account book, and sit down on the stairs to finish up the account. Just as I return to my work a boy from the male department comes to return a roll of Bible pictures used by the teachers there for his Bible classes,—some you have sent.

Just as I am down on my knees before a closet the pastor is announced, and he must have coffee, or jelly, or tea. Soon two good ladies call and refresh papa's soul having a prayer meeting with him. As we proceed the doctor comes, and mamma has to be absent so long that we almost get stranded for lack of our head. Soon another caller comes for a pattern, which mamma promises as soon as she gets through house cleaning.

The medicine closet is attacked, and Dr. Barnum drops in to say that our books must be looked over again, since the government may come up to examine them. So the next week Miss Barnum and I take out all the old

Armenia College labels, and cut out all references to that land in history or cyclopedia, and cut out from certain histories references to the Turks of the past. She corrects all the new books of the Loaning Library; I have some of my Circulating Library books examined, and we are ready for the examination. Here come some letters from the Seniors accepting teacherships for next year. Alas! so many of our teachers are about to commit matrimony, and we must begin with a new set. Only to-day I have to stop in my work to arrange to dispense with one of our old teachers who is just about to marry a widower; such a nice teacher, an older one and experienced, so we dislike to lose her.

Another letter from a teacher outside demands an answer; and here is a little girl who has been out teaching and has come home for vacation, and something is wrong about her salary, which requires a note, at least, from me. House cleaning under difficulties, is it not? And there! I forgot to send my letters to the weekly mail; but all things seem to favor, and I learn it will not leave until the next morning, so we are all right. Here is a note registering that I, as Treasurer of the Society of Ruth, pay the monthly bit of her salary which we pay, to the Bible woman of this ward; and I mean to give the bearer, her daughter, a dress, so I must go and get it.

We are giving finishing touches, triumphant over the mice and dirt, and are cooking, when in comes the doctor's bill, and I must wash my hands and open the safe. Here is a woman who wishes to come to school, and as we work I arrange for her bills, and pick over currants for cake as another caller is entertained.

Alas! as a cupboard is brought in one of the legs is broken off, and I turn carpenter, following up the taking off of the double windows the day before, when a man was not to be found. To-day we have company to dinner, and read between whiles a letter of gratitude and acceptance of a teachership from the father of one of our Seniors. It begins, "Nobly shining Madam," which papa suggests is "Super illustrious girl," and is signed Garabed Mahdesian,—which means Forerunner, son of the Seer of the Death; *i. e.*, a man who has been to Jerusalem.

So my days go on. A missionary life is a varied one. I would like to run and talk to you awhile: tell you of our blessed season of revival in January; of the new committees in the Junior society, of which I am superintendent; Good News Committee, which tells us each week how many pieces of good news it has collected and recorded; and committees for the suppression of evil speaking, be it ever so true, even. May the Lord bless you all richly, and prosper you, and establish you in every good work.

FOR CHILDREN'S MEETINGS.—THE ISLANDS OF THE PACIFIC.

BY MRS. JAMES L. HILL.

AFTER singing some selection of a distinctively missionary flavor, let five be ready, without hesitation, to read the following selections: Isa. xl.

Ps. xcvi. 1; Isa. xlii. 4; Isa. xlii. 12; Isa. xlii. 10.

Now let all unite in the Lord's Prayer, the boys and girls being reminded it contains the petition, Thy kingdom come. After another hymn, the singing, and other questions, of which at a preceding meeting or in some other convenient way the children should have received notification, could be presented:—

What does the word Polynesia mean? (Many Islands.) What does Micronesia mean? (Little Islands.) In what direction from the United States do these Islands lie? Of what complexion are the inhabitants? What are some of the articles of food used by the natives? From what city on the Western coast of the United States should we sail to go to these Islands? What is the name of the ship the children built to go to these Islands?

The leader should be able to give in her own words a bright, crisp, short story condensed from a leaflet upon "A Day in Kusaie" (2 cents), allowing the children, if it be thought to be desirable, to give the dialogue to be found in it.

Ask the children to bring to the meeting, if possible, some certificates of work in The Morning Star. Be very sure that the children know about the four vessels of this name (see "The Story of the Morning Star," price 5 cents). Ask, if practicable, that some one may bring a piece of coral and on occasion to explain that many of the islands are composed of this material.

Can the children name any one missionary who has ever gone to the Islands of the Pacific? This will be likely to bring on a recital of the heroism and achievements of some renowned missionary like Titus Coan, who himself preached into the church the unequalled number of twelve thousand converts, baptizing them as they were ranged in rows by a single stroke of the hand. The story, too, of Henry Obookiah, who when a lad was found weeping on the steps of Yale College, lonely and wretched, and who said that the people of Hawaii "are very bad, and pray to gods made of wood," will doubtless be suggested. (See Historical Sketch of the Hawaiian Mission.) The political situation in the Hawaii Islands, now so much in the public eye, is a rare opportunity to teach the new generation which has come upon the scene the story of one of the most marvelous achievements of the gospel made possible by it was first preached in Palestine.

Our Work at Home.

AUNT HITTY'S "DE-FIC-IT."

BY EMILY HUNTINGTON MILLER.

It was missionary Sunday, and Aunt Hitty was getting ready for meeting. She had wheeled the deacon's chair to the front window, put the Bible and the church paper on the stand by his side, and shut the cat into the back shed, lest she should choose to make a cushion of the deacon's swollen feet. It seemed heartless to leave the helpless man alone, but since he could not hear the sermon himself, the next best thing would be to have Aunt Hitty's version of it,—what was said, how it seemed to move the brethren, and how the collection turned out; for when it came to an out and out collection, the sisters were not of much account,—the thing was to move the brethren.

"My sakes!" said Aunt Hitty, turning back from the door, "I came near forgetting the missionary money."

She took the big black wallet from the top drawer of the bureau and brought it dutifully to the deacon, who opened it with his clumsy fingers and extracted a neatly folded bill.

"I been keepin' that bill ever since I sold the russet apples. Seems better to have clean money for the c'lections."

"I s'pose you don't feel 't you can go over five dollars this year, do you, Dan'l?" said Aunt Hitty, anxiously. "It's going to be a tight squeeze to bring the amount up to last year, and they say the Board's in debt."

"I don't feel 't I can, Hitty," said the deacon, strapping the wallet. "I did plan to double up, mebby, if I was prospered; but here I be with a doctor's bill, and can't c'lect a cent of that int'rest money. The Board no business going in debt; it's bad policy."

"Seems to me it's the same kind of policy you used, Dan'l. You promised the Lord ten dollars instead of five, because you counted on the int'rest money, and now 'taint paid it runs you in debt."

"I didn't promise, Hitty. I was only considerin'. It's suthin' to have the willin' mind, ye know. I declare for 't, I don't feel reel safe to have ye put that wallet in the draw'. The's a hundred dollars in it, and some tramp might come along"—

"Think I better put it in the spare room?"

"Goodness, no! I'd rather have it where I can see it."

Aunt Hitty looked at the clock and the cupboard with an air of indecision; but the church bell was ringing, and she thrust the wallet hastily into her *capacious pocket*.

"I'll just take it along, and then I sh'll know it's safe," she said, taking up the hymn book, between whose leaves lay the missionary money.

"You might get held up," suggested the deacon; but instantly repented the remark as unseemly for the Sabbath.

He saw his wife's comfortable figure moving up the village street; he nodded to John Ainslee as he drove by, and noticed that a new spoke had been put in that wobbling hind wheel; he followed the stooping form of Deacon Hapgood with a smile of superiority: it might be a cross to be laid up with rheumatism, but he still stood as straight as ever when he could stand at all. Then the bell stopped ringing, and the Carters trooped by, late and breathless, as usual: somehow the Carters never did quite catch up with things.

II.

Meantime, at the meetinghouse, the minister, with prayer and longing of heart, was setting before his people the pressing needs of foreign missions. He knew that some of them had met with losses and disappointments; he remembered the great and unusual demands for relief at home; but he had been on mission fields, and knew what sacrifice and self-denial meant, and he could not feel that these well-fed men and women, with their substantial clothing and comfortable homes, had any actual experience of either. His people always looked forward to the missionary sermon as something of a treat. It was not every church whose pastor could make his theme interesting by incidents of personal experience and vivid descriptions of life in those regions that seemed quite outside their humdrum world of busy week days and quiet Sundays. If the minister could have looked into the hearts before him he would have seen a good many judgment seats set up, from which men's better selves scrutinized their own pitiful excuses and shallow pretences. But he could not see, and his heart was heavy as he watched the collectors at their work.

Aunt Hitty sat folding the new bill in smooth creases, and half inclined to rebel at the deacon's rheumatism, which certainly seemed an unfortunate dispensation. She felt sure if he had heard that sermon he would have given another five dollars; but she was so unaccustomed to carrying money that she never once thought of the wallet in her pocket. So she wiped her eyes, and put in her bill with a fervent prayer that ought certainly to have doubled its value.

The collectors sat down to count the money, in the corner pew under the gallery, while the choir sang,—

"Jesus, I my cross have taken,
All to leave and follow thee."

There were some strong expressions in the hymn, but the tune was inspiring; and as bearing one's cross was understood to mean speaking in prayer-meeting, everybody joined in heartily.

But at the end a very irregular thing occurred. The minister beckoned to Deacon White, and asked him in a whisper about the collection. It was about the same as last year; but the minister had hoped for a little toward the deficit, and his face expressed disappointment and struggle. He extended his hands, and the congregation stood with bowed heads awaiting the benediction; but, instead of pronouncing the familiar words, he said:—

"Brethren, before we ask that the grace of our Lord Jesus Christ may abide with us, let us recall Paul's words, 'For ye know the grace of our Lord Jesus Christ, how, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.' Does that grace dwell in us? Have we become poor, that any might be rich? Has our giving touched any of our comforts? Has it reached all our superfluities? Do we realize what that deficit in the missionary treasury means, in the reduction of salaries, the cutting down of appropriations, the refusal of sorely needed help, the bitter disappointment of those who have counted upon our giving?

"When you go to your comfortable homes, and sit down to your abundant tables, will you be able to forget these disappointed ones who must be denied the small pittance that would provide for them a teacher, or make room for their children in the crowded schools, because we in America are so poor—because our financial distress is so great?

"So poor, when ten cents more from every member of our church would meet the whole deficit? So poor, with the exceeding riches of grace at our command! So poor, knowing the 'love of God that passeth knowledge?' So poor, having the promise, 'My God shall supply all your need!' So poor, having heard the message of redemption, knowing the 'God of all comfort,' 'having fellowship with the Father and his son Jesus Christ,' walking amid the 'cloud of witnesses,' having our citizenship in heaven, and 'looking for the glorious appearing of our Lord and Saviour'?"

He paused a minute, and said with a kindling face, "Brethren, let us take a special collection for the debt."

The people slowly seated themselves and the collectors started again on their rounds. Aunt Hitty watched with fascinated eyes as the basket came toward her. Should she tear a leaf out of the hymn book and make a subscription? But Dan'l never made subscriptions. He said it was just like giving twice over, because you had to bring yourself up to it both times. Her hand fumbling for her spectacles touched the wallet, and an electric thrill ran through her as she seized it. If there was only a five-dollar bill,

or even a ten—but no, there were only two bills, two fifty-dollar bills! There stood the collector, only two pews ahead, waiting for Cap'n Eb. Downing to extract a coin from his long, slippery pu's. The bills rattled in her nervous fingers, and her heart thumped so it seemed as if folks must hear it. This was the money Dan'l had kept out to pay for the new buggy. He had never been so very keen to buy it, but she had declared she was ashamed to ride in the old one any longer. Folks begging for a Bible reader, and here she was with pretty near the price of three in her pocket. The basket was traveling down the pew straight at her, and with a little gasp Aunt Hitty crumpled one of the bills into a wad and laid it among the scattered coins.

"There," she said to herself, "I can't give away Dan'l's half of the buggy, but I'm free to give mine, and I've done it."

She hurried away after service, scarcely waiting to exchange a word with the neighbors, and all the way home she was in a tremor of excitement. But there was the doctor talking with Dan'l, and Silas, who had come over to see his uncle and look after the colts, so there was no chance for immediate explanations. She went about preparing dinner, and really chuckled over her secret as she slipped a mince pie into the oven to warm, and brought out the quince preserves that Dan'l was so fond of. She made the most of the story when it came to telling them about the sermon and the extra collection, and the deacon was almost as much stirred as if he had heard it at first hand.

"Wonder how they come out," he said anxiously. "You ought to waited and found out, Hitty. I hope they got suthin' worth while; ten cents a member ain't much."

"But then you have to allow for folks that don't give anything. The' warnt anything to speak of in the basket when it got to me," said Aunt Hitty, taking a critical observation of the deacon through the upper section of her glasses.

"If I'd been there I guess I sh'd have ventured on the promises and put in another five dollars," said the deacon, complacently, and Aunt Hitty's eyes twinkled, but said nothing.

That night the deacon could not sleep. It might have been the mince pie, or it might have been too much company, but after much groaning and sighing he ventured to ask, absurdly, "You asleep, Hitty?"

"No," said Aunt Hitty, cheerfully, struggling out of an awful dream, in which she had seen herself riding in a gorgeous chariot over a road paved with prostrate heathen.

"I can't seem to sleep," said the deacon, "and I'm pestered to death with that de-fic-it a-running in my mind. Does seem hard to have it come on

"Well, if that's all," said his wife, "you can just go to sleep and be easy. It ain't a-coming on the missionaries, nor the Board neither, not our part of it; it's a-coming on us. We've got a de-fic-it ourselves, Dan'l; we're just half a buggy short."

Aunt Hitty was just poisoning a spoonful of red jelly, in which she had buried a bitter dose, over the deacon's open mouth. In her excitement she gave the spoon a flourish which landed the contents in his ear, and then laughed hysterically as the poor man looked imploringly up into her face with the full conviction she had gone crazy.

"I ain't crazy, Dan'l; you needn't stare at me that way; I couldn't help it. To think of me sitting there with a new buggy in my pocket, and them poor souls."

"Hitty," grasped the deacon, "you don't mean to tell me—you didn't."

"Yes, I do mean, Dan'l, I give my half of the buggy; and I believe in my soul if you'd a' been there you'd a' give your half. You always said we didn't reely need it, and it was just my foolish pride; and now we'll ride in the old buggy, and you've saved fifty dollars."

The deacon was silent while his wife wiped the jelly out of his ear, but there was a twinkle of amusement in his old eyes as he said, "You 'pear to like the idee of havin' a de-fic-it, Hitty."

"So I do," said Aunt Hitty; "but I can tell ye, Dan'l, when it would be mighty depressing to have a de-fic-it, and that's when the Lord says, 'Give an account of thy stewardship, for thou mayest be no longer steward.'"

"That's so, Hitty," said the deacon, solemnly. "I dunno but what I might as well give my half of the buggy, too. We're gittin' along in years, Hitty, and we've got a sight of things to be thankful for."

But the most thankful man in all the village was the minister, who sent the two bills to the missionary treasury, and said to his own soul, "O thou of little faith, wherefore didst thou doubt?"

THE CONVENTION OF STUDENT VOLUNTEERS.*

BY MISS E. HARRIET STANWOOD.

THE large Central Methodist Church in Detroit was crowded to its utmost. The pews on the floors and half of those in the galleries were filled by a host of young people, the greater number of whom were young men. They had come from the preparatory school, normal school, college, university, agricultural college, medical school, law school, theological seminary, and training

* The second International Convention of the Student Volunteer Movement for Foreign Missions, was held in Detroit, Michigan, February 28th to March 4th.

school for Christian workers, nearly twelve hundred strong, and represented two hundred and ninety-four institutions of learning in thirty-one States and six British provinces. It was no vacation season, but class rooms and class work had been left behind, and with the omnipresent notebook, they had gathered—for what? A great foreign missionary meeting. We have many times sighed for more young people in the audience, but this once we were satisfied. Not all who were present were volunteers, for the right to be a delegate had not been thus limited; nor were all the volunteers present at the meeting, for there are now upon the roll thirty-two hundred from four hundred and seventy-seven institutions, and six hundred and eighty-six are already in the field. Such a sea of eager faces! Such a glow of youthful enthusiasm! The wisdom of experience was not wanting, for upon the platform were more than fifty representatives of missionary boards and other societies, and fifty missionaries from different lands, thirty-eight denominations being represented; diverse in name, indeed, but one in heart and purpose,—the bringing of the whole world to the feet of the Lord Christ.

Practical topics were discussed, prominent among which was "The Missionary Equipment." The intellectual side was ably treated by Dr. Judson Smith; the practical side by Rev. H. P. Beach; while the spiritual equipment was described by Rev. J. Hudson Taylor, in his simple, inimitable, persuasive manner. Addresses were made by Dr. A. T. Pierson, Dr. A. J. Gordon, Mr. L. T. Wishard, Miss Geraldine Guinness, Rev. R. A. Hume, Rev. Henry Kingman, Dr. Pauline Root, Miss J. G. Evans, Miss Mary H. Porter, and many others; and the work of the missionary, from that of Paul, which Mr. Speer talked about on Wednesday evening, to that of the new worker just going to his field, was treated of with its hindrances, encouragements, and possibilities. Testimonies were abundant as to joy in the work; and if the dark side was not fully presented, it must have been because it makes comparatively so little impression upon the minds of the missionaries, and what we call their heroism is to them a part of everyday life.

A most valuable feature of the Convention was the breaking up into simultaneous conferences for some portion of three different days. On Thursday, the conferences dealt respectively with different phases of work, educational, evangelistic, medical, and woman's work; the last led by Mrs. Wishard. On Friday, the conferences were upon work in different countries, when China's needs received the lion's share of attention; not only because they are so pressing, but because of the magnetic presence of J. Hudson Taylor and Miss Geraldine Guinness. About one hundred signified their expectation of working in this great empire. On Saturday, the division was upon the basis of denominational work and mission boards. Secretary Smith

presided over the American Board Conference, and many pertinent questions were asked and answered.

On Sunday evening more than fifty who are expecting to go out the present year, stated briefly their destinations and reasons for going to those special fields.

A spirit of prayer pervaded the convention, and in all the practical discussions, which were most important and helpful, there was the constant recognition of the Divine presence and of the need of Divine help; a most remarkable balancing and blending of the needs and aspirations of mind, soul, and heart. These volunteers will not all go to the foreign field; the way will in some cases be hedged up; but the declaration honestly made, "It is my purpose, if God permit, to become a foreign missionary," must mean service somewhere in the Lord's host which will count.

We gladly pay our tribute of praise to the Executive Committee, who so wisely planned and executed; to the presiding officer, Mr. Mott, who rallied his forces with the skill of a general; to the inspiring service of song, so appropriately led by Mr. Stebbins; and to the earnest company of young men and women, whose interest never flagged during the four busy days. These students have now returned to their various halls of learning, filled with new zeal which will not stay pent up in their own souls, but will stir in many another an impulse to greater activity; a zeal which fills us with hope and courage as to the part which this generation shall take in the world's evangelization.

PROPORTIONATE GIVING.—A METHODICAL PLAN.

Mrs Esther Tuttle Pritchard, who more than any one woman has promoted the theory and the practice of proportionate giving, has written a most excellent tract on the subject called "Stewardship and Systematic Giving." We give below one chapter of this tract for the benefit of those who are entering upon the plan for the first time. She says:—

THERE is a positive New Testament authority for a methodical plan of benevolence in the charge of Paul to the churches of Galatia and Corinth: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Here was a specified time for laying aside their money, and a definite basis for determining the amount. One thing is plain,—Paul did not institute the practice of preaching "begging sermons," and had proportionate giving been adhered to they would never have been necessary. Those early Christians were not allowed to wait for a stirring appeal from the minister before taking *up a collection*; the money was to be ready when Paul came.

"Let every one of you lay by him in store." From this it appears all the money was not to be given by a few rich men; the poor "man" was to "give his copper, the middle man his silver, and the rich man his gold." Have you ever thought what an impetus would be given to the work of the Lord if all the members of the Church everywhere would each give something? I am surprised to find, from statistics, that the number who give anything is comparatively small.

"Let every one of you lay by him in store,"—how much? "As God hath prospered him." . . . What is our record compared with this standard? Have we lived on about the same amount each year, and given away more and more as we were increasingly prospered; or have we given about the same amount each year, and spent more and more for ourselves as we were increasingly prospered?

George Müller insists on literal compliance with the plan here given the early Church, and in accordance with this method has donated out of funds given him for his private use, \$180,000. Only think of the privilege of turning that much money into "bags that wax not old!" There is no investment like it for dividends and eternal security. Will we not begin at once, if we have not already done so, to give this whole subject the attention which its sacred and practical importance demands, to systematize what income we have, arrange a plan for proportionate giving, and then give in faith, assured of the returning "good measure pressed down and shaken together, and running over." The following outline is the best arrangement I have yet seen for systematizing an income according to the principles we have been considering:—

INCOME.		TITHES.		FREEWILL OFFERINGS.
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When a dividend is drawn, or money in any amount paid in, minute it in the income column; then deduct the tithes and make a note of it in the tithe column, and put the money into a separate purse, from which you are not to consider yourself any more at liberty to borrow than if it were the purse of your neighbor left in your care. As you are "able" add to the tithes your freewill offerings, recording the same in their appropriate column. By making use of this plan you will readily see at the end of the year how much you have given, and how it corresponds with the degree of prosperity God has given you.

APRIL MEETING.

THE subject of the Quarterly Meeting of the Board, held in Boston on the 3d of April, was "Our Missionary Magazines." Mrs. Judson Smith presided, and after devotional exercises Miss F. J. Dyer, of *The Congrega-*

tionalist, spoke of the missionary magazine as it touches various departments of life, showing how absolutely necessary the information derived from it is to an intelligent knowledge of the world's work. Miss Louise Manning Hodgkins, editor of the *Heathen Woman's Friend*, urged that a more prominent place should be given to missionary magazines in the family, and among the standard periodicals of the day; that they should be seen on the news stands, and on home tables, and that there should be earnest personal effort to increase their circulation. Miss A. B. Child paid a tribute to the contributors for LIFE AND LIGHT,—names honored among writers in this country and in missionary annals. Mrs. E. J. Giddings, of the Berkshire Branch, gave emphatic testimony to the power of LIFE AND LIGHT among the foreign missionary workers in the home churches. Mrs. Joseph Cook spoke earnestly as to the thorough reading of the periodicals; one hour would suffice to read LIFE AND LIGHT from cover to cover, and surely those who could not spare one hour a month for this purpose must be few. It is also necessary to read other missionary literature than that issued by our own Board in order to keep abreast of the times.

The next speaker was Rev. C. H. Daniels, D.D., Home Secretary of the A. B. C. F. M., who presented the claims of the *Missionary Herald*. Using the current number as a type, he showed how it touched many interests, both personal and world-wide, dwelling upon the moral and religious power of such literature. Miss Mary L. Daniels, of Harpoot, Turkey, told how the LIFE AND LIGHT had touched her life,—as a child in a mission circle, a young woman preparing for missionary life, and especially of the pleasure and profit it gave in mission fields. The closing address was by Rev. J. L. Barton, also from Harpoot, who described the value of the missionary periodicals as an interchange between missionaries all over the world and with the home workers. Much courage and sympathy could be derived from the record of those engaged in the same work. The addresses were of very great interest, and good results are anticipated for the circulation of our magazines.

OUR BOOK TABLE.

Suwarda, and other Sketches of Indian Life. By Annie H. Small. Published by T. Nelson & Sons. 12mo, pp. 175.

We are indebted to Rudyard Kipling and Marion Crawford for stories of life in India, but these relate to army experiences and social life among English residents. In this little volume, very attractive in its dainty illustrations and typographical make-up, we have sketches which bring vividly before us the women of India and their traits of mind and character; delineate

tions which the author says are history, and not fiction. The prefatory note is dated Edinburgh, November, 1893, and the reminiscences are inscribed to the Woman's Foreign Missionary Society of the Free Church of Scotland.

Any one of our missionaries of the Woman's Board might have met these Hindu women, and doubtless have frequently had their counterparts in mission schools and in the zenanas. Through these recitals of real life, told with literary and artistic skill, one comes into sympathetic touch with these far-away, dark-skinned sisters of ours, for whom we trust the dawn of a better day is breaking.

Letters to Dorothy. By Edith E. Metcalf. Published by F. H. Revell & Co. 12110, pp. 62.

When Lady Henry Somerset was in this country, she said that while American women perhaps lead all other women in many departments of aggressive Christian and philanthropic work, she thought they were not equal to the Christian women of Great Britain in a thorough head and heart knowledge of the Bible. These Letters, written by a graduate of Wellesley College, show the work done in Mr. Moody's Bible Institute under the wise and spiritually stimulating influence of such a leader as our own Mrs. Capron.

One cannot read this little pamphlet without wishing that she, too, might spend some weeks in an atmosphere where the Bible is the book of books. Here one can eat and drink on the Bread of Life and the Water of Life without satiety, and this heavenly manna is transmuted into daily deeds of active charity and holy aspiration. Written by a girl fresh from college, it is just the book to put into the hands of a young girl who is in the critical period of choosing what she will make of her life.

Reality versus Romance in South Central Africa. Being an account of a journey across the continent from Benguela on the west (through Bihé, Ganguella, Barotse, the Kalahari Desert, Mashonaland, Manica, Gorongosa, Nyasa, the Shire Highlands), to the mouth of the Zambesi in the east coast. By James Johnston, M.D., with fifty-one full page photogravure illustrations (from photographs by the author) and map indicating route traversed. Fleming H. Revell Company, New York, 112 Fifth Avenue; Chicago, 148, 150 Madison Avenue.

The author of "*Reality versus Romance*," a resident of Jamaica, impressed that the natives there, of African descent, might be especially fitted for the manual labor of missionary service, arranged that six native Jamaicans should accompany him in his travels. They sailed together *via* England, Feb. 11, 1891. The subsequent experience proved the idea to be entirely practicable.

Africa is viewed from a variety of standpoints. Dr. Johnston says "he saw with the eyes of the agriculturist, the geologist, the hunter, the trader, the physician, as well as those of the missionary." As he fitted out his own expedition he was entirely independent in his explorations; and his conclusions sometimes differ from those usually reached by travelers. The soil was less fertile than he expected; the valley of the Zambesi seems to him desolate, instead of the "garden" described by others; and the resources, in general, of the country less remarkable.

He is also deeply impressed by the obstacles to missionary work, and the small success already attained; yet he gives unqualified approval to the work done by the missionaries of the American Board in West Central Africa,—“an oasis in the desert,”—and he speaks with great sympathy of the French missions under M. Coillard, in the Barotse valley at Sefula; also at Sesheke, well known as Livingstone’s headquarters. Of Bishop Taylor’s mission at St. Paul de Loanda, and at other points, the writer expresses the decided opinion that such missions are not economical of men or money. In Africa he would give a very large place to medical missions, and would send no unmarried ladies except to well-established missions. The description of his visit to that remarkable chief, Khama of Bamangwato, is full of interest. While Khama is a strict “prohibitionist,” and in many other ways is a conspicuous example of what Christianity can accomplish in the heart of Africa, we learn that he does not yet appreciate the social principles that should regulate the Christian home and family.

Altogether, this book must be regarded as a positive contribution to the rapidly accumulating literature upon the Dark Continent.

TOPICS FOR AUXILIARY MEETINGS.

May.—Schools of the Board in Micronesia and Papal Lands. See LIFE AND LIGHT for April. The monthly leaflet for May is on the school at Kusaie, Micronesia.

June.—Temperance Work in Mission Fields.

July.—Recent News from Mission Fields.

August.—Missionary Ships.

September.—Proportionate Giving.

October.—Two Lives Given to Ceylon, Mrs. Harriet Newell and Miss Eliza Agnew.

November.—Thank-offering Meetings.

December.—The Life and Times of Dr. Cyrus Hamlin.

1895.

January.—Missionary Literature.

February.—Thirty Years in India. The Work of Mrs. S. B. Capron.

March.—Young People’s Societies of Christian Endeavor in Mission Fields.

April.—An Apostle of Japan, Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China, Dr. Robert Morrison and others.

June.—The Medical Work of the Board.

July.—Pioneers and Veteran Workers in Micronesia, Mr. and Mrs. Gulick, Mr. and Mrs. Snow, Mr. and Mrs. Logan.

August.—Missionary Societies in Foreign Lands.

September.—Contrasts in Africa as shown in the lives of Robert and Mary Moffat, and Rev. Josiah Tyler.

October.—Latter Day Reformers, the work of Mrs. Clara Gray Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TEMPERANCE WORK IN MISSION LANDS.

TOPIC FOR JUNE.

NG our own missionaries more definite temperance work has been done
a and Ceylon than in any other fields. We give the following refer-
n LIFE AND LIGHT: For Turkey, June, 1875; for Africa, Septem-
79, April, 1883, March, 1884, January and May, 1888, May, 1889,
, 1891. For Ceylon, January, 1884, July, 1885. For general
paragraphs), March and May, 1890. Leaflets: "Hobcana" (price 3
to be obtained at the Board Rooms. "Round the World with the
Ribbon" (price 10 cents). "The Liquor Traffic in Africa" (price
, by Mrs. Mary Clement Leavitt, to be obtained from the Massachu-
. C. T. U., No. 171 Tremont Street, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18 to March 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

-Y. P. S. C. E. of High St. Ch.,	10 00
-Desert Palm Soc'y,	40 00
Branch.—Mrs. Woodbury S. Dana,	
Calais, Aux., 54; Machias, King's	
ers, 52; Brewer, First C. C., 5;	
, Mrs. H. G. Lovejoy, 5, Martha	
, 1; South West Harbor, Y. P. S.	
; Portland, Y. L. M. B. (of which	
L. M. Miss Annie L. Bailey), 50,	
's Bethel Ch., Aux. (of which 25	
L. M. Miss Mary Southworth), 31,	
ish Ch., Aux., thank offering (of	
5 const. L. M. Mrs. J. G. Merrill),	
tate St. Ch., Aux., 23.06, Union	
ux., 10,	262 16
Total,	312 16

NEW HAMPSHIRE.

—Aux.,	11 52
—Y. P. S. C. E.,	5 00
d.—A Friend,	1 00
ppshire Branch.—Miss A. E. Mc-	
Treas. Exeter, Aux., 20; Fran-	
n, 20; Hampton, 37.50; Jaffrey,	
anchester, Miss H. J. Parkhurst,	
ord, Y. P. S. C. E., 15; Tilton,	
.50, Curtice M. C., 22,	175 35
Total,	192 87

LEGACY.

er.—Legacy of Mrs. Harriet N.	
rst,	200 00

VERMONT.

A Friend,	1 00
Branch.—Mrs. T. M. Howard,	
Alburgh, prev. cont. const. L.	
C. R. Manning, 3; Barnet, Miss	

Emeline Wallace, 10; Bellows Falls,	
Aux., 10, Mt. Kilburn Miss'y Soc'y, 35;	
Benson, Aux., 20.50; Brattleboro, West,	
S. S., 25; Cambridgeport, Aux., 2; Chel-	
sea, Mrs. M. H. Corwin, 10, Miss A. Co-	
burn, 3.60; Lyndon, Aux., 10; Newport,	
Aux., 7; Northfield, C. E. Soc'y, 5; St.	
Albans, Aux., 5; St. Johnsbury, North	
Ch., Aux., 19, South Ch., 22.50; Stowe,	
infant class in S. S., 5; Wallingford,	
45.25; Westminster, Y. P. S. C. E., 5.	
Less expenses, 15.30,	227 55
Total,	228 55

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E.	
Swett, Treas. West Medford, Aux., 15;	
North Woburn, Aux., 4.75; Lowell, 1st	
Ch., Y. P. S. C. E., 21.36; Melrose, Aux.,	
18.50; Melrose Highlands, Junior Y. P.	
S. C. E., 5; Reading, a Friend, 40 cts.,	65 01
Barnstable Branch.—Miss Amelia Snow,	
Treas. Falmouth, Y. P. S. C. E.,	10 00
Essex North Branch.—Mrs. Wallace L.	
Kimball, Treas. Haverhill, Pentucket	
M. B., 20; Newburyport, Belleville, Aux.	
(of wh. 100 const. L. M. Mrs. John C. Cur-	
rier), 130, Powell, M. B., 20; Amesbury,	
Riverside, 50 cts.; West Haverhill, Aux.,	
1; Haverhill, Y. P. S. C. E. of Union	
Ch., 3.80, Cradle Roll, 1,	176 30
Essex South Branch.—Miss S. W. Clark,	
Treas. Danvers, Maple St. Ch., Aux.,	
20; Lynn, 1st Ch., Aux., 21.80; Salem,	
Tabernacle Ch., Chips of the Old Block	
M. C., 35.70,	77 50
East Weymouth.—Y. P. S. C. E. of Cong.	
Ch.,	9 00
Franklin Co. Branch.—Miss L. A. Spar-	
hawk, Treas. Greenfield, Aux., 6.68;	
Northfield, Aux., 21,	27 68

Holbrook.—A Friend in Aux. (of wh. 75 const. L. M. Miss Carrie J. Gardner, Mrs. Loring Tirrell, and Mrs. Arthur W. Paine),

85 00

Natick.—Junior Y. P. S. C. E.,

4 00

Norfolk and Pilgrim Branch.—Mrs. Willson Tirrell, Jr., Treas. Thank offerings, Whitman, 3; Hanover, 1; Milton, 10; Brockton, 28.25; Wollaston, 90; Manomet, 4; South Weymouth, 36.15; Kingston, 17.10; Plymouth, 65.50; Scotland, 2; Brockton, Y. P. S. C. E. of Porter Ch., 10; East Weymouth, 47.20; Weymouth, 1st Ch., 15; Duxbury, members of Pilgrim Cong. Ch., 40; Halifax, 4.43; Holbrook (add'l) 25 cts., coll. at Jan. meeting, 16.07; Little Lights, 2.87; Marshfield, 15.50; Hanson, 13.54; Rockland, 43.46; Holbrook, Torch Bearers, 44; South Weymouth, 115; Easton, 15; South Braintree, 14.25; Randolph, 28; Kingston, 10.75; Brockton, 1st Ch., 10; Quincy, 3; Braintree, 11.50; Whitman, 10; Abington, 18.75; Easton, Golden Links, 6.

750 57

North Middlesex Branch. Mrs. Elizabeth Hunt, Treas. Townsend, Aux.,

50

South Framingham.—Grace Ch., Y. P. S. C. E.,

15 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield Hope Ch., Y. P. S. C. E., 25; 1st Ch., Aux., 10; South Ch., Aux., 51; Olive Ch., Aux., 55.62; Westfield, 2d Ch., Aux., 10.

151 62

Suffolk Branch.—Miss Mary B. Child, Treas. Auburndale, Y. P. S. C. E., 26.50; Boston, Old South, Aux., 316.69; Union Ch., Aux., 32.31; Central Ch., Aux., 17; Adabazar Circle, 33.43; Thank Off. for Feb., 1; Boylston, Y. P. S. C. E., 10; Cambridge, "Captains of Ten," Shepard Ch., 5; Cambridgeport, Miss'y Soc'y of Pilgrim Ch., 25; Chelsea, Junior Y. P. S. C. E. of 1st Ch., 15.92; Dorchester, 2d Ch., Aux., add'l, 20; Harvard Ch., Y. P. S. C. E., 5; Norwood, Lookout Band, 25; Roxbury, Immanuel Ch., Aux., 60.06; Somerville, Franklin St. Ch., Aux., 4.23; Winter Hill Ch., Aux., 2.50; Broadway Ch., Aux., 83.37; South Boston, Phillips Ch. S. S., 30; West Roxbury, Helping Hands, 5; West Somerville, Day St., Aux., 5.

723 01

Winchendon.—A Friend,

40

Worcester Co. Branch. Mrs. E. A. Sumner, Treas. Brookfield, Aux., 16.50; East Douglas, Aux., 40.85; Leominster, Aux., prev. cont. const. L. M. Mrs. Charlotte B. Ames, 15; Winchendon, 1st Ch., Y. L. Aux., 7; Webster, Y. P. S. C. E. of 1st C. C., 8.48; Barre, Friends, 30; S. sch. and Y. P. S. C. E., 18; a Friend, by Mrs. H. T. Fuller, 15.

150 83

Total, 2,246 42

CONNECTICUT.

Hartford.—S. sch. of Warburton Chapel, 10 39

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Glastonbury, Aux., 105 75; Hartford, Asylum Hill Ch., Aux., 2.50; Y. P. S. C. E. of Pearl St. Ch., 18; Simsbury, Y. P. S. C. E. of 1st Ch., 12,

138 25

Milford. A Friend,

20

New Haven Branch.—Miss J. Twining, Treas. Ansonia, Aux., 10; Bethel, Aux., 4; Bridgewater, Aux., 6.17; Canaan,

Aux., 10; Cheshire, Aux. (of which 25 const. L. M. Miss Harriet E. Calhoun), 66; Greenwich, Aux., 60; Guilford, 1st Ch., Aux., 41, 3d Ch., 15; Higganum, Aux., 56.90; Litchfield, Daisy Chain, 115; Madison, Aux., 101.37; Y. P. S. C. E., 18.63; Middletown, Aux., 5; New Haven, Centre Ch., Aux., 227.98; Junior M. C., 10; United Ch., Aux., 81.62; Wallingford, Aux., 30; Washington, Aux., 56.50,

285

Riverton.—Y. P. S. C. E.,

1

Salisbury.—Y. P. S. C. E.,

5

Somerville.—A Friend,

4

Westport.—Mary E. Coley and sister,

1

Total, 1,004

LEGACIES.

Berlin.—Legacy (in part) of Harriet N. Wilcox,

40

Old Saybrook.—Legacy of Miss Ann E. Bushnell,

100

NEW YORK.

Bristol Centre.—Y. P. S. C. E.,

2

New York State Branch.—Miss C. A. Holmes, Treas. Albany, 1st Ch., Aux., 5; Berkshire, Daisy Band, 10; Brooklyn, Plymouth Ch., Y. W. Guild, 3; Central, Ch., Aux., 150; Tompkins Ave., King's Daughters, 50; East Ch., Aux., 15; Lee Ave., Aux., 10; Buffalo, Mrs. W. G. Bancroft, 100; Canandaigua, 1st Ch., Aux., 30; Flushing, Aux., 35; Norwood, Aux., 25; Oswego, Aux., 6.37; Pottersville, 2; Sandy Creek, Aux., 4; Syracuse, Geddes Ch., Aux., 6.25; Danforth Ch., Aux., 2.48; Plymouth Ch., Aux., 150; W. Groton, Aux., 3. Less expense, 28.21,

578

Total, 561

LOUISIANA.

Lake Charles.—"H,"

5

Total, 5

ILLINOIS.

Downers Grove.—Junior Y. P. S. C. E.,

11

Hillsboro.—W. A. Finney,

30

Total, 41

MISSOURI.

St. Louis.—Y. P. S. C. E. of Union C. C.,

2

Total, 2

CANADA.

Waterville.—Miss'y Soc'y,

5

Total, 5

TURKEY.

Harpoot.—Miss'y Soc'y, 7.17; Y. P. S. C. E. of Euphrates Coll., 4.56,

11

Total, 11

General Funds, 4,731
Variety Account, 54
Legacies, 34

4,731

54

34

\$5,12



O DECADES OF WOMAN'S WORK FOR WOMEN IN FOREIGN LANDS BY THE W. B. M. P.

(Concluded.)

our thirteenth (1886) anniversary we went to Woodland, which was : time we met in that pleasant town.

fourteenth (1887) was held in Sacramento, and as it had been just rs since we had met there in a very eventful meeting, reminiscences rominent in the reports and addresses of the day. Just ten years be- this place, we took that memorable vote by which we assumed the for the Broosa School building. This was to be in addition to our pledges, already as large as we felt that we could carry.

as was said afterwards, we were in such "an atmosphere of faith, all seemed possible." We can never forget the prayers and earnest words . Mooar and Mrs. Blakeslee at this time, as they plead for God's g upon this effort. And now we look back and see how wonderfully has been answered for the removal of that mountain—that \$5,000—roosa Building Fund," that appeared so often on our Treasurer's made up of so many little sums, and that often caused us so much ! In four years—in 1881—it was finished, and the beautiful school g also, which you will see here to-day, and which has fitted, and will uture fit, so many girls to be Christian teachers and mothers to their ople. In view of all we have been enabled to do for our Broosa we can but say, "Hitherto hath the Lord helped us." And at this th anniversary, as if an assurance of God's answer to the faith upon we had launched, we had the unwonted pleasure of hearing from our er of a surplus of over \$200 in the treasury.

our fifteenth anniversary we went to Alameda,—nomads still. During

this year we added Miss Flora Denton, who is now such an earnest worker in Japan, to our list of missionaries.

The sixteenth was held in Tulare (1889). During this year our by-laws were amended, in accordance with a new law in the State, by which incorporated societies may have a legal election with the vote of the members present.

Seventeenth in Plymouth Church, San Francisco. This meeting (1890) was a new departure, it being the first time that the experiment was tried of having an all-day meeting apart from the meetings of the General Association. The experiment was pronounced a success, and is the plan now followed.

The eighteenth (1891) was held in the First Church, San Francisco. During this year a new missionary was placed under our care,—Miss Harwood, of Orange, Cal.; and the "California Home" for Miss Gunnison, in Matsuyama, was built, toward which were applied our two legacies of \$1,000 each, from Mrs. Moor and Mrs. Richards of Oakland. The special feature of this meeting was the presence of two representatives of the missionary work: one, the Christian convert, the other, the Christian missionary; the convert a Micronesian chief, Nanypei by name, who had come to this country to plead for his people in their persecutions from the Spaniards; the missionary, our noble Mrs. Gulick, from her loved work among the girls from this very country—Spain—from which the other was suffering! How different the two, and how diverse the lands from which they came,—yet one in Christ, as revealed by the words they spoke.

Our nineteenth anniversary meeting was a sort of dual affair, the Wednesday meeting being held in the First Church, San Francisco, and the Thursday, an all-day meeting in the First Church, Oakland, which was full of interest, with reports and papers, and a young ladies' hour, a children's hour, with some fine music interspersed.

This brings us to our present anniversary, the twentieth, which will make history for itself to-day.

OUR MISSIONARIES.

These will soon respond to the roll call, so it will serve the purpose of this report simply to mention their names. The last decade left us Miss Starkweather in Kyoto, Mrs. Baldwin in the Broosa School, and Mrs. Goodenough in Zululand, who was succeeded by Mrs. Holbrook. Miss Starkweather's name disappears from our list in 1886. In Japan we have our three California girls, Miss Gunnison, Miss Denton, and Miss Harwood;

and in Micronesia, Miss Wilson, our latest accession to this dear missionary band.

By contributions we are linked to the work of Mr. and Mrs. Perkins in India, and of Mrs. Gulick in Spain, and to the Morning Star; also to that of Mrs. Arthur H. Smith, whom we rejoice to have with us at this time.

OUR LITERATURE.

This work is largely that of faith. We rarely see the results. We cannot take the cars in the morning, and in a few hours visit our missionaries, and see with our own eyes their work. We cannot follow every dollar that goes on its mission, except with a prayer, which every shining coin should carry with it: and so we are, aside from personal letters, dependent largely for information which strengthens our faith, and for enthusiasm which nerves our efforts, upon missionary literature; and how rich and varied is this literature at the present day in biographies, and in stories, and in periodicals, from the "Missionary Review of the World" down to the little *Mission Day-Spring* for the children! Each month they come to us over the mountains, the *Missionary Herald*, now drawing near to its 90th year, which our fathers and mothers read and pondered till their hearts burned with love of this work, which has resulted in the large and constant contributions from the little New England States. Our own Woman's LIFE AND LIGHT, the gem of all our missionary magazines for ability, for variety, for instruction! We are represented here in four pages each month. *Mission Studies*, from the Board of the Interior, which sometimes reminds us of the vision of St. John in Patmos, of one who had eyes within and without.

The Eastern Boards publish a large amount of leaflets and tracts. We have only published three, "Saral" by Mrs. Perkins, "Two Sunny Hearts," and "Little Gate-keeper," by Mrs. Arthur H. Smith.

The *Pacific* presents its long column of varied subjects each week, prepared by Mrs. Jewett in her uniform, able manner.

OUR TREASURY.

He "who sat over against the treasury" in the days of his flesh, 1800 years ago, still sees and knows the gifts of his people in this our day. In 1883 we reported about \$26,000 gathered in the harvest of our first decade (as we hear from our Treasurer). During the last ten years the figures show an increase of \$48,000, making for the twenty years an aggregate of \$74,000. In 1883 there were 3,997 women in our churches; in 1893 there are 8,615, counting both Northern and Southern California, showing that the numbers

have more than doubled, while the contributions have nearly trebled. Of this sum \$7,500 have come in large gifts, of \$1,000 and over; some sums of \$100 have been given, and 290 life memberships have been made at \$25 each; but after deducting these large sums there remains over \$60,000 which has come to us mostly in small sums, from the savings, the self-denials on the part of many, many women. In numerous cases the history of these small gifts would be most pathetic. In financial matters God has blessed this society beyond the faith of its early founders.

What society on our coast has so utilized, gathered up, the fragments as has this, our Woman's Board!

Our prophecy of 1883,—has it been entirely fulfilled? The “child-wives of India are not entirely emancipated,” although the English Government, seconded by intelligent Hindus, has done something toward this end.

“Japan, with all its beauty, skill, and genius, is not quite as much of a Christian nation as is America to-day,” although the last ten years have seen such marvelous progress.

We looked at Turkey with the “glorious revivals that ten years since were vivifying all the work of our missionaries in its churches and schools,” and felt that another decade would see this land almost transformed; but, alas for Turkey, the last two or three years, with the persecutions of Christians and burning of their buildings, look like retrograding to a sad degree! But seeds of persecution and martyrdom often bear glorious fruit for the Master, and so it may be for poor deluded Turkey. And the prophecy goes on, “You'll gather again, perhaps, in Santa Cruz in 1893, and you'll report 1,000 copies of *LIFE AND LIGHT* taken.” But our *LIFE AND LIGHT* has not increased in circulation on this coast, 318 copies only being taken the past year. And “you will perhaps sum up \$50,000 instead of \$25,000, as in 1883.” Here we may raise a note of joy, as we report \$74,000 as the harvest of these twenty years. The prophecy did not keep pace.

If the arithmetic of the past is repeated in the same ratio, your Treasurer will show a sum total for the next ten years of \$200,000.

Shall we look forward to 1903? 1903! The dawn of a new century!

Could we but look down the coming years and see that mighty baptism of the Spirit “when a nation shall be born in a day!” Will we come to Santa Cruz, which has become our Mecca, in 1903, and, looking over the brightening East, discern the dawning of that millennial day which is surely coming, for “He has said it”?

“Heaven and earth shall pass away, but my words shall not pass away.”

J. C. SMITH, *Recording Secretary.*



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Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
Miss SARAH POLLOCK. Mrs. GRAHAM TAYLOR.

CHINA.

LETTER FROM MISS GERTRUDE WYCKOFF.

PANG CHUANG, Jan. 8, 1894.

DEAR FRIENDS: As I sit at my writing desk this evening, in a warm, comfortable room, filled with the fragrance of the narcissus flower which bows and gracefully before me, with only the ticking of the clock to keep me company,—for my sister is spending her evening with the schoolgirls,—I am reminded of the place where I spent a few days just a month ago. I was there; I am happy here. There, I was in a Chinese house, surrounded by Chinese women and children, all of whom tried in every way they could to manifest their love for me. School had been in session ten days, and I were to examine the work they had done with the two Chinese women who had been sent to help them. Eleven slept in the outside room on the raised *k'ang*, or brick bed. The two women above mentioned, my cook on tours, and teacher in the spare moments), and I slept on a *k'ang* in the inside room. I improvised a table by putting the cover to a box on top of my grip, and though not so very steady, it answered purpose. The one unpleasant thing was that whenever food was made

—and that was three times a day—both rooms were blue with smoke, one's eyes were somewhat uncomfortable; at noon I generally took a few of the girls out into the yard to hear their lessons. My hostess, a very kind-hearted, thoughtful, and lovable Christian, would gladly have given a place in her room, but having guests it was not convenient; and, moreover it was my wish to be where I was, unless we were too much crowded.

I wish you could have seen the unselfishness of this woman as she planned for the comfort of the scholars; when they wanted to buy bread or vegetables she was ready to run for them, and whenever anything of special interest to the church was mentioned she was the one to help plan for and carry through. Her four years of sorrow because of a wayward son have their impress upon her, but she has proved herself pure gold, even when tried in the fire. In speaking of her son and grandson, and their evil ways she said, "I have found that it is of little advantage to get angry, and argue and scold; and so I called them into my room, and I and my daughter-in-law prayed with them, asking the Lord to save them and us; and they were both of them touched by our prayers, and wept as they heard us pray. Poor woman! her mother heart tries to hope for the best, and endeavors to see change and improvement in the erring one, who promises reform. One day her heart was unusually sad, and her eyes red with weeping, when I asked her the cause. She told him, and then said, "If you must smoke opium, do it at home; I will give you the east room, but don't go to opium dens." Then she planned for him to lessen the amount daily, and to try to have him study some. It was pathetic to hear her say, "He did not smoke at home, and I used to steal to the window to see if he was smoking, reading, or sleeping." She has been much reduced in circumstances by the evil habit of her son, but she says, "Just as soon as I can pay my debt I want to give my life and time to the Lord, to repay his great goodness to me."

I am sure the zeal and earnestness of the women and girls who study at Kuan Chuang would have pleased you; most of them had never been to school before, but the work they did showed of what material they were made. At the close of the school eighteen of the women willingly and joyfully made a simple offering to the church, giving, as they were able, to help pay for benches for the chapel in that place. One morning a busy woman, who seldom has time to study, unless in the evening, came into the room and noticed her face was very sad, but did not dream of the cause; I inquired of her, "Are the two little girls well?" "The little girls," she replied; "are dead!" I remembered them well, one seven, the other five, for they used to come sometimes with their elder sister and try to sing the hymns and the little prayer. The mother was very sad, and she sat by me weeping

took her hand and told her how Jesus loves the little children, and that I hoped he had taken them from this world of sin and sorrow to the bright and happy home above. She is not a Christian, though she seems interested in the Doctrine. I told her that if she would live according to the Scriptures, and try to trust in Jesus, she could go and be with them at last. It seemed to comfort her, and I hope she will use more time for study, now that house duties are fewer. In the evening I told the scholars how we look upon the death of little ones, and referred to some of their superstitious customs, such as crushing the head lest the spirit remain on the earth, throwing the body out into the street, etc. One or two mothers looked so sadly innocent as they said, "We did not know before."

One woman in the class had taught an aunt of sixty years to recite from memory the entire Primer, a book containing about four hundred characters. The latter had been blind over twenty years. She said she knew how to pray, for she asked the Lord to keep her well and strong every day. I wanted her to know that the forgiveness of our sins, and the salvation of our souls, was more important than anything else, and so told the "Old Story," to which she listened with interest, and then asked, "And will I not come into this world in another form or person after death? I do not desire to; I have had enough of this world's suffering and sorrow in this lifetime." She seemed quite relieved to have this anxiety removed, and went home with the promise to trust in Jesus, and to ask him to forgive all her sins.

After this school was finished I went to Kao T'ang, where, in more commodious quarters, half a month was spent. Here, too, about twenty were permitted to be in the school, most of them belonging to the families of probationers or church members. To the majority of them studying was a new thing, and of the truths of the Gospel they understood very little; their praying was like the first words the baby tries to say to its mother. Two of the members were seventy-nine years of age; two, seventy-two; several over sixty, and two over forty; the latter none the brighter for their youth. The remainder of the class were younger, and did more satisfactory work in reading. You would have been amused could you have been in my old woman's class. They studied painfully and slowly, character by character, sentence by sentence, the covenant which is used upon entering the church by probation. When the sentences were too difficult they got very much discouraged, and several of them dropped a tear now and then over their stupidity, and because I had to work so hard with them. Sometimes, if they learned a little more easily, they would remark, "We are brighter to-day, and make you less trouble." I kept cheering them up, and reminding

"that they are not children, and must be content to read only a very

little. The good they obtained from the school was not the number of characters learned, but the new interest and inspiration given them; for they said, "When we go home, now we will give more heed to the helper as he preaches, and we will try to do more studying; and since prayer is more of a reality to us, we will pray each day ourselves, and by next year we will understand much more than we do this year."

Had I time, I could go on and tell you much concerning women who are learning little by little, plodding on slowly over this tedious road of knowledge, some of them only able to go a few steps; others, with half of a lifetime before them, able to push rapidly on, and to reach a certain goal, at which point they will see and appreciate the value of an understanding mind and an enlightened heart. If, too, added to this book knowledge, there be an earnest desire to walk as children of the light, then we shall see the real good of these schools, which at the time seemed to do comparatively little good.

I was away from home two months, with one week's vacation for Thanksgiving; in all I visited ten villages, held three schools of about twenty days each, taught some sixty women and girls, besides conducting meetings with church members, and preaching to outsiders, many of whom had never heard before.

On the first tour a nice young married woman from Tientsin, well educated, and with unbound feet, went with me; she was cordially received and praised by every one. On the second tour, two of our own church members helped very satisfactorily in the schools. These three gave their time, their food only being provided.

My letter began with home; thus I end. There is no place like home for rest, comfort, quiet, and work. Returning home is always such a pleasure and joy.

MICRONESIA.

LETTER FROM MISS JESSIE R. HOPPIN.

MORNING STAR, JALUIJ, Oct. 9, 1893.

DEAR MISS POLLOCK: Here we are at Jaluij again, with another chance to send mail. It is hard at times to realize that it is more blessed to give than to receive when it is a case of letters, though it is a comfort to send word home.

Here's a bit of news. Did you know that a man had been found to keep the boys' training school on Kusaie? It is another instance of "all mankind embraces all womankind," for that man is not a man, or even half a man,

but only a woman. Truly I am that woman. I said, "Keep the training school." I should have said a part of the school. One married couple and fifteen boys are to return to Kusaie, and I am going to try to teach them until the real man comes. Of course he will come on the next trip of the Morning Star.

We have been absent from Kusaie almost seven weeks. Have found the work everywhere in good condition. I have left five girls who were in the school last year, and who were very young, and seemed otherwise unsuitable candidates for teachers' wives in the future. Have found new girls to make our number nineteen at present, with a prospect of one more, which will make our full number of Marshall girls. They are a very nice set of girls, I think.

FROM MRS. SARAH B. HOWLAND.

GUADALAJARA, March 2d.

. . . I BELIEVE we are happier here than we could be anywhere else, and I think the Lord is very kind to lead us in such pleasant paths. Our home has always been very happy, we have found such dear friends here,—just enough congenial ones to make us content, and not enough to distract our minds because we can't see them all at once. There is plenty to do, and such beautiful opportunities all the time that we have nothing lacking that makes up the best of life. The past few months have been unusually busy; but we have enjoyed the work, and seen many signs of progress.

During the first weeks of vacation, after Miss Haskins left, Miss White and I did our sewing while we read the "Life of Titian," and watched jelly and preserves while we delighted our hearts with a big volume of "Art Criticism." We made calls; and Miss White made innumerable aprons, and skirts, and dresses, to have the girls in nice order for the new school year. We walked a good many miles looking at different houses, and at last found one that seemed to be a great improvement upon the old place; so we decided to move, and have the house all arranged to welcome Miss Haskins upon her return. The former building was situated in an unhealthy part of the city, and we had long tried to find something else; but it is almost an impossibility for us to rent suitable houses.

School opened promptly in the month of October, with all the old pupils and several new ones. We have had more applications this year than ever before for places in the boarding school, and could easily fill up a new dormitory.

It has been hard for Miss White to have so much care and responsibility so near her entrance into Spanish work; but she has a good deal of push

and executive ability, and everything has gone on very successfully. The school is much more attractive in its new quarters.

We all need the inspiration of contact with people at home now and then, and I want to go myself before very long. When I do I shall want to see you all "face to face."

Mrs. B. B. Blachly writes as follows of her husband's Bible work in Lower California.

MR. BLACHLY left Hermosillo the 5th of February for Guaymas, where he took steamer the next evening and reached La Paz, Lower California, Wednesday evening, February 7th. On the following morning he opened a box of books, filled his canvas bag, and started out to sell Bibles. But finding the people exceeding poor, with no money and many of them hardly able to get enough to eat, it was difficult to sell books. Notwithstanding their great poverty they were very anxious to have the Bible, and were willing to trade almost anything they had for it. One woman gave a crucifix for a Bible; a girl gave a rosary; another took a small crucifix from her neck and gave it for a Testament. A man gave a can of sardines and a can of salmon for a Bible. One woman said: "I have a Bible, and the priest wants me to give it up, but I will not. It is good; I like it; the priest wants to keep us in ignorance." This certainly shows that the Holy Spirit is working upon the hearts of the people. And it is so encouraging to find, in spite of their intense want, they are determined to have the Word of God. So where sales could not be made, Mr. Blachly would trade the books for what they had. He received a wild-cat skin, a goatskin, a handkerchief and thimble, several rings, some raisins, bread, pillow, and mass book; he also took in about twelve dollars.

In 1892 Mr. Blachly was at La Paz, where he sold one hundred books, and he writes that some of those who bought of him then have been reading their Bibles. This is so comforting. How thankful we should be that God is blessing the work. On the Sabbath Mr. Blachly and Mr. Caviner (the minister at La Paz) visited the jail, and read from the Bible to the prisoners and talked with them. Some Bibles were left at the hospital and some at the soldiers' quarters. They all received them gladly. Mr. Blachly says people stop him on the streets and ask for a Bible, though they have nothing to give for it, and it is hard to refuse them, but he dare not give away so many. When he thinks of our happy surroundings, and then sees the hovels of poverty, filth, and hunger, he cannot help but say, "God will require much at our hands." In less than a week he disposed of nearly two boxes of books, and, just at the close of his letter, was about to leave La Paz for *Triunfo*, where he hoped to make better sales.

JAPAN.

LETTER FROM MISS SUSAN A. SEARLE.

Kobe, Jan. 31st.

Of our school I have no wonderful things to record. The work goes on in much the same way as ever. Our numbers do not yet increase, and I am not sure that we have quite as many as a year ago, though I think the number is about the same. But the spirit in the school seems good, and we do see the girls growing in character and in ability. Two of the younger girls united with the church at the last communion, both from Christian families.

Just now we are suffering from the influenza. A few days ago twelve or fourteen of the girls were ill at once, but we have had no serious cases, and for that we are very thankful. Dr. Holbrook was in the house about three weeks with the same trouble, but seems quite herself again now.

The date for the formal opening of the new buildings is not yet fixed, but it will be some time in March. Dr. Holbrook has already written, asking for a letter from you to be read at that time. I am saving the letter sent by Mrs. Leake to the school for a little while, thinking that if another does not come in time it will be just the thing for that occasion. I shall have it translated in the best possible manner, whether it is read then or at some other time. How I wish you could be here on the day we celebrate! But we will try to send you a full account of the exercises.

We observed the day of prayer the last Thursday in January, as usual. The consecration meeting, before breakfast, was led by our new matron, a graduate of the Bible school and a Christian worker of experience. She is an older sister of Yamawaki Lar, who is now at Mt. Holyoke taking the scientific course, in preparation for work in that department here. We have tried several times before to get this woman as matron, but have failed, and we count ourselves very fortunate that she is at last with us.

At ten o'clock we held a general meeting in the chapel, to which the Kindergarten Training School and the Bible School women were invited. The principal speaker was Mr. Matsuyama, the first pastor of the Kobe Church, and one of the translators of the Bible. He gave us a strong, earnest sermon on faith, from Heb. xi. 1; one which could not fail to help those who listened. Early in the afternoon we had a general meeting of the girls in the parlor. This was in charge of a committee of the Christian girls. They asked two of the city pastors to speak. The second address, by Mr. Gebina, was, I think, the most impressive part of the day's exercises. It was on the Fatherhood of God, and made a deep impression on several, especially on one of the teachers who is not a Christian. After the general

meeting was over the girls met by classes, each with a pastor or with one of the teachers, and I think the hour was profitably spent. My own meeting was with the college girls and the teachers not otherwise occupied, and the prayers were certainly very earnest.

I cannot tell you what a joyful surprise it was to us all, when the report of the appropriations came, to find that the one thousand dollars we asked had been granted. After the reports which had come to us of the hard times at home, we did not dare hope for the full amount we asked, and we do all thank you most heartily for being so generous to us. May God fill your coffers to overflowing, even in the midst of the hard times, and enable you to broaden the work everywhere, that there may be no thought of retrenchment.

The meetings of the Week of Prayer were earnest and spiritual here. Mr. Osada, one of the Kobe pastors, said they were the best in the nine years since he came to the city. In Osaka there was a deep interest, the churches being crowded for the meetings. In both cities a week of special preaching services followed, and the results were encouraging. Word has come from Nagoya of a special and united longing for the outpouring of the Spirit among the Christians there, and of indications of blessing. Everywhere there are signs of an awakening among the Christians, and we are hoping and praying that this may be only the beginning of a great revival. Naturally those who are not yet Christians are apparently but little moved as yet; but that will come in time. In our own school we shall have a smaller number than usual of additions to the church to report in the year from April to April. This is partly because of the opposing causes outside, and partly because a very small number of the new scholars during the year has been non-Christian. There are a few girls still in the upper academic classes for whom we have hoped, and worked, and prayed for four or five years, who are not yet Christians. We cannot find out exactly what is standing in their way. Pray for them especially. One of them, a self-willed girl from a Christian family, has been obliged to go into a lower class, and she has been having for weeks a hard struggle with herself. At first she determined to leave school; but she has conquered herself in that point, and I think the rest will come in time. I am watching her anxiously, and trying to put in a helpful word now and then, and I know that some of her friends among the older girls are doing all they can for her. It is always one of the comforts of our work here to see how faithfully some of the older students will hold on to their younger friends month after month till they become Christians.

I must write a word more about a very pleasant meeting I attended in Osaka a week or two ago. Seven of our alumnæ are living there; two are

tors' wives, two teachers in the girls' school, two are language teachers, helpers in Christian work for missionaries, and the last the wife of a business man, but teaching in the Sunday school. They invited me to spend a day with them at one of their homes. We had such a good day. The first thing we did was to go and have our photograph taken. Then we dined together in Japanese fashion, and afterwards had a meeting. I gave them, at their request, a little talk on ways in which they might help the school; and if they could have heard their earnest prayers for the school and for the teachers, if you could know the lives they are living, you would feel that your prayers and your labors are bringing forth fruit abundantly. Oh! it does not, dear friends. I wish you could be here sometimes and have a larger experience than we can give you by letters in the fruition. We do get tired sometimes, and it is pretty hard to know how to decide the puzzling questions that come, and the girls don't all turn out saints, or even fairly consistent Christians; but I don't envy you dear women in Chicago a particle. I'd rather stay at this end of the line.

Once more let me thank you for the inspiration of your letters, and through you let me thank also the other dear friends who gather at the "Rooms." Without your support and sympathy the work would be a very different thing.

Mrs. Jennie Cozad Newell writes from Niigata, February 18th:—

THE closing of the schools left the members of our station free to do angelistic work. There has been something of progress and growth all along the line. We have six evangelists in this region, and room for four or five more if funds would permit. At Nagaoka, our old home up the river, there is a very wide-awake, earnest evangelist, who, with his wife, is doing all he can to make the gospel known to a very conservative people. He is a strong man, and if he remains long we hope for a growth in the church there, both in numbers and character. He has regular meetings in the church and at a preaching place in the lower part of the city. From there he goes once a month to a city eight miles down the river, where there is a little company of Christians; also once a month to another city ten miles up the river. The way is also opening for work in two or three new places far from Nagaoka. About twenty-five miles down the coast is another evangelist, who by patient, persevering effort has succeeded in building up a little church in a city where there was not a Christian when he went there three years ago. He always seems to have a little company of young men about him who are learning the truth. They need a Bible woman there very much. The evangelist's wife is a woman of little education, and is not

prepared for active Christian work. We hope in another year to be able to secure a Bible woman for work there. From this city the evangelist is to go out to several neighboring towns for meetings. In the city of Gosen, fifteen miles east from Niigata, there has been until recently an evangelist who has also branched out considerably in his work. There are also other cities fifteen and twenty miles from here where work has been regularly carried on, and each city forms a center, from which the work radiates to the surrounding cities and towns. In this way we have six or seven centers where an evangelist is now or has been working, and from which the workers branch out as there are openings in the adjacent places. This winter an evangelist has been placed in one of the strongest Buddhist sites in the Province Sanjo, on the river about half way between Niigata and Nagaoka. It is a wide-awake, wicked, business city, and a difficult place for work, but an important center. Just across the river from Niigata is another Buddhist stronghold,—Nuttari,—a city of ten thousand inhabitants, where yet no Christian work has been done. About three years ago a Sunday school was held there for a short time. Now, a regular preaching place has been rented, and weekly evening services and an afternoon Sunday service are held. The attendance has been good, and the character of the audience excellent so far. In this way, a little here and a little there, we feel that the seed is being sown. As it has ever been since the days of our Lord, so the seed falls by the wayside, some upon stony places, some among thorns, and some other falls into good ground. It is our constant prayer that that which falls into good ground may bring forth an hundredfold, and many from this region may yet come to see the salvation of the Lord.

Just a word about ourselves before closing. The members of our staff are Mr. and Mrs. Pedley and their three-year-old son, and Miss Brown lives with them, and Mr. Newell and myself, and our three-year-old Florence and the baby boy of five months old. These little ones are by no means a small factor in our mission work and homes. They find their way into the hearts of the mothers, at least. Since our return from Kobe, in the fact that I think I have had more calls on my babies' account than on my own. The ways of caring for our little ones are so different from the Japanese customs, and so many are the questions asked regarding the best ways, I am always glad of saying a word against some of their practices, which it seems to me must be very detrimental to the health of the children.

We lead busy lives in our various spheres, some of us studying, calling, touring, or conducting Bible classes, and some of us in a quiet way with the little ones. We need your prayers, your interest, and your sympathy. We would have wisdom given us from above to guide us to right action.

TURKEY.

A missionary writes from Manisa of a Bible woman :—

MANISA, Jan. 29, 1894.

THIS is her second winter here, and we are more than ever pleased with her as a worker, she is so faithful and conscientious in her work. She shows an earnest, truly consecrated spirit at all times. Last Friday we made several calls together ; one was upon a woman whose husband had recently died, after a very few days' illness. Her words to the poor sorrowing widow were full of consolation, and showed that they came from a heart touched by love of Christ. She seems to have a peculiar faculty in turning almost any conversation into a serious or religious channel, which I think is a rare gift in a Christian worker.

Much of her time is taken up in giving lessons from house to house ; I think she has about twenty-two pupils. Her text-book in most cases is the Bible. I went with her to see a young woman who has progressed rapidly, and is now finishing the Gospel of Luke. Her intense interest in her lessons was very evident, and much of what she had read had plainly touched her heart. She said her husband often laughed at her, and told her she was too old to learn ; but she would never go to bed at night without reading a chapter, even though it was late before her day's work was done.

Every Sunday the Bible woman has a class of between thirty and forty little ones, whom she interests by means of Bible stories illustrated by the Sunday-school cards which are sent us from America.

The requisite amount for her support is \$8.80 per month. I should also mention that her help is very valuable in our woman's prayer meeting. She always takes an active part, and when I am unable to be present takes the entire charge of the meeting.

For the Bridge Builders.

ONE OF OUR GIRLS.

BY MISS ELLA J. NEWTON.

LATE in the autumn, some eight years ago, two of us missionary ladies were making a little visit at one of the country stations connected with the Foochow mission. We spent the Sabbath at a new chapel, a large part of which the native Christians had built themselves, and of which they naturally

were very proud. The communion service was observed that day, and a widow of perhaps forty years was baptized. Her home was in another village, not far away, but she had a friend near the chapel who was an earnest Christian, and had taught her the way of life. The truth found a ready reception in her heart, and the light of a new joy shone out upon her face. She had with her that day a little girl three or four years old, who was also baptized,—Soi Hiong, "auspicious fragrance,"—a child whom she had adopted as the future wife of her only son. He, too, was bought by the childless widow to be the support of her old age. The next morning we packed ourselves away in a little *sampan*, or Chinese boat, to begin our journey home, taking the woman and child to their own village on our way. She invited us to go to her house, so we went on shore; but our welcome was not very cordial from the villagers, for they were strongly opposed to Christianity, and were not pleased that their neighbor had accepted the foreign religion. She, poor woman, in her anxiety to entertain us, did a careless thing, *i. e.*, went to show us the ancestral hall of the village; but, to her chagrin, the gathering crowd refused us admittance, and began to be rude. Appearances showed us that the materials mobs are made of was present, and our safety lay in retreating to our boat; so, keeping our faces as much as possible toward the crowd, and saying all the pleasant things we could think of to keep them in a good humor, as they closely followed us, we at last were able to step on board, thank them for their courteous (?) escort, and glide away down the beautiful river, lined with orange trees loaded with ripe, golden fruit.

Poor Ngo Sing was planning in a few weeks to come to Foochow and attend the woman's school, and we wondered how she would be treated after we left. A few weeks later she appeared at our house early one morning, haggard, worn, and excited, and told her sad story. A sister-in-law, higher in rank than herself, had learned of her purpose, and determined to make some money out of her. So she secretly engaged to sell her to the one of several different parties who would successfully seize her and carry her away. Already they were watching about the premises for an opportunity to carry their plan into effect, when a word of warning reached her ear. She caught up the little girl in her arms and ran for her life, finding a hiding place in the house of a friendly family near the river. Once there, her would-be purchasers dared not secure her by violence, but for days she scarcely slept or ate, knowing that day and night the house was carefully watched. At last, one night, her protectors hurried her into a boat that was waiting on the river, and in the darkness slipped away, coming with her all the way to our house. We took her at once to the woman's school, where she could be carefully

concealed, and she was provided with food and clothing and made comfortable.

Not long after, the smooth-tongued sister-in-law appeared and tried to draw from us some knowledge of the woman's whereabouts, professing great love for her and interest in her welfare; for the loss of the large price promised was a sad trial, and no method by which she could gain her end was too low for her to make use of. Once she did gain admittance to the house where the refugee was concealed, but was soon ordered to leave the premises, and with great reluctance withdrew. The strain of those awful days of anxiety was too much for poor Ngo Sing. A wasting cough reduced her strength, and one morning the angels came for her so suddenly that there was no time to say good-bye, or give directions about little Soi Hiong or the boy, who had already escaped and come to his mother. And so the two children were left in the hands of the mission. Kind friends at home provided the means, and a good Christian home was found for the little girl, where she was cared for till two years ago, when she was admitted to the Girls' Boarding School. Affectionate, simple-hearted, and true, she has known little of sin and heathenism since she was old enough to remember, and so it seemed a very natural thing for her to give her heart to Jesus, to confess his name before men, and to become active in the little daily prayer meeting, besides making herself beloved by her teachers and schoolmates. A bright future seemed opening before her; but, alas! the boy, who was educated in the Boys' School, and finally advanced to a position in the mission printing office, where he was earning good wages, so that he had already assumed the support of his little wife,—this young man of many hopes and prayers has stolen, and gambled, and involved himself in sin to such an extent that it was necessary to dismiss him from mission employ. The papers which make little Soi Hiong his property were stolen by the cruel aunt, and are still in her possession, and there is no law in China that can hinder the family from taking her if they choose. How much the poor child knows of her danger we cannot tell, but we want to keep her in ignorance of it as long as possible.

One little incident shows what a conscientious child she is. She had been provided with a new tune book, as she is learning to play the baby organ, but waited to pay for it till Saturday afternoon, when she often goes to the place she calls home, and where she still spends her vacations. That night she brought back the book, saying, "I have no money to pay for it." Knowing that the young man's affairs were not yet settled, we told her she might delay the payment longer. A few weeks later a gentleman visited the school and gave each girl a ten-cent piece. Then the conscientious little

maiden came again, and asked if she might pay so much toward the price of the book and leave the rest till some other time. It is needless to say that her precious dime remained in her possession, but we wonder if every child in America would have thought of offering what she did. And now what can we do? Absolutely nothing but to pray the God in whose hands are all hearts to keep this tender lamb from the wolf; or, better still, to open the heart of this aunt to the gospel message, and remould her savage nature, to bring back the young man like the returning prodigal, and make him worthy of his little wife. Meanwhile we shall care for her, and strive to give her the best preparation possible for whatever is before her, remembering that He without whose consent no sparrow can fall to the ground, loves his child far better than we, and will never forget her in his infinite plans of love and mercy. Will you not join us in continually commending her to his care and keeping?

FOOCHOW, CHINA, Feb. 14, 1894.

WHAT THE MISSIONARY WORK WILL DO FOR YOU.

BY MRS. W. T. MILLS.

SOCIALLY.

It will introduce an element of service into your social life.

It will bring you into social relations with persons of largest usefulness.

INTELLECTUALLY.

It will increase your knowledge of geography, history, literature, and religions.

It will broaden your views of the world's needs.

It will associate you with the strongest and brightest minds.

It will stimulate you to mental activity by presenting to you for solution the largest problems of the age.

It will necessitate an intelligent interest in foreign political affairs.

SPIRITUALLY.

It will cultivate a devotion to worthy causes.

It will stimulate you to a spirit of self-denial.

It will stimulate you to a spirit of prayer for the world.

It will bring you into close and intimate personal relations with the world's Saviour.

PRACTICALLY.

As a working member of an auxiliary, it will give you a knowledge of men and motives.

It will give you right views of the use and value of money.

It will give zest to your life by supplying a motive to effort.

As an officer of auxiliary or branch, it will give you self-possession in public activities.

It will give you a knowledge of parliamentary usage.

It will develop in you executive ability, power of concentration, ability for patient and continuous effort for a desired end.

As a missionary upon the foreign field, it will develop courage and self-reliance under difficulties.

It will give you an enlarging sense of Divine support and care.

It is suggested to the leaders of auxiliaries that the meeting this month may advantageously be made an experience meeting and an observation meeting, the workers themselves becoming their own testimony, and giving the results of their personal observation of others, so far as practicable.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Abingdon, 12.00; Bowen, 6; Byron, 10; Runkel Hill, 20; Chicago, Anon, "one whom the Lord loves," 25; L. L. W., 22.50; Mrs. J. H. Jacobs, 1; First Ch., 25; Kenwood Ch., 30; New England Ch., of wh 1.40 is Thank Off., 15.65; South Ch., 50; Union Park Ch., 25; Dundee, 25.75; Delaware, 10; Evanston, 25; Emington, 1; Galesburg, Old First Ch., 37.50; Geneva, 9; Greenville, 8.14; Glencoe, 34.85; Hinsdale, 35; Huntley, 5; Joy Prairie, 35; Kewanee, 7; La Moine, 1.07; Lodi, 6.25; La Salle, 10; La Grange, 10; Naperville, 10; Rollo, 12.97; Rosemond, 7; Rockford, Aa., 10.25; Ravenswood, 25; Sandwich, 29.40; Stillman Valley, 9.37,	784 31
JUNIOR: Chicago, First Ch., 50; Galesburg, First Cong. Ch., The Philergians, 20; Illini, 13.05; Jacksonville, 5; Ottawa, 53.75; Plano, contents Edna L. Goss' Covenant Box, 1; Winnebago, 7.50.	151 30
JUVENILE: Chicago, South Ch., King's Messengers, 2.97; Geneseo, Light Bearers, 10; Peoria, First Ch., 15; Plymouth Ch., Plymouth Workers, 4.70,	31 77
C. E.: Greenville, South East Prairie, 1; Huntley, 6.75,	7 75
UNION C. E.: Chicago, Duncan Ave. Ch., 5; Pecatonica, 4.45; Sandwich, 3.12,	12 17
SUNDAY SCHOOLS: Howmanville, 5; Chicago, New England Ch., Sedgwick Branch, 15,	20 00
FOR THE DEBT: Chicago, a Friend, 2; First Ch., 5; Union Park Ch., 25; Glencoe, 3; Providence, 2.50; Peoria, First Ch., Mission Band, 10,	47 50
BEAFACT: Payson, proceeds Mrs. Robbins' estate,	176 00
Total,	1,231 00

IOWA.

BRANCH.—Mrs. C. E. Row, of Grinnell, Treas. Alpha, 5; Cedar Rapids, 2.30; Chester Center, 4.37; Davenport, 5.35; Genoa Bluffs, 8.05; Grinnell, 22.25; Ladies' Social, 50; Marian, 2.05; Hull, 10; Iowa Falls, 10.85, to const. L. M. Mrs. F. R. Parmelee, of wh. 5 is Thank Off., from Mrs. Robt. Wright, 5.50; Kellogg, 2.80; Modale, Mrs. Solomon Hester, 5; Ogden, 1.70; Pilgrim, 5; Sioux City, First Ch., 4.30; Storm Lake, 9.37,	196 84
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JUNIOR: Iowa City,	5 00
JUVENILE: Cedar Rapids, Busy Bees, 1; Davenport, Wide Awakes, 1.50; Grinnell, Busy Bees, W. Br., 8.05; Peterson, 5,	15 55
JUNIOR C. E.: Rowen,	1 00
SUNDAY SCHOOLS: Des Moines, Plymouth Ch., 28.50, Birthday Boxes, 2.04; Eldora, 2.26,	32 90
SPECIAL: Grinnell, Mrs. E. A. Potter, to complete payment for Bible Reader, Arrupukottai, India,	15 00
FOR THE DEBT: Davenport, Wide Awakes, 2; Green Mountain, 1.85,	3 85
Total,	236 94

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 10.70; Bethel, 5; Benzonia, 15; Cheboygan, H. M. S., 5; Cadillac, 13; Clare, 2.65; Chelsea, 5.27; Detroit, Plymouth Tabernacle, 10; Eaton Rapids, 10; Flint, 36.62; Grand Rapids, First Ch., 50; Plymouth Ch., 5; South Ch., 16; Smith Memorial Ch., H. & F. S., 10; Jackson, 34.00; Mrs. F. E. Marsh, 20; Lansing, 25.94; Ludington, 12.95; Memphis, 2; Reed City, 13.18; Salem, First Ch., 5; Traverse City, 25; Wyandotte, 3,	341 50
JUNIOR: Coral, C. E., 1.40; Detroit, First Ch., Girls' Guild of C. E., 5.75; Eaton Rapids, C. E., 10; Stanton, 5,	22 15
JUVENILE: Reed City, Cheerful Workers,	3 74
SUNDAY SCHOOLS: Jackson, 25; Reed City, 2,	27 00
FOR THE DEBT: Grand Rapids, First Ch., 50; Jackson, 25,	75 00
Total,	469 45

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 128 E. University Ave., St. Paul, Treas. Belgrade, 2; Brownton, 32 cts.; Custer, Bethel Ch., 5; Dawson, 1.50; Glencoe, 5.50; Granite Falls, 65 cts.; Lake City, 21.28; Lamber-ton, 2.50; Mazeppa, 5; Minneapolis, Cong. Missionary Union, 20; Como Ave. Ch., 31.32, Fifth Ave. Ch., 7.55, First Ch., 25, First Scandinavian Ch., 2.51; New Brighton Ch., 4.56, Park Ave. Ch., 41.50, Pilgrim Ch., 50 cts., Robbinsdale Ch., 2.00, Silver Lake Ch., 4.87, Vine Ch., 2.50; Morris, 15.75; New Ulm, 29.30; Northfield, 23.82; Ortonville, 5; Owatonna, 27; Princeton, 5; St. Paul, Bethany Ch., 10, Plymouth Ch., 6.00; Stewart,	
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86 cts.; Winona, Second Ch., 15; Worthington, 15.55,	340 59
JUNIOR: Duluth, Friends in Council, 35; Northfield, 10,	45 00
Y. P. M. S.: Morris,	4 25
C. E.: Dodge Center, 3.05; Faribault, 30; Minneapolis, Como Ave. Ch., 16.77, Park Ave. Ch., 11.10, Ortonville, 5,	65 92
JUNIOR C. E.: Duluth, 5; Minneapolis, Silver Lake Ch., 13 cts.,	5 13
M. B. Lake Park, 1.25; Minneapolis, Plymouth Ch., 11; Minnesota Falls, Willing Workers, 80 cts.,	13 05
SUNDAY SCHOOL: St. Cloud,	7 50
THANK OFFERING: St. Paul, Plymouth Ch.,	9 73
FOR THE DEBT: Minneapolis, Fifth Ave. Ch.,	3 50
	493 67
Less expenses,	28 90
Total,	464 77

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 3.31; Breckenridge, 4.43; Brookfield, 5.50; Cameron, 6.31; Chillicothe, 60 cts.; Kansas City, First Ch., 7.14, Olivet Ch., 4.53; Lamar, 3.33; Meadville, 5; Neosho, 8.40; New Cambria, 5; Nickola, 2.77; Pierce City, 4.25; Springfield, Pilgrim Ch., 4.25; St. Louis, First Ch., 8; Compton Hill Ch., 7.46; Hyde Park Ch., 7; Redeemer Ch., 5; Aubert Place Ch., 2.75; Hope Ch., 1.45; Webster Groves, 1.80,	98 28
JUNIOR: Kansas City, Clyde Ch., J. C. E., 15; St. Louis, Third Ch., Y. P. Soc., 4.78; Tabernacle Ch., C. E., 12.79,	32 57
SUNDAY SCHOOL: Cameron,	3 50
Total (all for the debt),	134 35

NORTH DAKOTA

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas.	
JUVENILE: Fargo, First Ch., Star Mission Band, 5; Cummings, Christian Soldiers, 2.25,	7 25
Total,	7 25

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Chatham Center, 5; Cleveland, First Ch., 15; Columbus, Eastwood Ch., 20; Cuyahoga Falls, 4.71; Harbor, Second Ch., 5.25; Mt. Vernon, 13.25; Oberlin, 55; Ravenna, 10; Tallmadge, 10; Toledo, First Ch., 110; Unionville, 24,	292 21
JUNIOR: Cincinnati, Helping Hand Soc., 21; Conneaut, Sandwich Circle, 2.15,	23 15
C. E.: Brooklyn, 3; No. Ridgeville, 5.50; Sandusky, 30; Toledo, Washington St. Ch., 2.60; W. Andover, 1.86,	43 96
JUVENILE: Oberlin, Mission Band of First and Second Churches,	14 57
SUNDAY SCHOOL: Cleveland, Euclid Ave. Ch., Prim. Dept.,	4 54
	378 43
Less expenses,	3 00
Total,	375 43

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Alexandria, 2.68; Centerville, Mrs. H. Bridgman, 5; Letcher, 1.84 C. E.: Chamberlain, 2.50; Columbia, 7, JUNIOR C. E.: Chamberlain,

Total,

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater Treas. Arena, First Ch., 7.15; Ashland 3.50; Evansville, 5.06; Endeavor, 4; Ft. Atkinson, 4; Green Bay, 9; Kilbourn City, 1, by Mrs. M. M. Jenkins, for Bible woman in Ceylon, 12.50; Liberty, 1.51 La Crosse, 11.55; Milwaukee, Grand Ave Ch., 28.25, 1 of wh. from the Protestant Home for the Aged, Pilgrim Ch., 11 South Ch., 5; Sun Prairie, 13.55; Stoughton, 7; West Salem, 7.27; Whitewater Mrs. Geo. Salisbury, 1, FOR THE DEBT: Ft. Atkinson, 5; Endeavor Mrs. Child, Thank Off., 4; West Salem 2.15; Whitewater, 10, JUNIOR: Fond du Lac, 10; Trempealeau, 1 JUVENILE: Arena, First Ch., Willing Workers, 2.87, Third Ch., S. S., 1.85; Berlin, J. C. E., 3; Endeavor, Coral Workers, 1; Ft. Atkinson, 10; Windsor, Coral Workers, 15.60,

Less expenses,

Total,

WYOMING.

Cheyenne.—Per Woman's Miss'y Union,

Total,

ALABAMA.

Talladega.—Little Helpers,

Total,

CALIFORNIA.

Pasadena.—H. M. B., for Debt,

Total,

JAPAN.

Kobe.—College Girls' Society,

Total,

MICRONESIA.

Ruk.—Children, per Miss Little,

Total,

TURKEY.

Hadjin.—The Marthas,

Total,

MISCELLANEOUS.

Sale of leaflets, 16.75; boxes, 7.17; envelopes, 1.97; Covenant cards, 2; Africa spoon, 35 cts.; Calendars, 65; key badge 9.43,

Total for month,

Previously acknowledged,

Total since November 4, 1893,

MISS JESSIE C. FITCH,
Ass't Tr



VOL. XXIV.

JUNE, 1894.

No. 6.

Expect Great Things from God. Attempt Great Things for God.

ONCE more it is necessary to bring the state of our treasury before our constituency, and to seek their earnest effort in its behalf. For the time between January 1st and April 18th, the amount received from contributions was less by about \$1,800 than that of last year during the same months. Our experience in the closing weeks of the year 1893, proves that our friends will not be willing that our work shall be cut down for lack of funds, but it hardly seems wise to assume that a deficiency could again be averted by a special effort near the close of the year. We trust all will remember that in order to save our work from retrenchment, each auxiliary will need to send the total amount of last year, *i. e.*, the amount given in the special effort added to that raised in the ordinary way, and as much more as possible. We make this statement early, hoping there may be a steady, systematic effort to bring up the receipts. The financial condition of the country makes it the more imperative that there should be greater earnestness and persistence in securing small sums than ever before. Will not you, dear friends, who read these lines, give us your immediate help? Is it not true that there is a certain part in this work that will not be done unless you do it?

THE Woman's Board proposes to start a missionary circulating library. It will not be a large one, and will contain but few of the missionary books that have been written. It is our intention, however, to secure copies of the newest and best books on missions as they come, and to have them ready to

send by mail to those at a distance. The charge will be two cents a day and the return postage. We shall aim to have many of the books mentioned in "Our Book Table," and such others as may be of practical use. As has been said over and over again, lack of interest in any subject usually comes from lack of knowledge; and we believe that lack of knowledge comes often from an uncertainty as to what books to read and where to find them. We believe that we have only to mention that books are obtainable at the nominal price mentioned to create a demand for them. As we should not expect any one book to be retained more than fifteen days, we cannot promise to send them outside our own territory, which comprises the States east of Ohio.

We give articles on the temperance work done in Africa and in our Smyrna Boarding School, and they are types of what is done in many of our mission stations. The last report of the Central Turkey Mission speaks of a temperance organization in Aintab. "It is the fruit of the labors of Rebecca Krikorian, who went to England to study medicine, but is now working as an evangelist. She seems to have unusual power to stimulate the will of drunkards; and the result is a large temperance society of Protestants and Armenians. She addressed them herself, also leading in prayer. For a woman, especially an unmarried woman, to address men, is, however, so unusual a feature that it provoked strong antagonism from the Armenians, and led to a division. The Armenians now have a temperance society of their own, as well as the Protestants, and together they enroll some four hundred names. The Protestant society by itself has about one hundred and sixty members."

THERE is also much interest in temperance work in the Bulgarian mission, and the schoolgirls in Samokov are not lacking in enthusiasm. It is estimated that in the small city of Samokov, with its scores of beggars, forty-four thousand dollars are annually expended for wine, besides the large amount for whiskey and European liquors. Two public temperance meetings were held at the girls' school last year, and were largely attended.

THERE are now three societies of the W. C. T. U. in Spain, established through the influence of our missionaries at San Sebastian, Santander, and Madrid. In San Sebastian they have also the first Y.,* a Columbian Y. and a small company of the Loyal Legion. Almost every one in Spain drinks the wine of the country, and the girls find it in their own home almost more plentiful than water. The path of these young temperance workers has not been altogether easy, but, so far as known, they have all been true to their principles.

* See picture on page 272.

THE POLYGLOT PETITION.

BY LADY HENRY SOMERSET.

FIRST, let me say how glad and thankful I am that a paper so widely influential as **LIFE AND LIGHT** has set an example of intelligent appreciation of the temperance reform that is certainly invaluable, and will doubtless prove contagious. Who knows but that this new departure may supply "the missing link" between the groups of missionary and white ribbon women? That was a true saying of Sir James Mackintosh, "If we knew each other better it would not be to love each other less." Everything begins by doing, and it will be a fateful day for the public house in every country when missionary women and temperance women learn to co-operate in a systematic and practical manner.

But you have asked me to give some account of the Polyglot Petition. The first I knew of it was in 1890, when I became President of the British Women's Temperance Association, and by virtue of that office one of the Vice Presidents of the World's Women's Christian Temperance Union. I then promptly received a letter from Miss Willard, the President, enclosing a copy of the Polyglot Petition, and urging me to secure as many names as possible. The plan appealed strongly to that sense of sisterhood in me which has "grown with my growth and strengthened with my strength," as a white-ribbon woman. Already in the year 1886, Mrs. Margaret Bright Lucas, my predecessor as President of the British Society, had (at seventy years of age) crossed the ocean to attend the National W. C. T. U. Convention in Minneapolis, that she might testify to her interest in the founder and the founding of the World's W. C. T. U., of which the former had requested her to become the first President. Although the large-hearted action of Mrs. Lucas was not warmly seconded by the conservative women of her Executive Committee, she did the best she could to help on the wider movement in Great Britain; but the odds were strong against her, and advanced age, combined with ill health, prevented that brave and noble spirit from carrying into effect the designs that her heart cherished, so that it was not until several years later that a canvass was made on behalf of the Petition. Miss G. Morgan, a Welsh lady of remarkable gifts and culture, agreed at my request to take this work in hand, and this she did with so much intelligence that when I crossed the Atlantic to attend the first convention of the World's W. C. T. U. in Boston (1891), I carried two hundred and fifty thousand signatures, to which number we have been adding, little by little, from that day to this, and shall continue to do so until the Petition has been embarked on its world-wide journey. I have always been glad that its protest is three-

fold; viz., against the trade in alcoholic beverages, against the opium trade, and against the legalization of social vice. I wish that the triangle had been made a quadrilateral by including a petition for International Courts of Arbitration; and Miss Willard often says that she wonders she did not include this "cause of causes," but she explains that "she had not then



LADY HENRY SOMERSET.

grown up to it"; and every woman can appreciate how true are these words, because we must certainly feel that with each added year we gain a broader outlook on the duties and possibilities of life, not only as individuals, but in our associated capacity as workers for God and humanity.

The great petition, like the world's W. C. T. U., is the outgrowth of Miss Willard's trip to the Pacific coast in 1883, when, with Miss Anna Gordon (a

yal Congregationalist by birth and training), she visited, in a single year, every state and territory of the great Republic. The sight of the Pacific coast, the thought of that other coast beyond, between which and California there intervened no smallest spot of ground, led her outreaching thought to this conclusion: "There is no reason in nature why the movement of the Temperance Crusaders should not be organized in the Orient as well as in the Occident: we must just begin in the strength of Divine grace, and everything will follow in its order." Miss Willard has told me that the visits she made to the opium dens of San Francisco confirmed and settled her mind in the purpose to present the plan for a world's W. C. T. U. to the next convention of the "National," which was held in Detroit, in the autumn of 1883. Here the general officers of the W. C. T. U. in America were made a committee on taking the preliminary steps for a world's W. C. T. U., and from that day the work has gone steadily forward, the same name, pledge, motto, form of constitution, plan of work, petition, and the noontide hour of prayer being now acclimatized in every civilized country.

It was felt that some practical rallying point must be furnished for the groups of women who were to be enlisted, and the petition was prepared by Miss Willard with the purpose of making it "a unifier of the women and the work." This it has certainly proved to be, for it has been signed in fifty different languages, and circulated in almost every country of the globe; it is signed by women, and indorsed by men; it comes as the plea of the home and the purpose of the citizen, thus gaining a twofold audience and power. With the indorsements it has received from great societies and the signatures enrolled, the number is now between two and three million. A special effort is being made this winter, under the auspices of Mrs. Mary A. Woodbridge, Corresponding Secretary of the National W. C. T. U., to secure signatures in the four hundred colleges of the United States, and Miss Willard and I are at work trying to get a thousand names of leaders in the various departments of public affairs, whose signatures will be placed at the head of the petition when it is completed. All the names, indorsements, and official signatures have been pasted on a roll of white cloth, bordered with red on one side, and blue on the other, as these two colors, with white, include the national colors of almost every country.

Much misapprehension exists concerning what the petition is expected to do. The best point about it is that it has already accomplished so much good, for it is intended to be an educator of public opinion, a crystallizer of the thought and purpose of the best people who live. It is intended to bring out "the arrest of thought," to which our leaders so often refer, in the minds of those who were indifferent because uninformed. It is expected to

act as an influence in concentrating the temperance army at the strongest strategic point; it is to be presented at the leading capitals of the world to some representative member of the government at a great gathering of the people. It is perfectly understood by those who have the petition in charge that it could not be officially presented to any government, because it would be necessary to leave it in the hands of that government, and this would be impracticable, because the petition must go from one country to another. It is, therefore, as I said, intended to have it presented in the presence of a great public assembly, so that as much "education" as possible may be derived from it, not only on the occasion itself, but by means of the press throughout the world. It would be impossible for me to give any adequate idea of the intent care with which this enterprise has been followed up for ten years past. The number of letters, postal cards, and telegrams, editorials, articles, and paragraphs, speeches and pleas that have been put forth on its behalf is, as a matter of course, incalculable. The White Ribbon women in every part of Christendom have done their best, and the greatest work has been that of the faithful "rank and file" who have secured the signatures. In proportion to the effort the response has been greatest in Oriental countries, where the signing of a petition is perhaps a more decided means of grace than with us, who sign so many. If the history of the canvass made by devoted temperance women could be written, there is reason to believe that it would prove to be one of the most thrilling and instructive chapters of the temperance reform, as it would certainly be the most comprehensive and conclusive. It is needless to say that the work of foreign missionaries for this petition has been heroic; without their combined and devoted sympathy and enthusiasm the petition would never have become a "polyglot." For this reason all missionary women must feel a profound interest in the petition, since it is so largely the child of their own faith, prayers, and Christian liberality. As such I commend it to each and every one, in faith that it will prove to be among the most beneficent and helpful agencies ever ordained of God for the pulling down of those strongholds of sin which prevent the coming of the kingdom of our God and of His Christ.

Label Somerset.

President of the British Women's Temperance Association.

THE PRIORY, REIGATE, ENGLAND, April 25, 1894.

The Polyglot Petition of the World's Woman's Christian Temperance Union to the Governments of the World (Collectively and Severally).

HONoured RULERS, REPRESENTATIVES, AND BROTHERS :—We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace. We know that indulgence in Alcohol and Opium and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children. We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling. We know that the law might do much now left undone to raise the moral tone of society and to render vice difficult. We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honour of the nations from an indefensible complicity. We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals; to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

[This Petition is now being circulated in the United States and Canada, Great Britain, Switzerland, Scandinavia, India, China, Japan, Ceylon, South Africa, Australia, and the Hawaiian Islands. Three million names of women, and endorsements of men and women are to be secured. This is the great Polyglot Petition of history (already signed in fifty languages), asking legal protection against the greatest curses that afflict humanity. When the full list of names has been secured, the Petition will be presented in its completeness to all the Governments of the civilized world by delegations of representative women appointed for that purpose. It is expected that this presentation will occur in 1894-95.]

THE WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

BY MISS FRANCES E. WILLARD.

THIS Association of White Ribbon Temperance women was founded in 1883. Its first and chief auxiliary was the National W. C. T. U. of the United States, which had been founded in 1874 as the organized and systematized outcome of the Women's Temperance Crusade; that Pentecost of God which descended like a whirlwind on the women of the West in the winter of 1873-74, beginning in the little town of Hillsboro, Ohio, reaching its greatest force in the town of Washington Courthouse, lasting about fifty days, and banishing the liquor traffic from two hundred and fifty towns and villages. The work of the National Society is well known, and has been widely influential. It has about ten thousand auxiliaries, several hundred thousand children in its Loyal Temperance Legions, and, including these, a following of half a million. Its work is carried on under the heads of Preventive, Educational, Evangelistic, Social, Legal, and Organization.

These are subdivided into about fifty lines of work, each with a competent head in the National, and as far as possible in each State and Local Union. The work of the Society in making Scientific Temperance Instruction mandatory in all the public schools (except those of six States out of fifty) has been one of incalculable value, and reflects the highest honor upon its leader, Mrs. Mary H. Hunt, a Congregationalist of Boston.



FRANCES E. WILLARD.

The next national society that cast in its lot with the World's W. C. T. U. was the W. C. T. U. of Canada, founded in 1883, and whose intrepid pioneer was Mrs. Letitia Youmans, of Toronto. Its president is Mrs. Ella F. M. Williams, of Montreal, and its organizations extend throughout the entire Dominion, their plan and methods being the same as those of the white ribbon movement in the United States.

The third country that became auxiliary was the British Women's Temperance Association, under the leadership of Mrs. Margaret Bright Lucas ; but the formal federation of that Society to ours occurred in 1893, under the leadership of its present President, Lady Henry Somerset, who is Vice President at large of the World's W. C. T. U.

Our first round-the-world missionary was Mrs. Mary Clement Leavitt, of Boston (a Congregationalist), who had been president of our local society in Boston, and later one of the National W. C. T. U. organizers. In this capacity Mrs. Leavitt was journeying to the Pacific coast in 1883, when, I think from San Francisco, I wrote her of the profound impression made upon me while there as to the work the White Ribbon women might do in Oriental countries and throughout the world, if they were united in a great society that should be equally related to each country and should plan the work in all. I stated to Mrs. Leavitt what she perfectly well knew, that we had no money in the treasury (of which fact I was personally aware, as I had then worked nine years for the Association without salary, making my own way as best I could, and, as nearly all our workers do, by speaking in public and receiving what the audience saw fit to give to "help the cause along"). Mrs. Leavitt heartily responded to this appeal, and early in 1884 set sail for Honolulu, where she founded our Society, and received from the people the wherewithal to go on to Australia ; whence she extended her labors until she had spoken and organized throughout almost all the countries of Asia, Africa, and the Islands of the Sea, and had worked in Europe in all the nations where we could obtain a foothold, and had also made a temperance trip to South America. Everywhere she went Mrs. Leavitt carried the Polyglot Petition, and secured signatures. I cannot give the latest statistics of her work, but up to 1891, when she came home to attend the first convention of the World's W. C. T. U., she had traveled one hundred thousand miles, held over fifteen hundred meetings in forty different languages, employing two hundred interpreters, visited two hundred and fifty towns, sailed in one hundred different steamers, organized eighty-five local unions in as many towns and cities of the world, besides twenty-four men's societies and twenty-three branches of the White Cross movement, and secured three hundred thousand names to the World's Petition. The work of Mrs. Leavitt aroused so much enthusiasm that we were enabled to raise \$2,500 during her absence, and I think \$500 more for her trip to South America.

We followed up the work of this heroic pioneer by sending out Miss Jessie Ackermann, of California, who organized in all parts of Australia, and became president of our National Union there. She visited 502 cities, traveled 100,000 miles, held 1,417 meetings, spoke on 41 war vessels and steamers,

prayed and spoke in 897 saloons, tied the white ribbon on 8,479 persons, delivered 870 lectures and 447 addresses, traveled on 59 steamers, visited 114 Sunday schools and 176 day schools, filled 182 pulpits, initiated 647 Good Templar societies, gave the pledge to 7,160 men, formed 230 local unions and ten men's societies, marched at head of processions in 52 different cities, received 3,486 letters; postage, stationery, and telegrams \$840.05; wrote 5,947 letters and 420 newspaper articles on different phases of the work, and 220 letters to home papers; had 60,000 leaflets printed and 2,000 manuals; raised \$8,976.75, and spent it in the work.

Miss Ackermann formed a national W. C. T. U. for Australasia, which has just held the second of its triennial conventions, at which, as we suppose, another president was appointed, as our missionary desires to do some work for us in South Africa, Madagascar, China, and Japan.

In 1891 we sent out Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, both of Evanston, Chicago, to visit the outposts of our Society, and to organize new unions. As the World's W. C. T. U. has a department of work for the advancement of social purity,—Mrs. Josephine Butler, superintendent,—these ladies accepted a commission from that devoted woman to investigate the reported violation of the laws—secured as a result of Mr. Stead's agitation in England many years ago—in the military cantonments of India. The evidence secured by them of the disregard of instructions sent out by the House of Commons, was one of the most helpful results ever attained by white-ribbon women. The best people in England held meetings in honor of our missionaries, and listened to their addresses with profound interest. The commander-in-chief of the British Army in India, although he had at first denied their statements, at last admitted his mistake, and the good news has just come that the Secretary for India has requested the government in that country to proceed by means of legislation in harmony with the righteous attitude already taken by the House of Commons. Mrs. Andrew and Dr. Bushnell returned to America as delegates to the second World's W. C. T. U. Convention, held in Chicago in connection with the World's Fair, in October last. A few weeks later they came back to England, and have since been at work for our Society in Burmah and China, and will thence go to Japan, to follow up the pathetic beginning made by the gifted and lamented Miss Mary Allen West, who was our fifth round-the-world missionary, and who died in that country in 1892. I mention the fact that Miss West was a Congregationalist, to illustrate to the readers of LIFE AND LIGHT how much we owe to the progressive denomination of which its readers constitute a large part of the salt.

In 1892 we sent Miss Alice Palmer to South Africa, the White Ribboners

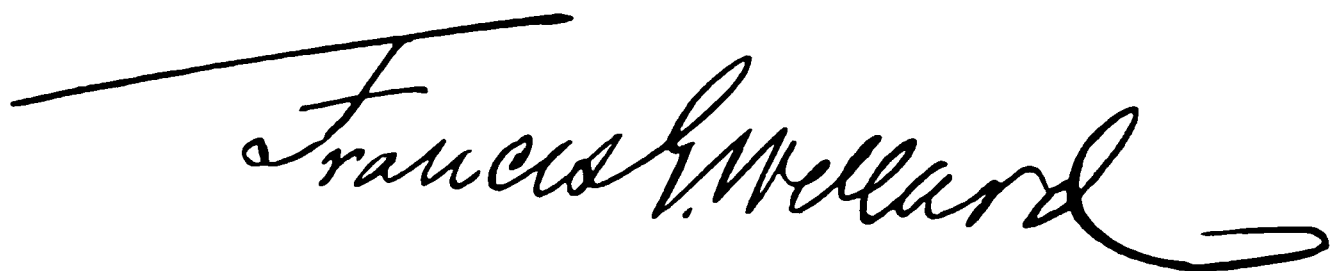
there having written us that if we would pay her expenses to their part of the world, they would see that no further demand was made upon us. Of Miss Palmer's work we hear the very best accounts, and she will, before leaving the far-off land to which she has been warmly welcomed, assist our forces to become thoroughly entrenched. It is needless to say that but for the constant, intelligent, and devoted co-operation of the thousands of missionaries sent out by America and England, our round-the-world missionaries would have had practically no success whatever save in Australia and New Zealand. Not only have they been most kindly welcomed to the homes of resident missionaries in all the towns and cities they have visited, but meetings have been arranged for them, and the collections taken have been their financial basis of operations.

Busy as missionaries are with specified duties, for the discharge of which they are responsible not only to the Higher Powers, but to "the powers that be" at home, it has doubtless been a reinforcement to them to have the help of expert temperance workers, whose plan of campaign was so extensive that it included the opium trade as well as the liquor traffic, and social purity work as well as work for peace and arbitration.

For years it has been understood that when the Polyglot Petition grew to satisfactory proportions, it would be carried around the world by a Commission of White Ribbon women appointed for the purpose, who would hold meetings, distribute literature, organize and strengthen the local unions, and present the petition to representatives of every leading government. This expedition is now under way, in charge of the Rev. Dr. Lunn, whose address is 5 Endsleigh Gardens, London, W. C. England. This gentleman has had much experience in organizing parties of travelers to famous places, including Palestine, Rome, Switzerland, and the farther East. Archdeacon Farrar, the Bishop of Worcester, and other distinguished persons have lectured for these parties concerning the history and antiquities of the chief cities visited. It is the present plan to charter an ocean steamship, and gather one hundred or more friends of good causes who may like to make the world trip in company with our Commission. Lady Henry Somerset will be with us, and other leading philanthropists. At one time we thought the date was fixed; but Dr. Lunn deems a longer time necessary for so large an undertaking, and therefore the precise time of starting is not yet determined. The plan is to sail from England to Naples, going to Rome, thence to Athens, Constantinople, Jerusalem, Alexandria, Cairo, Suez, Bombay, Madras, Colombo (Ceylon), Penang, Singapore, Bangkok, Perth (Western Australia), Albany, Adelaide, Melbourne, Hobart (Tasmania), Sydney, Brisbane, Hong-Kong, Shanghai, Kobe, Yokohama, Vancouver (U. S. A.).

It is thought that the entire trip will occupy nine or ten months, and will cost about \$1,750. The itinerary given is subject to change in several particulars, all of which will be duly announced. It is doubtful if a world-trip has ever been planned which covered so much ground, involved so many unusual opportunities of seeing the most distinguished people of the different countries, and at the same time was so moderate as to expense. I think there is a figure even lower for those who will "stay by the ship," instead of going to hotels at the various ports; and possibly a second-class rate, which might afford an opportunity for some who otherwise could not hope to join the expedition. May I mention that it is a pity to send letters on the subject to Lady Henry Somerset, or me, as all we can do is to pass them on to Dr. Lunn. It is apparent that the World's W. C. T. U. has no money to pay out toward this expedition. Four free tickets are promised, two of which Dr. Lunn thinks should be given to distinguished men whose presence would prove attractive to those who might not otherwise decide to purchase tickets; the other two will be at the service of White Ribbon women, and their use will be determined by the officers of the society.

As, in compliance with your request, Lady Henry has given some account of the Polyglot Petition, I will not give further particulars. It is my earnest hope that the great Petition, which has been brought to its present position of helpful influence as the result of years of toil and painstaking, involving countless miles of travel in nearly every missionary country and throughout our own home lands, may still have the best part of its good work to do, and may prove an added harbinger of "peace on earth, good-will to men."



President of the World's Women's Christian Temperance Union.

THE PRIORY, REIGATE, ENGLAND, April 25, 1894.

AFRICA.

TEMPERANCE WORK AMONG THE ZULUS.

BY MRS. CHARLES W. HOLBROOK.

MANY long years have passed since the temperance movement began to have so deep a meaning to earnest souls in America, and that it encircles the whole globe, linking true temperance workers who are separated

By land and sea. Africa has learned its magic meaning, and hosts of faithful hearts beneath dark skins beat in unison with kindred hearts in every clime.

Much might be told of this movement among the colonial people of South Africa, where since the "mission round the world" of Mrs. Leavitt, a wide-spread, and, it is to be hoped, permanent temperance work has been successfully carried on among the white people who have their homes in South Africa. But passing over this interesting part of the work, in which several among our missionary friends have taken an active part, let us glance at the progress of the temperance work among the native Zulus of Natal.

If we go back fifty years, or thereabouts, to the first Christians among the Zulus, we learn that when they took their stand for Christ, with one consent they left their native beer, together with other evil customs which in their old life had enslaved them. But as the years went by, little by little the habit of drinking returned, and gradually gained a strong foothold among the Christian natives. Their beer is not what would be generally considered "strong drink"; it contains very little alcohol, and would not intoxicate if taken in small quantities. It is made from Indian corn, or amabeli, a kind of native grain, being first ground by the women upon stones, then mixed with water and allowed to ferment. After straining it is considered fit for drinking.

Among the heathen the principal occupation of the men, and often of the women, too, during the winter, is to go from kraal to kraal attending beer drinks. They are not satisfied with a small potion, but drink it by the gallon, and very frequently become intoxicated. As a result, it is no unusual occurrence to have a beer drink end in a drunken brawl and fight.

As has been said, the drinking custom gradually crept into the churches; and as the evil steadily increased, the missionaries felt that radical measures should be taken. It was nearly twenty years ago that, at the annual meeting of the natives, it was decided that no church member be allowed to attend beer drinks. It was hoped that by this restriction the evil would be greatly lessened, and possibly overcome. It was but a short time before it became evident that nothing save total abstinence would bring a death blow to an evil which threatened the very life of the Christian churches. The hearts of the missionaries were filled with sorrow as they saw the low state of Christianity among the people, and about twelve years ago the temperance movement was inaugurated. It began in the south of the mission, and with it a brighter day dawned in the life of the Zulu Mission.

Each individual station has its own interesting history of this movement printed in the hearts of the earnest workers there. So great was the revolution which it caused, that in some cases whole churches were remodeled upon the new basis; and now, through the length and breadth of the mission, total abstinence is a *fundamental rule* in admission to church membership.

It may be of interest to follow the history of this temperance revival in one little church at the extreme north of the mission. When we reached Natal, over ten years ago, this movement was well under way in all the churches south of Durban, and was beginning to be felt farther north. As we visited the different stations before locating in our own appointed place, we studied this subject as it was presented to us by the different missionaries, and as we entered our new field of labor, felt that the temperance work was the first which was laid upon us to undertake.

This station of Mapumulo to which we were sent had been left for eight years without the immediate oversight of a missionary, with the exception of one year which Mr. Wilcox, now of the same station, spent there. There was a membership of between thirty and forty; but of these, I believe, all but four were beer drinkers. It was certainly a discouraging prospect. We had studied the language but two months, and felt helpless as we looked upon the task before us,—multitudes of heathen on every side, and the church members in a low state, and blinded by drinking customs. A few had kept the spiritual life aglow, but in many it was barely flickering.

Perhaps some will say, in this state of things which we found, there is an illustration of the futility of missionary efforts upon the heathen world. If anyone be inclined to take this view of the case, let him first glance back fifty years in the history of staid, temperate New England, and take any neglected, yes, or unneglected corner, and study the history of a church left without a settled pastor for eight years. What was the state of religion and temperance, or rather intemperance, at the end of that period? In one little village in the Connecticut Valley there were twenty distilleries, and in almost every home a drunkard! This in fair New England! among a people who were "heirs of all the ages, in the foremost ranks of time."

The little church which we found in the wilderness of Africa was at most but one generation removed from the darkest heathenism, and, with few exceptions, the members had themselves been for years numbered among the heathen. Can it be wondered at that the sheep without a shepherd had left the fold! We began, with the aid of a translator, or in our own faltering Zulu, to tell them of the evil of drinking, and endeavored to induce them to leave this custom which had such a hold upon them.

The women were the first to yield to our entreaties, and soon our temperance army was formed. Every two weeks a temperance meeting was held, and as we went from house to house among the people, or as they came to our home, this was an ever-familiar subject to which our thoughts and words turned. The children in the schools, most of them, joined a juvenile band which was formed for this purpose. We often met bitter opposition.

I well remember one Sabbath afternoon how our hearts were grieved by one of the best men in our church rising and saying that "God's work was all going back, and all the talk was about beer." In a few days he, too, joined the *Impi Yabazili* (army of abstainers), as it was called, and was one of our most active workers.

One Wednesday morning at our woman's meeting Nomagceke, our "one-eyed Bible woman" who led the meeting, seemed very sad; and as I questioned her after the meeting as to the cause of her sorrow, she said, "I want to take the ribbon, but my husband drinks, and I must grind for him." I said: "Nomagceke, I think if you keep on praying for your husband and talking with him about giving up beer, and then when you have to grind for him tell him how you hate to do it, you will lead him to leave his drink, and now you can take the ribbon." She carried out these suggestions, and before long her husband took the ribbon and a large share in the temperance work. The good cause continued to prosper more and more, until nearly all in the church, and many outside of it, had taken a stand on the right side; and (with only one exception) in the church we felt that those who refused showed by other evil habits that they were not true followers of Christ, so after years of waiting they were cast off from the church roll. The one beer-drinking church member in whose Christianity we believed has, since our return to America, given up his beer. This is a sketch of personal experience on one of our little stations, given the better to show how it has been carried on in other places and with what result.

At the Umtwalume station every church member was brought to total abstinence, and not one was cut off on this account. What has been the spiritual result? It cannot be measured. This temperance movement has raised the whole spiritual and moral standard of the people, and since it began there has been a large accession to our churches.

At Inanda the work commenced in fasting and prayer of a few earnest women, led by Mrs. Edwards. They spent a whole day at the chapel in prayer. The church had been in a deplorably low state, and this was the beginning of a great movement which revived the spiritual life of the whole community. Some two years ago Mr. Pixley, who is located there, said of this church: "The question is not now how shall we lead people to take their stand for Christ, but how shall we know whom to admit among the many who desire to confess their Christian faith."

Such is the result of the movement among the Zulus; and we have good reason to believe that it is a permanent work, that shall ever go on, linked hand in hand with all the other efforts that are being, or will be, made to bring this heathen race unto God.

TURKEY.

TEMPERANCE WORK IN THE SMYRNA BOARDING SCHOOL.

BY MISS AGNES M. LORD.

DEAR READERS OF THE LIFE AND LIGHT:—

As this is to be a temperance number, may I, as one of our girls says, “call your attention on our humble circle, far away in Smyrna?”

It is a very humble one, and cannot record any striking incidents or wonderful successes; and yet, looking back over its few short years of life, my heart is filled with joy that even this little stream of cleansing has arisen in that city, where it is so greatly needed, and that from it have gone out so many rills to purify and bless.

How plainly it comes before me, that Sunday afternoon three years ago! How the people came flocking into our little church, until more seats had to be brought, and the vestry thrown open,—brethren, sisters, strangers, Armenian, Greek, English,—for it was a new and wonderful thing to hear a woman preach. How calm and dignified appeared the preacher, clad all in black, as she took her seat behind the pulpit with her interpreters! Alas! I never knew what dear Mrs. Leavitt said (it was she who, on her tour so bravely made alone around the world, had come to us in Smyrna), for a poor sick, crying baby, whom his mother was vainly trying to hush while she listened to the speaker, had to be withdrawn to the garden; but the people listened most attentively, and went away saying, “What she says is true, every word. Drink is the curse of Smyrna.”

That evening, and again the next day, Mrs. Leavitt talked to our girls at the school, and before she left the city our society was organized.

At first our members were very few,—about a dozen only. This need not surprise us, for the difficulties in the way of taking such a step are great, especially for girls, since it is the almost universal custom—in families that can afford it—to pass wine, or raki, on all occasions to guests,—at weddings, at baptisms, at funerals; and often it is the daughter of the house who is expected to do this.

Yet our little society grew steadily. One after another, at our monthly meetings, signed the pledge and pinned on the white ribbon. The teachers in Miss Bartlett’s kindergarten joined us. Our Bible woman joyfully signed the pledge, and from that day has been working for the cause, wherever she goes, with great enthusiasm. One dear old sister, who had smoked all her life, threw away her cigarettes, and has been like a new Christian ever since,—so active and happy.

One of our members, after long pleading and earnest praying, won over **her** brother. I never shall forget how radiant her face was that Sunday, **when** she received a note from him saying, "Come to our house, sister, and **bring** that pledge; I am ready to sign."

No one has been more indefatigable than our dear young president, speaking, fearlessly and lovingly, to every one with whom she comes in contact, **the** rich and the poor. Calling one day upon the father of one of our younger pupils, a dear, bright child, who was most anxious to become a member, she asked him if he would give his consent. He answered, "For a long time she has not tasted wine, and will not pass it to any visitors, either, but tells them all that they must not drink or smoke; so she may as well join."

A very pitiful case occurred in connection with one of the children in our preparatory department. The mother of the little girl, a gentle, amiable woman, obliged to live in one small room with a husband and brother who never knew a sober moment, finally lost her reason. Her insanity took the form of melancholy, and she would come to the school weeping inconsolably, and beg of us to save her, for she knew she should be lost. Two of our members went several times to see her husband, but he would either be away, or, if at home, intoxicated. At last, in despair, we asked his wife what we could do. "You will never find him sober," she said, "except in the morning, as soon as he is up." So early one Sunday morning, almost as soon as light,—for it was winter,—before breakfast, we found our opportunity. It was rather too early for a polite call, for the whole family, mother, father, uncle, son, and two daughters, were still sleeping on the floor of this small room. But, after quickly rolling up their beds, and a hurried wash at the fountain, they gladly welcomed us. How happy we were to find the father **in** his right mind, and ready to listen as we talked with him and prayed! He seemed much touched and grateful; and, although he has not yet signed **the** pledge, nor entirely abandoned drinking, his wife says he has never been **so** bad since that day. She herself gladly signed, and is now well. She **sometimes** comes to our monthly meetings, although, as they are in English, **she** does not understand much; and we all love her for her patient, sweet **character**.

At each monthly meeting items of interest from the *Union Signal* and **other** temperance papers, carefully culled by our president, are read by **different** members. Letters from the absent ones are listened to; and **sometimes** all are called upon to tell what they have done for the cause during the **month**. A committee is appointed at each meeting to write to the absent **members**, and to do special work in the line of visiting. Pledge cards are

printed with the funds of the society in English, Greek, Armenian, Turkish, and Bibles bought to be given away as there is opportunity.

In one of the monthly reports sent to me a few weeks ago, the committee speak of visiting a poor woman for whose husband they had been praying and working a long time. She met them with the joyful news that



MISS MARY MASSAOUTI,

*President of the Temperance Society in the Smyrna
Boarding School.*

husband had not tasted liquor two or three months; and added "I never realized before that man's heart could be changed by prayer; but now I see and believe that what is impossible to man is possible to God." In the same report the committee tell of a visit to an Armenian khan, where they lived, and how, when they began to talk of Jesus, "suddenly the room was full of women happy to hear us, and one, with tears said, 'O good Madame, if you will only say a few words to my son-in-law, who is a drunkard.'" The story is too long to relate—the old, sad tale of a suffering wife and children; but the wretched man's heart was softened in answer to their prayers, and before they left he promised to try by God's grace, to be a different man, "and we believe that God will help him."

These few incidents may give you, dear friends, some idea of what the members of our society are trying to do. Alas! no words can give you any conception of the appalling need of such work in Smyrna. As one poor man said to me: "What can I do? I cannot go out of the house without passing liquor saloons at every step, and they won't let me go by."

But perhaps the most encouraging feature of any such work is its far-reaching influence, the results of which who can calculate?

The first vacation after our society was organized, one of its members went home with a determination to work for the cause. That first going home was very hard for many of the members. But Yeonige was 1

daughter of a pastor ; and, as the people of the village came to her father's house, she talked to them bravely about giving up the use of liquor and tobacco. It was the curse of that place as well as of many, many another. She only met with ridicule or indifference. Christmas vacation came, and, nothing daunted, she began her labors with them again. When she returned to school, it was to tell us with delight of her success. "This time," she said, "I found them quite different. They listened to me, and at last promised if I would be their president, they would organize a society."

She declined the honor of the office ; but then and there about a dozen young men signed the pledge and formed themselves into a temperance society. They drew others to them, and soon opened a reading room, where they held their meetings, and now we hear that that temperance society is the most encouraging feature of the work in Eodemish.

Our two servants—but "above servants, brethren, beloved," members of our church—were gathered in among the first fruits of our efforts. One of them soon after went home for the summer, and a large and flourishing temperance society in that place is the result of his faithfulness to the motto of the W. C. T. U., "*Agitate.*"

"Who can despise the day of small things? for they shall rejoice."
 "Though thy beginning was small, thy latter end should greatly increase."

SPAIN.

A SHORT HISTORY OF THE BOARDING SCHOOL IN SAN SEBASTIAN.

(*Concluded from the May number.*)

Chapter III.

GLIMPSES AT THE LIVES OF THE TEACHERS.

BY ALICE HUNTINGTON BUSHEE.

"At the beginning of the past year the school contained more than twenty-five children, but our enemies have worked so much that now we have only ten on the list." Yet, in spite of this opposition, Carolina Bautista, one of the most remarkable teachers who has gone from San Sebastian, continues bravely in her work. Though totally blind, she has charge of this school near Cadiz, hears most of the recitations, and keeps good order, knowing when each child is in his place and paying attention. Her knowledge of the Bible is wonderful, and she wishes to form a Christian Endeavor Society as soon as possible.

Another, who left the school "to find herself in a world full of sin and temptation," writes that when her money was almost gone she was offered a place in the public school if she would give up Protestantism. She replied: "I was following only Protestantism I would accept your promises at once."



ORIGINAL MEMBERS OF THE TEMPERANCE SOCIETY IN SAN SEBASTIAN.

"I follow Jesus Christ, who gave his precious life for me." She is now teaching near Coruña, and thinks no work so delightful as to lead souls to Christ. In Zaragoza, Maria Herrero has a school of thirty-four girls, among

two daughters of a spiritualist soldier, who were at first forbidden to study the Bible or any religious book. As this is the primary object of the school, such an exception could not be allowed, and she naturally feared the children would be withdrawn. Yet not only have they attended the day and Sunday schools, but the father himself helps the little girl learn her Bible verses, and the faithful teacher has many, "many causes for thankfulness to God."

One of the teachers in Madrid mentions what many others might, that the parents, influenced by their children, often attend the meetings, and it is believed some of them will become true Christians. One of the children, five years old, said to her mother: "Mama, do not pray to the saints of the Roman church, because they do not see nor hear. Pray to God, who is in heaven; he it is who can give all you ask, and has given all you have."

No one can do more good in Spain than the educated Christian teacher, with her far-reaching influence.

Chapter IV.

PASTORS' WIVES—BOYS.

BY MARY L. PAGE.

If you should look at our photographs of former pupils, you would see among them a sweet face with such an earnest expression that you would want to know more about her. Her name is Arsenia, one of the first class. She married a young man, a member of the church in Santander, and went to Pau, France, where they are doing missionary work. She has three lovely little children, but finds time to help in school and in every department of their flourishing work. Her woman's society is now working to send help to the women of Africa.

Here is another, Elisa. Her father was the first preacher in Madrid after religious liberty was granted. After graduating she taught in this school, and now helps her husband, who preaches in one of the villages. She says they are working hard, but are happy, as they see their labor is not useless.

It seems strange that a Roman Catholic should go to India to be converted to the true faith, yet this is what happened to one girl. Her brother went out to teach modern languages in a Scotch school in Bombay. After a while she joined him, and, surrounded by missionary influences, became a Protestant. She had always intended to be a nun, but she came to our school instead. She lives in Salamanca, assists her husband in his evangelistic duties, and has started a school; one of our girls has just gone to help her.

In the small village of Villascusa lived a girl who wished to come to

school, but her parents were not able to pay for her, so she took her marriage portion, which had been carefully put by for her, and spent it gladly in getting an education. She was older than most of the girls, and used to say she wished she had known of the school before. Although she had no dowry, she is married; and is it strange that she makes a noble pastor's wife?

This is a girls' school, but it has sometimes extended a helping hand to boys. Two in particular, who began here, have just finished their theological course in Puerto, Santa Maria, and are entering on their life work. One writes from Cordova, where he is teaching and preaching: "My experience in the years since I left San Sebastian have taught me to appreciate the great benefits that we received there when we were children. I am very grateful for our good opportunities and the helpful influences by which we were surrounded."

Chapter V.

THE PRESENT OF THE INSTITUTE AND OUR HOPE FOR THE FUTURE.

BY ANNA F. WEBB.

You can best have an idea of our present work by visiting us; so I shall imagine that you have just called. We have showed you the house, and after you have repeated many times, "Yes, indeed; I see how small and inadequate the entire building is for the wants and needs of the school!" then we will visit the girls. You would soon learn to like them, for they are what they appear to be,—bright, healthy, intelligent, conscientious girls. They range from eight-year-old Susita to Noemi, our latest comer, a young lady in her twenties, who has come to complete the last year of Institute work. The fifty pupils are divided into five collegiate and two preparatory classes. The collegiate courses correspond to the scheduled years of the government institutes throughout Spain. On completing the course the degree of A.B. is received, though this is not equivalent to the same degree in the best American colleges. However, any title is an almost unheard-of honor for Spanish women.

We have four in our graduating class, as bright, ambitious girls as you could find searching over our home land. Two are daughters of pastors,—the one conducting a flourishing mission in Bilbao, the other lost his life in the Philippine Islands, where he was translating the Bible into the native language. It is believed he was poisoned, at the instigation of the priests. The father of another is a colporteur in Madrid.

A most encouraging sign is, that though these girls are exceedingly interested in their studies, all are anticipating the time when they begin serious

each on her own account, when they may help their families and com-
new evangelistic work in their homes. We hope Class A will come off



MARIQUITA,
*Pupil in the Preparatory De-
partment.*

with flying colors from the July examinations, and then aspire to greater achievements; for it is whispered that the great doors of the Madrid University are opening somewhat, and we will try to venture in. We need Spanish teachers. Spanish Grammar, Literature, and Rhetoric should be taught by Spaniards. This no Spanish woman can do without receiving a university education.

Class B I may call our scientific students, for their enthusiasm over these studies is unbounded.

One of the class, the second week after commencing Physiology, announced that she had no idea "people were so interesting." Neither they nor their mothers have

been taught to see or think. As they add in their scientific studies, four out of the declared that their life work must be that of a doctor or nurse. Who knows? That class may be the nucleus of a future hospital and training school for nurses, and later a medical college for women. Such institutions are needed sadly in



HILARIA,
Pupil in the Preparatory Department.

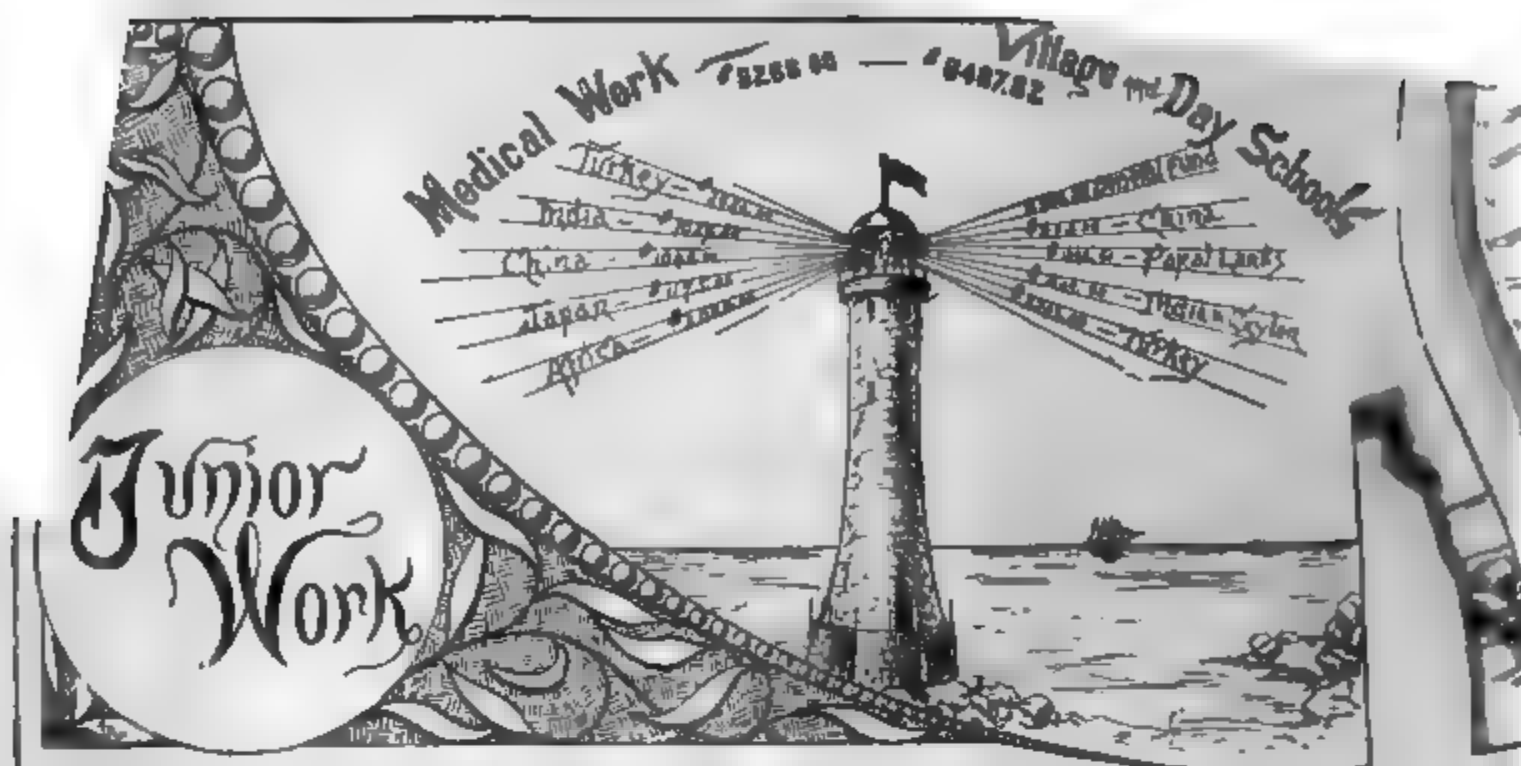
Class C is one of great promise, and the other classes are developing well. I think there are future Mary Lyons, Florence Nightingales, Louise Albee, and a host of other worthies among them.

CONCLUSION.

THE FUTURE.

BY ALICE GORDON GULICK.

A new day has dawned for evangelical women in Spain. Prejudice has been vanquished, and many difficulties overcome. It is possible to establish a permanent institution for the Christian education of girls. We gladly commit ourselves to the work; but, for its ultimate realization, we need the co-operation of those of our friends who believe that the "field is the world."



—To give light to them that sit in darkness Luke 1:7—

MISSIONS AND TEMPERANCE.

BY MARY TUCKER.

[Read during the Young Ladies' Hour at the Annual Meeting of Suffolk Branch.]

1. To what extent do our missionaries have to contend with intemperance?
2. With what success has temperance been taught?
3. How can we help in this particular work?

If we can answer these three questions we can show what relation missions hold to temperance in foreign lands.

1. To what extent do our missionaries have to contend with intemperance? You all know what a dark picture is presented to us as the answer to this question comes back from many lands. It is only for me to bring it more vividly to your minds this afternoon by several instances.

On the Continent beer and wine are used as freely as we use water. It is almost impossible to get the ear of the people on the total abstinence question. Leading Protestant pastors pour out wine at table for all the family, young and old; while streets and cars are rendered disagreeable and unsafe by those who have indulged much too freely. Mrs. Leavitt, a "round-the-world" missionary of the W. C. T. U., writes: "One reads this in books

but it is not burned into the soul by that process as it is by seeing it day after day."

In Turkey the many-headed serpent of intemperance shows itself. In China it is hard to determine whether liquor or opium destroys more largely mind and heart; while in India, intemperance and impurity have followed in the wake of the English army.

But saddest of all are the stories that come from Africa. The natives, especially susceptible to the evil influences of intoxicants, are in some instances forced by traders to take the wretched stuff as part pay for the week's labor. So plentiful is it that in one place the seats in the church were of gin boxes, and on the Congo the foundations of some of the better houses are made of gin bottles with the necks driven into the ground, while garden beds and walks are bordered with them. One chief, with pathetic eloquence, asks, "Why did not the God-men come before the drink did? Drink has eaten away my people's hearts. Their heads are empty; they cannot understand the words you say to them. It is too late, too late!" Dark, indeed, is this world for multitudes in Africa.

2. With what success has temperance been taught? Some of the higher religions of other lands have total abstinence as a part of their creed. National and International Temperance Conventions result in points of light in Holland, Norway, Sweden, Finland, Japan. "Round-the-world" missionaries are carrying the white ribbon, in all its purity, to many lands and islands of the sea; and by woman everywhere, no matter what the complexion, language, or condition of servitude, is the movement welcomed. The temperance lessons of our Sunday-school quarterlies are being taught in other lands where our missionaries are carrying the gospel. The LIFE AND LIGHT for January tells of the little temperance society of four formed at San Sebastian, in wine-drinking Spain. These are only gleams of the larger hope that is to be.

As evidence of firm conscientiousness among the converts, let me read the following instances: In China, "an aged woman who has been a Christian for more than thirty years, and who has been in the habit of drinking Chinese wine every night before going to bed, declared her intention of giving it up, went home, and threw her wine jars, with their contents, into the street. When asked why she did not give the jars and wine to some one, she replied, 'If it is too bad for me to drink, it is too bad for me to give to anybody else.'" "A chief of one of the towns in Africa had been trained in the mission school, but had not been converted. He returned to his village, married, and became a trader. Afterwards he was converted, and wished to join the church. Among the questions asked was this: 'Are you willing to sign a

total abstinence pledge?' He was willing, and signed it. Next, the question was put, 'Will you give up trading in drink?' This caused some hesitation, as it would interfere with his profits to a very considerable extent, but this, also, was promised. Not long after he had a boat load of palm oil and 'kernels' to send down the river to Duke Town. He strictly charged the clerk not to take any drink in payment, but the trader said he must take one cask, and finding remonstrance vain the clerk consented to receive the cask on board the boat. On receiving an account of the circumstances the chief went down the river to exchange the cask of drink for other goods; but this the trader refused to do. Seeing that his efforts were of no avail, the chief poured the rum into the river, threw the empty cask after it, and returned home."

3. How can we help in this particular work? (a) Let us strive to make the terms "Christian" and "total abstainer" synonymous. It is not so in all lands. Mrs. Leavitt tells us that a missionary conferring with two Karen chiefs in reference to establishing a mission, received this reply: "Your religion is good, but we are not ready for the mission work. When we are ready we will send these two messengers to you." "But before you get ready for us others may come," urged the missionary. "What, those whiskey-drinking Christians? Never! We don't want them! We will not have them! They do the people no good." And Miss Frances Willard, in her annual address, says that "the high-caste Hindus have received the impression that Christianity means intemperance; but they have learned that the Salvation Army is teetotal, and for this reason they think more highly of it than of any other religious sect that comes to them from the West. Many a servant changes his religion, if a Hindu or Mohammedan, in order that he may drink. Our missionaries in the foreign field are doubtless doing all that is possible to correct such impressions, but it is for us to spread total abstinence in the home land. (b) We can elevate public sentiment here at home. If every Christian would only lift a little, public sentiment would sustain neither wine in the cook book nor a saloon in town. (c) We can pray. Individually we feel helpless to contend against the powerful tide of wrong; but sincere prayer links our endeavor to God's strength, and

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

FOR CHILDREN'S MEETINGS.—TEMPERANCE WORK IN MISSION LANDS.

BY MRS. JAMES L. HILL.

SINGING, "Yield not to temptation." Scripture Reading, 1st Cor. viii. 9—13. Prayer.

Singing. (If possible, "A Song for Water, Bright," by Ira D. Sankey, **the** best children's temperance hymn imaginable. It may be found in "Winnowed Songs for Sunday Schools," and in "Junior Christian Endeavor Songs").

BIBLE CATECHISM ON TEMPERANCE.

Who was the first drunken man? Gen. ix. 20—21.

When did Prohibition begin? Judges xiii. 13—14.

Did anybody mentioned in the Bible ever take a pledge of his own accord? Dan. i. 8.

How did it work? Dan. i. 15—17.

Ought we to make companions of persons with drinking habits? 1. Cor. v. 11.

Can any drunkard enter the kingdom of heaven? 1. Cor. vi. 10.

Does God pronounce woe upon drunkards? Isa. v. 11, 22.

Why has He pronounced this woe? Isa. xxviii. 7.

Are drunkards likely to get rich? Prov. xxi. 17.

What are the consequences of drinking? Prov. xxiii. 29, 30.

How may we avoid these consequences? Prov. xxiii. 31.

What are the results of intemperance. Prov. xxiii. 21.

Is it wise to tamper with strong drink? Prov. xx. 1.

What is the first temperance order mentioned in the Bible? Num. vi. 2, 3.

Tell of another temperance society. Jer. xxxv. 5, 6.

What blessing did God pronounce upon this temperance society? Jer. xxxv. 18, 19.

Is there any rule in the Bible that governs all temperance habits? Rom. xv. 1.

The brave struggle of a native African in giving up his beer is graphically told in the leaflet "Hobeana" (price three cents). It may be condensed, if desired.

From "Mackay of Uganda" something may be learned of the lamentable condition of affairs in regard to intemperance in Africa. (See pages 78, 79.)

(See about Blue Ribbon Army, LIFE AND LIGHT, January, 1884, page 8, and April, 1883, page 126. See also LIFE AND LIGHT, August, 1891, pages 348—351.)

Our Work at Home.

BUSINESS METHODS FOR THE CONVERSION OF THE WORLD.

BY MARY H. HUNT.

BISHOP FOSTER, in a recent address, said in substance that "Our estimates of the time that it will take to convert the world to Christ should be made on business principles." Taken in its broadest sense, we do not quarrel with this proposition. That there are principles underlying success in our "Master's business," as well as in what we call secular affairs, no Christian worker will question.

A business man carefully studies probabilities of profit and loss, and plans accordingly. Every move of competitors adverse to his interests is carefully watched, and checkmated if possible. The Church is to-day competing with the darkness of heathendom for human souls. But in the introduction of alcoholic and narcotic habits into so-called heathen lands there has been launched a powerful competitor against the gospel. Alcoholic beverages, opium, and other narcotics cause mental, moral, and physical degeneration when used in nominally Christian lands; while upon the savage or semi-civilized peoples, whom we are trying to convert to Christ, they work more swift and sure destruction. For the people of a Christian nation to send both missionaries and alcoholic drinks and other narcotics to non-Christian lands is most unbusiness-like. It is aiding an all-powerful competitor; more than that, it is giving that competitor the field, and furnishing him his stock in trade with which to preempt for deeper than heathen darkness the souls we would win to Christ. To expect the speedy conversion of the world to follow the use of such mixed methods, is to expect the impossible.

Rev. Hugh Goldie, missionary for nearly forty years in Old Calabar, Western Africa, says: "The people generally are in a state of intoxication, disinclined to listen, caring for nothing but strong drink. As far into the interior as we have penetrated, the gin bottle had preceded us. Even commercial benefits are lost by the destruction of the very people with whom the commerce is attempted."

"Under Mohammedan rule the sale of alcoholic liquors, opium, and Indian hemp—a vile narcotic—was strictly prohibited in India. But under English rule, the sale of narcotics is not only allowed, but is pushed by a pernicious

license system that makes it to the interest of every local officer to extort all revenue possible from their sale. The duties on spirits increased from 1,000-000 rupees in 1870 to 90,000,000 in 1889." "Drink is now a rising tide among the masses of this massed nation," writes the Rev. H. H. Stuntz, editor of *The Indian Witness*. "Christians are rapidly making this a drunken nation," said a Brahmin.

Would not an awakened Christian conscience as to the guilt of selling alcoholic drinks and other narcotics to these savage and semi-civilized peoples, be a marked indication of answered prayer for the conversion of Africa and India? We do not deny that such an awakened conscience would find the situation very difficult. For in this nominally Christian country the manufacture, sale, and exportation of these substances is authorized by law—a law that only the people of this country can change; and, alas! at present, they do not seem to wish to make the change.

No one will deny that the laws now in force in thirty-nine states and all the territories of the United States, requiring the nature and effects of alcoholic drinks and other narcotics upon the human system to be taught all pupils in all public schools, will change this in time, if enforced; for a knowledge of the evil nature and effects of these substances drilled into youthful minds before appetite is formed, is sure to preëempt them for an intelligent total abstinence. When such abstainers become the voting majority they will make short work of the alcohol problem.

The International and Interdenominational Missionary Union passed emphatic resolutions at their eighth annual meeting, declaring that: "As a body of Christian missionaries representing many lands and languages, we regard it as desirable that the rising generation of non-Christians, for whose temporal and spiritual welfare we labor, should in the most effective manner possible be fortified against, and protected from, the ravages of intemperance, which are becoming more threatening with each passing year. There are few mission fields in which the need of stringent total abstinence requirements among the native Christian communities is not more or less deeply felt. . . . Intemperance works serious injury in native churches. Temperance views, strong convictions, and intelligent apprehension of the physical and moral evils connected with intemperance, are urgently required all along the line of missionary effort. In order to the attainment of these most desirable objects we believe the time has fully come for a definite, systematic, well-matured effort to introduce scientific temperance instruction into the national educational systems and curricula of all mission schools in foreign lands. . . . We are strongly of the opinion that in order to secure the most satisfactory results, and to save time and expense, it would be of great

advantage if the various Mission Boards should find it practicable to co-operate interdenominationally in this matter, and also respectively request their foreign missionaries to introduce approved, scientific temperance instruction into the schools under their management, as rapidly as practicable. In this connection we would state that so far as we have examined the primers and more advanced text-books commended by the Scientific Department of the Woman's Christian Temperance Union, we accord our hearty approval to the same, expressing our opinion that, with sundry minor modifications to suit particular countries, they are eminently suitable for universal use and for translation into foreign vernaculars. Lastly, appreciating the advantages to be derived from united action, we appeal to all missionaries in all lands to lend their active personal assistance and earnest co-operation in the directions indicated above, so that before the present century closes, every land represented in this Conference may rejoice that scientific temperance instruction has been permanently incorporated in its educational systems."

Why should not this be done!

A letter just received from Dr. John Fryer, LL.D., an English gentleman employed by the Chinese Government for this translation of English scientific works, says: "The opium question is being widely agitated in China; and unless something can be done to check the evils of alcohol and opium, China must succumb." Dr. Fryer is a warm advocate of the educational method for the prevention of these evils. He writes that the Chinese translation of the American temperance physiology, "Health for Little Folks," is doing good service in China. The first large edition is now exhausted, the second contains a commendatory preface by Pang-Quang-yue, late Secretary of the Chinese legation at Washington, D. C., who presented a paper on Confucianism which was enthusiastically received at the Parliament of Religions, Chicago. This Chinese gentleman was so much pleased with the book and with the idea of teaching the children of his country to avoid the use of alcohol and opium, that he voluntarily contributed this preface. Dr. Fryer further says that the temperance missionaries, Mrs. Andrews and Dr. Bushnell, expressed to him the satisfaction they felt in listening to an examination showing the intelligent proficiency of Chinese pupils who have studied this text-book in the schools "up the river." Dr. Fryer is now engaged in the translation of a complete series of the American temperance physiologies for all grades of pupils, from the lowest primary to the most advanced classes. It looks as though the star of hope of the temperance reform stood over the schoolhouse in China as well as in America.

Could there be a more reasonable way to "go about our Father's business" in this matter, than to teach the American people, and other missionary and

civilizing races, to abolish alcoholic beverages from their habits and traffics? and, in addition to that, to teach the youth of those poor peoples whom we have defiled with these substances, never to begin their destructive use?

When alcohol, tobacco, and other narcotics are outlawed from human habits and traffics, the Kingdom of God will be very near.

PROPORTIONATE GIVING.

ONE of our good workers writes: "I wish in some of your articles on proportionate giving you would define 'income.' There are so many who have no income in the dictionary sense of the word, but who have something they can give." Our friend then goes on to give what seems to us a very good definition. She says: "In answer to our Christian Endeavorers, who wanted my opinion a few weeks ago, when the subject was to come before their meeting, I said, Income is what you have to use, whether it be the reward for labor or the result of investment, whatever may come to you as a gift, or what you may draw from your principal. I well remember a well-to-do farmer in our church, at the time of the levying of the income tax after the war, who said he did not 'consider that he had any income,' because he 'had not laid up anything' that year. He had a large, fine house, well-appointed, and no lack of anything. Mr. F. asked him what rent he would want for his house, what his crops and other sales had brought him, and then said, 'I suppose you think I have an income because I have a salary; but when I have paid my house rent and market bills, I have less remaining than you. How about the income?' The farmer answered, 'I never looked at it that way before.' Isn't this the trouble with many of our Christians? They have never 'looked at it in that way.' After spending all upon themselves that they think they need, if anything is left they may give to missions."

As this subject of proportionate giving has been proposed in different places, one of the most common obstacles that confronts us is the statement that so many women have no incomes; that is, they have no appreciable amount of money over which they have complete control. It is difficult to realize that in these days there are many women who have positively no money they can call their own; but where this is absolutely true it is difficult to see how there could be any proportion to give. We often hear of those in mission lands who unfailingly take out the handful of rice or of wheat for the idol or the Christian church before the family meal is prepared. Is it not possible that in this country, where there is a "will" that the "way" may be found to follow this example? "For if there be first a willing mind,

it is accepted according to that a man hath, and not according to that he hath not."

We have the following leaflets on Proportionate Giving that we think will prove useful to any who may be studying the subject: "Proportionate Giving; One Woman's Way," 1 cent; "Systematic Giving," 1 cent; "Take a Mite Box," 1 cent; "A Home Missionary Sermon," 2 cents; "One Woman's Experience in Tithing," 2 cents; "A Study in Proportion," 2 cents; "Right Ways of Giving," 1 cent; "My Little Box," 2 cents; "The Ten-fold Blessing of the Tenth," 2 cents.

OUR BOOK TABLE.

Gist, A Handbook of Missionary Information. Compiled and edited by Lilly Ryder Gracey. 12 mo, pp. 203. Hunt & Eaton, price 60 cents.

It is stated on the title page that this compendium of useful information in regard to mission fields, is "pre-eminently for use in young women's circles," but whoever is in search for facts in regard to any mission field will feel indebted to this daughter of those eminent specialists in missions, Dr. and Mrs. J. T. Gracey, for bringing together strategic points in convenient shape.

Fourteen mission fields are considered, and at the close of the section devoted to each country there is a responsive exercise, consisting of questions and answers, which will be found of practical value in dispelling a widespread ignorance in regard to conditions in foreign fields.

This book, together with others mentioned in these columns, will be in the circulating library, to be started at the Board Rooms, in Boston. It is, however, a book of reference, and therefore to be owned rather than borrowed. It can be obtained by sending to Room 1, Congregational House, Boston, at the same rates at which it is sold at any bookstore.

The Miracles of Missions. By Rev. A. T. Pierson, D.D. Funk & Wagnall's Company. 12mo, pp. 193.

These articles originally appeared in *The Missionary Review of the World*, of which Dr. Pierson is editor-in-chief. The sub-title is "Modern Marvels in the History of Missionary Enterprise," and in speaking of the main title the author says: "We have chosen to call it 'The Miracles of Missions,' notwithstanding the objections frequently urged to the use of the word 'Miracles.' . . . All that we mean by this term as now used, is, that in the history of modern missions there are amazing wonders of Divine interposition and human transformation, which admit of no adequate explanation if we deny the Divine element."

Among these twelve sketches is the extraordinary story of William

Murray's work among the blind in China, which was given in the pages of **LIFE AND LIGHT** by the graphic pen of Miss Gordon-Cumming, of Scotland. This will give an idea of the character of these recitals, any one of which would make a dull meeting interesting.

Eshcol. By S. J. Humphrey, D.D. 12mo, pp. 180. Fleming H. Revell Company.

In the preparatory note the author says: "This cluster of narratives is gathered from a good land which the Lord gives to his people, with the command that they go up at once and possess it." The best possible review of this book is given by Dr. F. A. Noble, of Union Park Congregational Church, Chicago, in his introduction. He says: "One need not turn to novels for exciting narratives, nor for lofty ideals of manly and womanly character, so long as this stirring book is within reach. This is a book to be read and reread by all who love our Lord and are in sympathy with his servants who labor in the "regions beyond." It ought especially to be read by young Christians, mission bands, societies of Christian Endeavor, monthly concert committees; and ministers as well will find abundant material in this book to work into missionary programmes.

We not only read of work in India and the Sandwich Islands, out of the hardships endured in the early days of the opening of our own great West by our brave and intrepid missionaries on the frontier. When the Wheelers went to the then remote Lake Superior region, it seemed to some of Mrs. Wheeler's friends a foolish and fanatical thing for her to go out thus into the wilderness. "There is romance," they said, "in sailing away to Ceylon or Syria, but to go to the dirty savages of Lake Superior,—bah!" The ready answer was Father Goodell's oft-quoted saying, "Satan's kingdom is a dirty kingdom anywhere." Our own country is becoming, in a certain sense, a foreign missionary field. One church in Boston numbers ten nationalities on its church roll. Two hundred missionaries from other lands are preaching to their own people in this land in fifteen languages. Home missions thus become foreign missions without leaving our own borders. Dr. N. G. Clark's term "Christian missions," as applied to the work at home and abroad, seems a felicitous, expressive, and comprehensive term.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

June.—Temperance Work in Mission Fields. See **LIFE AND LIGHT** for May, and monthly leaflet.

July.—Recent News from Mission Fields.

August.—Missionary Ships.

September.—Proportionate Giving.

RECENT NEWS FROM MISSION FIELDS.

TOPIC FOR JULY.

For this topic we suggest that at the June meetings certain ladies be appointed, one or more for each country, to bring items of interest from these countries, taking care to have them as recent as possible. If one is watching, many items will be found in late missionary and secular periodicals, and in the religious and secular press. At the time of writing it is impossible to refer to what will be the latest news in July. Aside from our own magazines, the *Missionary Herald* and *LIFE AND LIGHT*, we should recommend for general news of all countries *The Missionary Review*, obtained at No. 30 Lafayette Place, New York City. If nothing later can be obtained, we recommend articles on Turkey in *The Independent* for April 19th and May 3d (130 Fulton Street, New York City, price 10 cents), and in the *Congregationalist* for April 5th. On India, the *Congregationalist* for April 19th; on China, in *The Independent* for April 12th, on Japan, *The Independent* for April 19th and 26th, the *Congregationalist* for April 26th; on Spain, *The Independent* for April 5th and 19th. The article on "Tropical Africa as a Factor in Civilization," in *Our Day* for January and February, contains some interesting items on political and industrial topics.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Portland, 2d Parish, Aux., const. L. M. Mrs. Sarah L. Everett, 25, Y. I. Aid Soc'y, 35, St. Lawrence St., Aux., 1330, State St., Aux., Miss Margaretta A. Libby, const. L. M. Miss Ellen H. Libby, 25, Miss Ellen H. Libby const. L. M. Miss Margaretta A. Libby, 25, Seaman's Bethel Ch., Aux., 4, Y. I. S. C. E., 5, Garland, Ladies of Cong. Ch. and Soc'y, 10; Centre Lebanon, Miss'y Soc'y, 12.50; Rockland, Aux. (of wh. 25 const. L. M. Miss Annie T. Frye), 80; Woodfords, Primary Dept. Cong. S. S., 1; Topsham, Aux., 5; Bangor, Central Ch., collected by Miss Johnson, 40; Mrs. J. S. Sewall's Class in S. S., 2; Anna Prentiss Stearns, 1.

—A Friend,

283 80
62
Total, 284 42

NEW HAMPSHIRE.

Chesler A Friend, 4 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, L. F. H., 50; Exeter, coll. at Silver Anniversary, 49; E. Jaffrey, Birthday Club, 11; W. Lebanon, Aux., 18.50; Lee, Y. P. S. C. E., 3; Lyndeboro, Aux., Mite Boxes, 12; Newport, Ladies of C. C., 24.50; Portsmouth, Rogers Circle, 40; Salmon Falls, Aux., 11, Y. P. S. C. E., 5.34; Wolfeboro, Newell Circle, 35,

269 34

Total,

283 34

In March *LIFE AND LIGHT* 5 sent as from Aux. Jaffrey, should be credited to "Lilies of the Field"

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, Aux., 3.50, M. C., 5.51; Bellows Falls, Y. P. S. C. E., 10; Brattle-

., 10, Y. P. S. C. E., 5.20;
 4, Y. P. S. C. E., 1.80;
 4.21; Hartford, Aux.,
 Edward W. Moriss, 25;
 8., 5; Randolph, Aux.,
 E., 5.50; Rupert, Y. P.
 eham, Aux., 8; Waits-
 Waterbury, Aux., prev.
 L. Mrs. C. F. Clough, 11;
 P. S. C. E., 7.75; Wood-
 st. L. M. Mrs. Laura A.
 185 97
 Total, 185 97

MASSACHUSETTS.

Amherst Branch.—Mrs. C. E.
 Wakefield, Y. P. S. C. E.,
 th Ch., 11.10, Mite Boxes,
 Bedford, United Work-
 . Miss Lura Sawin, 25;
 1, 5, 72 32
Branch.—Miss Amelia
 Almouth, Aux., 1 00
 —Mrs. C. E. West, Treas.
 prev. cont. const. L. M.
 h, Mrs. C. Pierce, Mrs.
 ousatonic, Aux., 14.28;
 L., 10; Pittsfield, 1st Ch.,
 Egremont, Aux., 40;
 k., 24.88, 104 16
 . C. E. of Porter Ch., 28 00
 lbert H. and Alden B.
 2 00
 .Y. P. S. C. E. of Cong.
 1 00
Ch.—Miss S. W. Clark,
 ead, Aux., 19 00
 Y. P. S. C. E., 5 00
 'y Soc'y, 18 95
anch.—Miss H. J. Kneen-
 herst, Junior Aux., 99,
 Hatfield, Wide Awakes,
 , Aux., 3.55; North Had-
 Northampton, Edwards
 Southampton, Emily Mis-
 Southampton, Cheerful
 264 69
 ent Member of 1st Ch., 5 00
 .—Mrs. E. H. Bigelow,
 , Y. P. S. C. E., 31.68;
 1.42, 52 10
 and, 5 00
 b.—Miss F. J. Runnells,
 er, Aux., 330, a Friend,
 ; Attleboro, Aux., 3.40;
 rin. Bible Sch., 17.21;
 . C. E., 10; Fairhaven,
 404 41
 end, 1 10
 A.—Miss H. T. Bucking-
 Chicopee, 3d Ch., Busy
 ke, 2d Ch., "I'll Try"
 r Mills, Aux., 30; Spring-
 Aux., 36, Junior, Aux.,
 105 00
 Miss M. B. Child, Treas.
 x., 15.75; Boston, Berk-
 urch, coll. thro' Aux., 40,
 , Y. P. S. C. E., through
 , Shawmut Ch., Junior
 , Union Ch., Aux., 54.22;
 ard Ch., Aux., 217.50;
 pard Memo. Ch., Cap-
 Chelsea, Junior Y. P. S.
 C., 5, Primary Dept., 5;
 Ch., Aux., 111.76, Young

Crusaders of Pilgrim Ch., 5, Village Ch.,
 Aux., 61, Band of Faith, 20; East Som-
 erville, Franklin St., Aux., 12.98; Ever-
 ett, Ladies' Miss'y and Aid Soc'y, 5;
 Hyde Park, Aux., const. L. M. Mrs. C.
 G. Chick, 25, Junior C. E., 10; Jamaica
 Plain, Boylston, Junior C. E., 4, Inter-
 mediate Dept., S. S., 11; Neponset, Jun-
 ior C. E. of Trinity Ch., 2; Newton, Mrs.
 E. C. Billings, 20, Elliot Ch., Aux. (of
 which 50 from a Friend const. L. M. Mrs.
 J. H. Robinson and Mrs. D. B. O. Bour-
 don), 235; Newton Highlands, Busy Bees,
 30, Miss Jennie M. Burr, 10.50; Roslin-
 dale, a Friend, thro' Mrs. Grover, 1; Rox-
 bury, Elliot Ch., Aux., 25, Immanuel Ch.,
 Aux. (of wh. 25, from Mrs. F. J. Ward,
 const. L. M. Miss Helen R. Stanley),
 36.05; Somerville, 1st Cong. Ch., 6.32;
 Winter Hill, Youthful Helpers, 2; South
 Boston, Phillips Ch., Y. P. S. C. E., 10,
 Junior Y. P. S. C. E., 2.50, Phillips Ch.
 Branch, 1; Walpole, Aux., In Memory,
 5; Wellesley, Junior Y. P. S. C. E., Pen-
 ny Gatherers, 5; West Newton S. S. and
 Red Bank Co., 70; —, a Friend, 1, 1,085 58
Worcester Co. Branch.—Mrs. E. A. Sum-
 ner, Treas. Blackstone, Aux., 8.40; No.
 Brookfield, Aux. (of which 1 from Jo-
 seph K. Pettingill), 50; Southbridge,
 Aux. (of which 5 for Cradle Roll), 20.70;
 Upton, Junior Aux., 5.12; Warren, Aux.,
 9.65; Whitinsville, Aux., 16; Worcester,
 Piedmont Ch., Aux., 42.35, Central Ch.,
 Aux., const. L. M. Mrs. H. B. Staples,
 Mrs. Martin Green, Mrs. Araminta
 Smith, Mrs. E. A. Sumner, Miss Lizzie
 Hammond, Miss Alice Merrill, 150, Union
 Ch., Aux., 60.53, 362 75
 Total, 2,547 06

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White,
 Treas. Providence, Y. P. S. C. E. of
 Union Ch., 10, M. Helpers, 5, Beneficent
 Ch. (of which 25 from Miss Amie A.
 Tanner, const. self L. M.), 180.07; Cen-
 tral Falls, Y. L. M. C., 10; Woonsocket,
 Y. L. Aid Soc'y, 25, 230 07
 Total, 230 07

CONNECTICUT.

Bethel.—Y. L. M. C., 15 00
Eastern Conn. Branch.—Miss M. I. Lock-
 wood, Treas. New London, 2d Ch.,
 Aux., 54.65; Greeneville, S. S., 12.70; Old
 Lyme, Aux., 23; Chaplin, Aux., 10.25;
 Norwich, 2d Ch., S. S., Miss E. B. Hunt-
 ington's Class, 4; North Woodstock,
 "We Will Do Something" Soc'y, 3.60, 108 20
Hartford Branch.—Mrs. M. Bradford
 Scott, Treas. Bristol, Aux., 24; Burn-
 side, Long Hill Aux., 5; Coventry, Aux.,
 21.80; Ellington, Aux., 15; Hartford, 1st
 Ch., M. B., 90.65, Fourth Ch., Y. P. S. C.
 E., 10; Manchester, 1st Ch., Y. P. S. C.
 E., 25.12; South Windsor, M. C., 5; Tal-
 cottville, by Mrs. C. D. Talcott, 25; Wind-
 sor Locks, Aux., 40, 261 57
New Haven Branch.—Miss J. Twining,
 Treas. Adana, Aux., 5; Bridgeport, 2d
 Ch., S. S., 5; Brookfield Centre, S. S., 10;
 Canaan, Aux., 5.72; Cromwell, Aux.,

40.60; Danbury, 2d Ch., Aux., 37; Derby, Aux., 60.40; East Canaan, Y. P. S. C. E., 10; Easton, S. S., 8, Greenwich, Aux., prev. cont. const. L. M. Miss Julia E. Bell and Miss Amella Knapp, 44.85; Kent, Aux., 41.25, S. S., 1.50, Killingworth, Aux., 8; Madison, Aux., Mrs. J. T. Lee, const. L. M. self and Mrs. J. A. Gallup, 50; Meriden, Miss'y Cadets of 1st Ch., 40; Middletown, 1st Ch., Aux., 93.73; Junior Y. P. S. C. E., 1; South Ch., Aux., 28; Mount Carmel, Aux., 50.50, Naugatuck, Light Bearers, 7, Little Helpers, 7, New Hartford, Penny-a-Day Band, 42, New Haven, Centre Ch., Aux., prev. cont. const. L. M's Mrs. Edward L. Curtis, Miss Dottha Bushnell, Miss Elizabeth N. Hume, Miss Katharine M. Hume, Miss Gertrude C. Hume, 118.32; Church of the Redeemer, Aux., 112.06, Y. L. M. C., 40, College Street, Aux., 52.34, Dwight Pl. Ch., Fairbank M. C., 25, English Hall S. S., 5, Howard Ave. Ch., Aux., of which 50 const. L. M's Mrs. Wm. J. Mutch and Miss Lizzie Wilkinson, 57, United Ch., Aux., 115.13, Y. P. S. C. E., 125; New Milford, First Ch., S. S., 10, Golden Links, 19; New Preston, Aux., 40; Norfolk, Y. L. M. C., 10, North Madison, Aux., 13.60; Prospect, S. S., 3.00, Salisbury, M. B., 5, Southport, S. S., 30, Stamford, Junior Y. P. S. C. E., 2, Stratford, S. S., 30, Torrington, H. W., 13, Whitneyville, Aux., of which 25 const. L. M. Mrs. Wm. N. Osborn, 46.49, Y. L. M. C., const. L. M. Mrs. Chas. F. Clark, 25, Y. P. S. C. E., 7.85, S. S., 10.64, 1,529 60

Total, 1,914 37

In LIFE AND LIGHT for April, 120 sent as from Memo Circle, South Ch., Bridgeport, should be credited to Memo. Circle, North Ch.

NEW YORK.

Batting Hollow.—A Friend, 10 00
Bridgewater.—Margaret B. Langworthy, 10 00
New York State Branch.—Miss C. A. Holmes, Treas. Albany, 1st Ch., Aux., const. L. M. Mrs. R. D. Williams, 25, Helpers' Circle, 10, Y. P. S. C. E., 5; Antwerp, Aux., 30, Binghampton, 1st Ch., Aux., 33, Plymouth Ch., Aux., 10; Brooklyn, Tompkins Ave. Ch., Aux., 100, Rochester Ave. Ch., Aux., 5.26, Park Ch., Aux., 8.50, Central Ch., Aux., 150; Buffalo, W. G. Bancroft M. B., 10, Plymouth Ch., Aux., 15, Bridgewater, Aux., 5, Canandaigua, Aux., 250, Chenango Forks, Aux., 3, Cortland, Aux., 40, Y. L. and Junior Bands, 21, Croyton, Aux., 8.93, Elizabethtown, Mrs. A. W. Wild, 2, East Smithfield, Pa., People's M. B., 3; Fairport, Aux., of which 25 const. L. M. Miss Charlotte Howard, 79, Mr. G. Brooks, const. L. M. Miss Nettie Reynolds, 25, Franklin, Aux., 49, Flushing, Aux., 31.15, Y. P. S. C. E., 5, Gloversville, Aux., 46.70, Blue Bell M. B., 15, Home-oye, Cheerful Givers, 10; Java Village, Aux., 10, Little Valley, Aux., 4, Le Raysville, Pa., Y. P. S. C. E., 5, Lockport, 1st Ch., Aux., 20, Millville, Aux., 2, Norwich, Aux., 25, Owego, Aux., 40, Phoenix, Aux., 8, Perry Centre, Aux., 35; Poughkeepsie, Opportunity M. C.,

4.50, Riverhead, Aux., 31, S. S., 17.26, Rochester, Plymouth Ch., Aux., 20; Spencerport, Aux., 30; Syracuse, Mrs. Geo. C. Gore, 20, Good Will Ch., Golden Rule M. B., 5, Plymouth Ch., Aux., 67, Y. P. S. C. E., 8, Geddes Ch., Aux., 19.34; Suspension Bridge, Aux., prev. cont. const. L. M. Mrs. B. E. Coe, 21, Penny Gatherers, prev. cont. const. L. M. Mrs. Isabella Watson, 22.25; Saratoga Springs, New Eng. Ch., Aux., 15; Walton, Aux., 11; West Winfield, Aux., const. L. M. Mrs. E. M. Bart, 25; Warsaw, Y. P. S. C. E., 10, Less expense, 45.30, 1,432 1
Waverly.—Mrs. Moses Lyman,

Total, 1,432 1

NEW JERSEY.

Merchantville.—Miss'y Soc'y of Presb. Ch., 30 00

Total, 30 00

PENNSYLVANIA.

Philadelphia Branch.—Miss E. Flavell, Treas. N. J., Bound Brook, Aux., 15; Closter, Aux., 4, S. S., 10; Newark, Belleville Ave. Ch., Aux., 3.32, Orange Valley, Aux., 29, Y. L. M. B., 37.01, Cradle Roll, 20 cts., Plainfield, Aux., 10, D. C., Washington, Aux., 20, 128 50

Total, 128 50

DISTRICT OF COLUMBIA.

Washington.—Flora T. Goble, 6 00

Total, 6 00

GEORGIA.

Savannah.—Infant and Bible classes in 2d Presb. S. S., 24 00

Total, 24 00

FLORIDA.

Winter Park.—Miss'y Soc'y, 25 00

Total, 25 00

ALABAMA.

Talladega.—W. M. V., 10 00

Total, 10 00

NEBRASKA.

Lincoln.—Y. P. S. C. E. of 1st C. C., 10 00

Total, 10 00

MICRONESIA.

Kusale.—Thank-offering Box in Girls' Sch., 25, Kuk, Miss Abell, 5, 30 00

Total, 30 00

General Funds, 7,140 00
 Variety Account, 28 00

Total, \$7,170 00



MICRONESIA.

A LETTER from Mrs. Logan, dated Honolulu, March 24th, tells of her fifty days' voyage from Ruk with the Rands, Peases, and Mrs. Forbes as fellow-passengers on the Morning Star. When she left Ruk the Robert Logan had not been heard from, and it was feared it had been lost in a typhoon. Mrs. Logan had received but one letter from home since last July. She expects to remain in San Francisco for a few days to attend to the publishing of a hymn book and an arithmetic. Before this is in print we may see her face.

OUR MISSIONARIES.

JULIA A. RAPPLEYE.

MISS RAPPLEYE was one of the first in whom our Board became interested. A teacher in Oakland, occupying a fine position, she was recommended to the officers of the American Board as a suitable person to commence an institution for young women in Constantinople. They invited her to undertake it, and, after prayerful consideration, with no family ties to hold her, she accepted the appointment. She arrived in Constantinople in 1870, and began work at once, when she founded the Constantinople Home. In 1876 she removed to Brousa, and once more became a pioneer in the cause of Christian education. In February, 1876, the Woman's Board of the Pacific, then but three years old, resolved to adopt Miss Rappleye. Still later came the decision to build for Miss Rappleye a suitable school building; the Woman's Board of the Pacific responded eagerly, when the suggestion came from the American Board. The "Brousa Fund" was started, also a Brousa Furnishing Fund," both awakening much enthusiasm. Miss Rappleye's frequent letters greatly aided the cause. The building was finished, and dedicated Christmas eve, 1880,—a lasting monument to Miss Rappleye's untiring energy and perseverance. This care, added to that of her school duties, was too much for even her strong constitution. In January, 1881, she returned to America for much-needed rest. In April following she

was married to Hon. G. W. Colby, of California. A severe cold, taken soon after her arrival, settled into pneumonia, and on June 9, 1881, she entered into the heavenly rest. Letters came from far and near expressing sympathy and grief. In a memorial article published after her death in the *Missionary*

Herald, much appreciation was expressed of her work. To have founded two seminaries in Turkey, which have since been in every way successful centers of Christian influence, is to have done a grand work for the girls and women of the land! To our Woman's Board Miss Rappleye's letters were for five years a



MISS RAPPLEYE

constant inspiration and help! Many of our ladies were her personal friends, and it was to them and to us all a rare privilege to have a part in her work. "Let her own works praise her in the gates."

MRS. T. J. BALDWIN.

It is twenty-six years since Rev. Theodore A. Baldwin and wife went to Turkey. It is thirteen years since their appointment to Brousa, during eight years of which Mrs. Baldwin was connected with the Brousa Girls' High School, in which our Board has been interested since 1876. In 1887 Mrs. Baldwin removed to another part of the city, where her missionary work



MRS. T. J. BALDWIN.

came more purely evangelistic. A visit home of six months in 1888, after an absence of twelve years, was a means of renewed strength, so that on her return Mrs. Baldwin felt that she must respond to an earnest call for a school in that end of the town. Our Board, therefore, sent five hundred dollars toward the fitting up of a schoolroom in Brousa East. This school has passed its first year satisfactorily, about thirty pupils having been enrolled, all girls but one,—a widow, who has a strong desire “to learn to read the Bible and hymn book for herself.” One of the graduates of 1887 is Mrs. Baldwin’s valued assistant in the school. The pupils are Armenians chiefly.



THE BROUSA SCHOOL.

Mrs. Baldwin is familiar with the three languages, Greek, Turkish, and Armenian. Her labors for the girls of Turkey have been manifold—in Brousa West, and now in Brousa East. Her letters for these many years form a journal of missionary life in Turkey, which is of the greatest interest.

MRS. SARAH LYMAN HOLBROOK.

In August, 1883, Rev. C. W. Holbrook and his bride sailed for Mapumulo, Zululand, South Africa, where they remained till 1892. At that time they returned with their four children to America, for needed rest, which they are now enjoying at Mrs. Holbrook’s old home in Easthampton, Mass.

During their eight years of life in Africa, Mrs. Holbrook and her family were seventy miles from the coast, and her nearest white neighbor twenty miles distant; yet with a brave heart she kept the hearthstone bright and maintained the light and cheer of a Christian home in the midst of the greatest darkness. Schools sprang up all about, moulded by the touch of this woman's hand into new light-giving centers. Black girls and

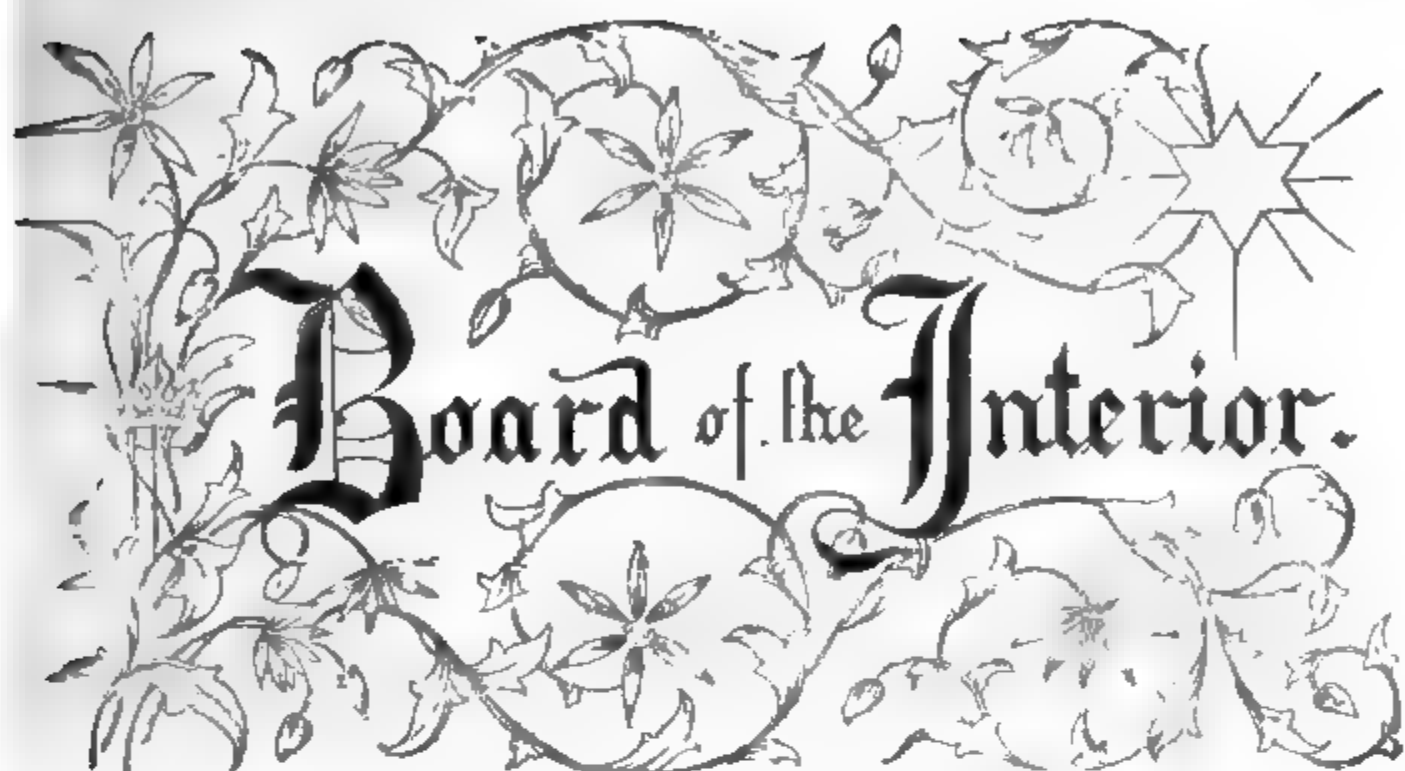


MRS. SARAH LYMAN HOLBROOK.

women, too, have learned that there is more to life than mere existence; that there are worlds beyond them; that there is a God above them, a God who has changed live hearts of peace. Many have become Christians, and members of the church. The pastor is Mr. Holt. Mrs. Holbrook is the daughter of Deacon Lyman Easthampton, Mass., and niece of Rev. Horace Wilcox, formerly of Oregon. Our Oregon Branch has claimed her as their particular missionary.

Of the present work at Mapumulo station the report of the A. B. C. F. M. says: "The church numbers 88, 22 having been added during the year,

result of two revival seasons that have marked the year. There is an inquirers' class of some 30 members. The weekly offerings have been \$10. Besides the regular Sunday services at the kraals, Mr. Wilcox has a plan of visitation one day in each week. He goes with a brass band of 10 performers to some one of these ten preaching places, and the music gathers a much larger company than would otherwise assemble, and he and his Christian natives with him then briefly address them. An invitation is given to confess Christ, and from five to twenty respond at each service. The attendance at these meetings will average about 100.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
Miss SARAH POLLOCK. Mrs. GRAHAM TAYLOR.

CHINA.

CHRISTMAS AT FOOCHOW.

BY MISS C. E. CHITTENDEN.

Do you want to know about my first Christmas in China? It is not my first one in the Orient, for last year I spent the day on board the steamer between Kobe and Shanghai, in the good company of Father and Mother Endeavor. So you see my first Foochow Christmas came after almost a year here, and so was a very homelike one. In fact I had three Christmases, if not three and a half, for we foreigners (American boarders) had our dinner together on Saturday at the Ponasang Girls' School; Monday was the real day, when the children and older people had their gifts at home; and Tuesday came the Chinese celebration at Tai-ping-ga. That makes three; the half one was the intervening Sunday, which naturally took a Christmas character. The day of our Ponasang dinner was most beautiful, but as unlike conventional Christmas weather as could well be imagined. It was so warm that we had no fire in the dining room, and the doors were left open for coolness. Any one seeing the beautiful ferns and tea roses adorning the middle of the table, might have thought us extravagant had he not known that they all grew in the open air, with no more acquaintance with a

glass roof than the oranges we so enjoyed had with an American fruit shipping car. It was a very cheery company who gathered about that table, and the beauty of the festival seemed all the more enhanced by its contrast to the great heathen city around us. The Whitneys were up from Yarrington Seng, Dr. Nieburg and Dr. Woodhull were with us, the Kinnear children had come in Mrs. Whitney's loving care all the long journey from "grandma's house;" so our circle was complete, except for the Hubbards and the Shao Wu people. The Hubbards' photographs were on the table, though, so we could look at them if we could not talk to them.

Monday morning I wish you could have seen Mary Peet. Norman Hubbard and baby Ruth were too little to fully grasp the situation, but Mary, dear little witch, how big her eyes did grow! We filled one big chair with the children's things, hanging the stockings on the corners, and putting the heavier gifts on the seat. Mary had several dollies, which delighted her motherly little heart wonderfully. One, a big Japanese one, was almost as big as "little sister," as she calls baby Ruth, and frightened baby when it cried. I had several gifts, to my great astonishment, as I understood the Christmas was the children's affair exclusively. But the greatest pleasure Monday was carrying the little candy bags and simple gifts we had prepared over to the pastor's children. The bags were no dainty tarlatan affairs, but bright red ones, filled with little fancy crackers, and peanuts and oranges, instead of the usual confectionery. For the pastor's baby and my teacher's little boy there were gay rubber balls; the eldest girl had a picture book, and all three girls together a Japanese toy cat, which runs about very naturally when wound up. It was very pleasant to see their enjoyment over the things, simple as they were.

Next on my Christmas programme came decorating for the next day's festivities, and I wish you could have seen how pleasantly and heartily the Endeavor committee of schoolboys appointed to help me went at their work. We had no evergreens, but the glossy banyan, box, and leng-keng leaves, made very Christmasy looking wreaths and ropes; and with these the native scrolls lent from the boys' rooms, and mottoes cut from bright red paper, we turned the uninviting lower hall into a very pretty reception room. The mottoes were a curiosity, for the characters must have been a foot and a half square, and were placed one in a space between the doors in the corridor with very pretty effect.

Over in the church we had more red characters, a handsome motto of black and gold forming an arch over the pulpit, with a large gilt star as its keystone. We hung bright-colored Bible pictures (scrolls made of old S. S. Lesson illustrations mounted at a native shop) around the walls, and green

Christmas rings against the windows, which gave a very festive air. In each corner was a tall bamboo, with its feathery top just touching the ceiling, and two more made a graceful arch just in front of the platform. The windows behind the pulpit were covered by bright red scrolls, a large floral cross hanging against the middle one, and the pulpit tables were gay with embroidered covers and great vases of chrysanthemums and tube roses. Most beautiful to the school children's eyes, though, were the red paper bags of native sweetmeats and labeled packages of soap, handkerchiefs, or native pens, which were piled upon side tables in place of the usual Christmas tree.

The church, which has just been enlarged, was packed to the doors, and Mr. Peet said he had never seen a Christmas audience in Foochow so quiet and attentive. It was a genuine treat for our Christians, and the outside people who came in had an opportunity to hear two very simple, earnest talks from Mr. Peet and Mr. Heartwell, which it seemed must have helped them. After the church service was over, a large number of the church members gathered at the schoolhouse, and had their Christmas dinner together. It was all in native style, and very pleasant, on the whole. The women sat by themselves in the side hall, the "chief seats" being in the central portion, where the teachers sat. It makes one realize the need of Christ's injunction not to seek the "chief rooms at feasts," when one sees the infinitesimal distinctions which the Chinese observe in assigning the places of honor to the various guests at a banquet. Among our Christians I think it is in great part a matter of friendly rivalry to excel in politeness, but among the outside people it is made a very weighty matter.

After "seating the meetinghouse," or the church social, rather, we all stopped a moment for the blessing; the women's offered by one of Dr. Woodhull's graduates, the men's by Sing-Sing-Sang, the head master of our boys' school, and the first baptized Christian in Foochow. It was quite late in the afternoon, almost six o'clock, when we began; so the wall lamps were all lighted, and before long they brought in native candles for each table. I wish you could have seen how bright and homelike the picture was then, despite the almond eyes, queer garments, and queerer viands, which so unmistakably belonged to China. There were two tables of women, and I quite satisfied the Chinese ideas of etiquette by insisting on sitting at the "lower" one, because I was so much younger than the other foreign ladies and a number of the Chinese women who were guests. So I was the only foreigner at our table, but you may be sure I suffered from no lack of attention; in fact I began to imitate the others, and "give a sop" in turn to those who so generously heaped my spoon (we had no individual bowls or plates; only flat-bottomed porcelain spoons and chopsticks). One course after

another was brought on in fancy native bowls and tureens, and placed in the middle of each table, whereupon each guest proceeded to help himself and his friends with his chopstick. I cannot remember half the things we had; but there was chicken and duck, crabs and vermicelli, rice-flour balls and miscellaneous soup, fish and vermicelli (native), besides various dishes and relishes, and the sweet leng-keng juice, which replaced the native wine customary among the outside people. Some things I could eat, and some I couldn't; but I managed my instruments of awkwardness a little more successfully than at the first feast I attended, and the attempt showed my goodwill if it didn't give me a very substantial supper. Mrs. Ling (our city pastor's wife, who has visited in the boys' homes with me) was at our table, and helped me about their forms of table etiquette, and also warned me when a dish was too highly seasoned for my foreign palate. My first teacher at Ponasang, who had been married a few days before, was there in all her wedding finery: not the snowy robes of an American bride, but bright-colored skirt and upper garments of silk, and an array of gold and jade ornaments in her shining black hair, which gave a new vividness to the expression "as a bride decketh herself with ornaments." Poor girl; her husband, though at one time a member of the English church, has backslidden terribly, and seems to have wholly hardened his heart against the Truth. We think she is a genuine Christian, in spite of the many difficulties in the way of her rapid growth in Divine things, and she may be the saving of him yet. We are all grateful that they were married by the Christian ceremony, and for the half promise that she will be allowed to return to Dr. Woodhull's hospital next term to finish her medical course. She seemed so glad to see me, and took a great interest in all my attempts to speak, poor as they were.

We do not consider this feasting the most befitting way to celebrate the holy Christmas day, but the Christians wanted it, and it seemed best for them to try it and see. When the day comes that the Christmas gifts shall be made for some less-fortunate place, as those of our Sunday school at home are, it will show a great advance in Christian thought among our people; but now we have to remember that the church festival is all the Christmas celebration they have. The missionaries all try to make the spiritual meaning of the day specially prominent, and in time this good seed will surely bear fruit; though the ultimate form of observing the day in China will doubtless be something quite different in form, but identical in spirit with our Western customs.

Mrs. Walker writes from near Shao-Wu of a celebration such as we should like to see in all our churches. The few Christians at this little outstation had never seen a Christmas celebration, but their hearts had felt the Christmas joy; and so when the day came, they gathered in the morning for a service,

and afterwards sat down together for very simple refreshments,—just a bowl of native vermicelli and some fruit passed to each one. More than that, they had to even name the day, not knowing or not remembering the term already adopted by the older churches ; so they called their new festival *Gen-Cio gaung-seng* (the Saviour's coming to earth) ; a much better name in some ways than the one now in use. Does it not remind you of the disciples just after Pentecost, when they "ate their meat with gladness and singleness of heart," first praising God in his temple (Acts iii. 46, 47). Mrs. W. said, in writing of it, that she undoubtedly learned more from these primitive Chinese Christians than she taught them, and I think we all find it so. Next year, perhaps, we can make a precedent of this simple festival for our larger churches.

The Walkers are having so much blessing in their work at Shao-Wu. They are touring almost all the time, and are finding many rich opportunities. We do so need helpers for them and for our own field. When are they coming?

Now the New Year is well begun, and our pupils are all at their homes. Preparing for the native New Year, which is a time of family reunions and the national birthday, as every one is reckoned a year older on New Year's without reference to the date of his real birthday. We are sure the inspirations of the sweet Christmas time will help to strengthen our people against the temptations to idolatry which so abound at this time, and that year by year, as the Christmas song echoes farther and farther in this sad, sin-cursed land, those who join in it may have a constantly deepening sense of its real meaning, and their lives may increasingly prove the transforming power of the "Glad Tidings" it proclaims.

Phillips Brooks in the *December Century* has a Christmas sermon, in which he speaks of the Wise Men's visit to Bethlehem in words that are full of inspiration and cheer for us who are ambassadors for the King they sought there, among this proud Eastern people, whose wise men with all their laborious searching have never found out the living God. He speaks of Jerusalem, which seems so far east to us, as being really west in relation to the far eastern lands beyond it ; and of the significance of this in the different and higher kind of religious thought for which it stands, so that the coming of the Eastern sages to that Jewish city has a deeper significance than we often realize. It is such a glad thing to carry the message of a living Saviour to these Eastern people, who in all their study have not reached the fear of the Lord, that is the beginning of wisdom, and to know that with every passing Christmas there are more and more hearts among them lifted in praise and thanksgiving to him whom the "wise men" found as the babe of Bethlehem. Shall it not move us to more and more earnestness in His service to link this thought with the sweet holiday memories of the time?

AFRICA.

THE JOURNEY TO GAZALAND.

BY MISS NANCY JONES.

LEAVING Inhambane last April, I have not had a moment of quiet since until a few weeks ago, when our party arrived at this place to begin work in our new field.

We were three months on the way, walking most of the route.

We came up the Busi River, about one hundred miles, in a little boat built for our use by the boys in Amanzimtote Seminary, in Natal. Our goods were in native-made canoes, which were poled along. The scenery along the bank was very grand. It was in the winter, and the forests resembled somewhat our autumn woods.

There were cliffs seven hundred feet high, of limestone and sandstone rocks. Wild ducks were plentiful; there were many islands covered with reeds, and our boats went in and out among them many times a day. We had nice tents, and every night we stopped along the bank and camped sometimes in a kraal (or village), sometimes in a field or wood. Often the wild animals howled around us.

The first time I heard a lion roar I was frightened, because I had heard that our tents were no protection against them, and I was in my own tent alone with two Zulu girls, who were going with us. At five o'clock each morning we were awakened by a bugle blown by Mr. Bates, and we dressed quickly, had a cup of cocoa and a hard tack, took our tents down, and were in our boats at six. It was pleasant to start early, for the sun was very hot in the middle of the day. To see the wet poles sparkling in the morning sun was a lovely sight, as the men turned them over in perfect time. There were twenty-two canoes besides our own boat, and I am sorry to say that even if we started first, the canoes soon got ahead. We would travel until noon, then stop and eat breakfast. Often we would not overtake the canoes until dark. Sometimes we would not have our supper until nine o'clock in the evening. After leaving the river we camped for two weeks, waiting for carriers. Then began our tramp for the highlands. We walked sixteen miles the first day, increasing it to thirty-two miles a day. The night after I had walked thirty miles I was nearly worn out. Our path led through woods, barren fields, over hills and through valleys, and across rivers. Sometimes the fields would be black with burned grass, and we would be as smutty as possible. This, with the heat, made us very thirsty, and sometimes we would walk for four hours before coming to any water, and often this would be a stagnant pool.

We took off our shoes and waded across the rivers, which sometimes were

quite high and with a rapid current. I fell in once or twice, but I did not mind that, for my clothes dried on me.

Perhaps if you had met us you would have taken us for tramps, instead of American missionaries.

At one time ants crawled over us in such quantities in our beds that we could not sleep. There were millions in our tents, all over us and our things. We had to find another place in which to camp. At another time a snake fell out of a tree onto the table where I was standing washing squash for dinner, its tail striking me on the back of my hand. I was not much frightened. At another time we camped in a dry river bed. We made a bright fire upon the dry sand, and the light shone brilliantly upon the dark-green foliage of the trees meeting overhead. There were many hyenas and crocodiles along the way, as well as elephants and tigers. We saw many kinds of deer, and the gentlemen shot a number to supply us with meat. Sometimes we would be passing deserted kraals all day. The country had been densely populated, but the great and cruel king Gungunyane had forced the people away to his southern capital of Beleni. It seems that many kraals were built very high up on the mountains, to hide from Gungunyane's soldiers.

There are many people quite near us, and they are kind. They are glad that we have come to teach them, but they are afraid to send their children to school, on account of Gungunyane. The chief has sent an *induna* down to ask his permission. I am teaching, but my school is small. I have a little log hut built round, with two doors and a window. It is quite pleasant, and I wish you could enjoy a night on my cool dirt floor.

Do you know of any friend who would like to help in any way a worthy young Zulu girl from Inanda Seminary, who is here as a Bible woman, an interpreter, and a helper in the school. She speaks English well, and is a very valuable helper. She has been a great comfort to us all in helping us in many ways to get settled, has a lovely, happy disposition, and enjoys working in the Master's vineyard.

MEXICO.

Miss White, of Guadalajara, after writing her thanks for a grant to be used for an additional window and a few other articles needed for the Home, writes:—

Work in Papal Lands is always slow, and somewhat discouraging; for, as Dr. Greene says, the gospel has not to encounter and overcome a base system of heathenism, but a shameful counterfeit of itself. The average Mexican child knows the simple story of the cross just as well as the average child at home; and as for the people in general, if you ask the question, Are

you a Christian? the answer would be invariably "Yes." What the gospel can and will do for each one personally, is something they know nothing about; and as for its being a power in the life, lifting it to higher thinking and consequent better doing, it has very little effect so far as I observe the average Catholic. I am fortunate in knowing one or two—yes, more, a very few—who are Catholics who if they were to suddenly die, I should have, I think, good ground for believing that they were saved souls. Alas, and alas, that the number is so few! But I have found a bit of comfort in even that; for if, in spite of the faults and dreadful mistakes of their teaching, so few have found Christ, as I believe, may there not be more who at the last shall be found to have washed their robes in the blood of the Lamb?

When I remember that the majority of servants in our Christian families at home are Roman Catholics, and how very few, if any, are ever converted to Christianity, though the influences in their surroundings, all in the direction of Christianity, might be supposed to be helpful to them, and how often in these days of agnosticism the children of Christian families fail to "grow in grace" and in the knowledge of the God of their parents, even though they may be the children of many prayers, I am less and less surprised that we do not succeed in changing the life-long teachings in Papal Lands as rapidly as those whose money sends us here sometimes seem to think we might do.

I am more and more thankful that we are only told to "teach" all things and that the converting belongs to the dear Lord himself. Did you ever see in church the old hymn which says,—

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious seed shall ne'er be lost,
For Grace insures the crop"?

There is a deal of comfort in that, isn't there?

I have heard it said by people who were an authority on the matter, that French Catholics were much more easily reached than Irish Roman Catholics, and I am inclined to believe the same is true of Spanish Roman Catholics. A deal of excellent seed has been sown beside all waters here in Mexico; let us hope and pray that some will spring up and bear fruit at least thirty fold, if no more!

As to my especial work in school, I teach general classes five hours every day, and make and mend all the clothing for the family of twenty-three boarders, with the exception that sometimes the parents "brace up" sufficiently to buy a garment and make it themselves; but that is not common. Half the time I have charge of prayers and getting the girls up in the morning and the morning housework, teach a class in Spanish in Sunday school

and do a thousand things "not nominated in the bond" which of necessity come up in a family as large as ours. The sewing takes a deal of time, but fortunately we have a nice machine given us—not the school—by a personal friend, so that I get on quite well. Fortunately for us I both know how to sew and like to do it, else I do not know how we should come out without great expense. You may ask, Why don't the girls do their own sewing, those large enough to do so? and I reply that it takes as much time to fix it ready for them as it does me to make the thing, and often I am in imperative need of the article in question, and cannot wait. They all sew every day, however, and perhaps will sometime learn how better, if I have time to devote to it.

I see my letter, which was begun as a note of thanks, has grown to alarming proportions. I trust you will excuse it, and find the letter interesting enough, and, thanks to a typewriter, plain enough, to compensate for the time spent in reading it. With kindest regards to the ladies who voted us the money, and encourage us to ask for more if we find ourselves in need, and to yourself in particular, I am,

Yours very truly,

FLORENCE WHITE.

CEYLON.

WORK IN OODOOVILLE.

BY MISS KATHERINE L. MYERS.

EVERY letter that comes to me has in it some such request as the following: "Tell us about your work;" or, "How is Christianity affecting the young people, on whom the hopes of the Church so largely depend?" One writes, "What influence have Christian missions on the children?" Another writes, "What is the character of the young people educated in our mission schools?"

These are questions of vast importance, and I, as a new worker, do not feel able to answer them. Along with the children of the Christians, large numbers of the heathen children are gathered into the mission schools and taught. Of the one hundred and thirty girls in the Oodooville Boarding School, nearly two thirds are children of Christian parents. In the village schools useful knowledge is imparted,—reading, writing, and arithmetic being taught, and as far as possible the elements of grammar, geography, and history. Day by day religious instruction is given, so that these schools may almost be regarded as Sunday schools every day in the week. In the morning, before the secular lessons are begun, the school is opened by singing, reading of the Scripture, and prayer. It is pleasant to be able to report that the children are remarkable for obedience.

The boarding schools, however, are widely different from what is known by that name in the home land. Their food, dress, and training are not European in style and cost, but strictly native. The children do not live in the mission bungalow, but in a building a few yards distant from it, and do not in any particular depart from the mode of living followed by respectable natives of their own class. They wear the native dress, which is provided by the school, assist in grinding the curry stuffs, and cooking the food which they eat with the fingers. They sleep on mats, plaited from strips of the palmyra leaf, which are spread out at night and rolled up by day. The matron, generally a middle-aged widow, herself formerly a scholar, is in charge of the girls out of school hours and at night; and it is her duty never to let them be out of her sight for long together. The cost of maintenance and education for each girl is about fifteen dollars a year.

In sewing and fancywork good progress is made. Many of the specimens of needlework show much skill on the part of the girls. While we endeavor to give a good education and Christian training to these girls, we are also anxious that they should grow up useful, and be well fitted for the station of life they are likely to occupy. To this end we require that the girls, in turn, shall assist in the work of the kitchen, in mending their clothes, and keeping their schoolroom neat and clean. By these means habits are formed that will be of immense service to them when they leave the school for homes of their own. The boarding schools have been much blessed, and we consider this the most important work we are doing here; for Jaffna will be won for Christ mainly by the influence of the Christian mother.

The Bible is prized above all books. Many of our dear girls read through during the year. On the Sabbath they listen attentively to God's Word. Notes of the sermons are usually written down. Prayer meetings are also held amongst themselves, and others retire in secret to ask God for blessing and guidance. The girls make good progress in their lessons, but it is still more gratifying to know that so many of them have given their hearts to the precious Saviour, and are going out with "the water of life" which the once thirst-stricken Traveler gave to the woman of Samaria. One Sunday evening, while speaking to the girls on this incident, I asked one of the older girls whether she had obtained the Water of Life from Jesus. Her eyes filled with tears as she said, "I have put my faith entirely upon the Christ." Again I asked, "Have you acted like the Samaritan woman in making this salvation known to others?" Whereupon she replied, "I have spoken, and read, and sung about Jesus to my mother and others at home, who are all untaught." This confession, in no small degree, encouraged and refreshed my soul, and in instances like these we are inspired with

brighter hope for the future, and it urges on us the duty of continuing to sow the seed of life with increased perseverance and greater self-consecration, "for in due season we shall reap, if we faint not."

TURKEY.

A letter from Miss Frances C. Gage was recently published in these pages, and this fact will but render another, giving further particulars of her daily life, the more welcome.

MARSOVAN.

How often I say to myself a verse that is more deeply underlined than any other in my Bible. "Surely the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." And we do find plenty to do here, even though we are so very much hampered because of our dreadful lack in linguistic powers.

The girls' school is still held in the little old building, while we wait for the rebuilding of the new. Last fall we were only able to get up the frame of the new building and the roof on, because we were so long delayed by the government's withholding the permit to rebuild. But in the spring we shall again hear the work going on. I say hear, because the workmen like to make a great show of working fast, but often the hearing is more encouraging than the seeing,—and, God so planning, we shall open school next fall in more suitable quarters. Our school has not suffered much in numbers, because of the troublous times. We have eighty-seven girls enrolled,—several more than the college numbers in boys. And we are indeed crowded. At night we utilize all the dormitory room, and a recitation room, and music room, also the Greek schoolroom, and then two girls sleep on the floor of the teacher's room.

The last week the "grip" struck the school, and we have had to turn two schoolrooms and two teachers' rooms into hospitals. The girls have none of them been seriously ill, but most uncomfortably so. I had my first experience in caring for them, for Miss Arma, our most efficient matron, was ill. Miss Bush was just recovering from an attack, and Miss King was on the point of coming down. We had about twenty people all at once in different stages of the disease. You would have laughed, as I did inwardly, to see me sitting over a girl like a dragon, making her take all the bad medicine that could be concocted. I felt decidedly Mrs. "Squeersey." And you would have laughed again, as I did and so did the girls, to hear, or, better, see me trying to find out their symptoms. Many of them know almost no English, and my Turkish is not exactly eloquent yet; but by means

of many gymnastics we manage to get along very well, and the laughing was much better than the crying, which they are rather prone to indulge in when the slightest thing ails them. All are doing well now, and by next week we expect to be going on in our regular routine of work again.

This is also the end of our term, so we could quite well give the school a week's vacation to get well in. Both Miss King and I have been teaching four classes a day ever since we came.

The higher branches are all taught in English, and we have had several of them,—history, geology, and psychology, besides beginning classes in English and general exercises, like drawing, writing, gymnastics, and singing. At the beginning of the new term I change my psychology for astronomy, and Miss King her history for literature, and geology for physics; the other lessons continuing. On Sunday I have a Sunday-school class in English with the older girls, and Miss King has a King's Daughters band with them on Wednesday. We have been surprised to find that we could do even as much as this in English, and do even now wonder that the girls take so kindly to work done in a foreign language; but they are dear girls, every one of them, and we are thankful every day that we are privileged to work with them.

I think Miss King wrote of the day of prayer for colleges, and our joy in the manifest presence of the Holy Spirit; and we feel that the result of the day is to be a lasting good to the girls. There is, somehow, a different atmosphere in the school. The girls are more conscientious in the preparation of their lessons, more observant of the rules, more responsive to the ideals we try to keep before them. It is such a joy to know that these girls, at least, will be looked up to by the people with whom they are associated, and that their opportunities for doing good are to be so limitless. However, with the joy it makes one feel very "trembly" in the face of the responsibilities. It would be too presumptuous to undertake so important work were it not that God is always the source of power. We only pray that He may not find us so very useless that he will not use us.

Of course we spend several hours each day on our language study, which is Turkish and not Armenian, though most of our girls speak as their native tongue the latter language. For many reasons it was thought best for us to learn Turkish, even though the language of the mission has thus far been Armenian, and it would be much easier to learn than the language of the country. But our school is for Greeks as well as Armenians, and the common language is Turkish; besides that we pray constantly, as we know you at home do, that the time may not be far distant when we may work for the millions of Turkish women who are still in such utter darkness and in such sore need.

Sometimes we do get almost discouraged about our language work. I have heard of the difficulty of learning a language in countries where there is no grammar formulated, but I am sure the difficulties in that work cannot be greater than those in the way of one who attempts to master the intricacies of these superfluities of form. Just think of trying to learn to use a verb when you must choose one form out of actually more than ten thousand others! But I suppose if we are persevering we may conquer in time. The

girls say, "O, you will learn quickly; God is with you." We pray it may be so. I beg you will remember to pray for us, not only that our tongues may be loosed, but that we may be saved from making mistakes in these first days that will in any way hinder the coming of the kingdom here.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

June.—Micronesia.

July.—Miss Eliza Agnew.

August.—"In the Beginning," or how the work in the various missions was opened.

September.—Thank offering; the Treasury.

October.—Neesima.

November.—The new Mission in Gazaland.

MICRONESIA.

Location. If you have not a large wall map of Micronesia, make sure that the different groups are drawn upon the blackboard for all to see. The American Board's *Condensed Sketch of Micronesia* contains a small map from which it may be drawn. It may be ordered at No. 1 Somerset Street, Boston.

The People. Of what race are they? Describe their dress. Their homes.

Religious Beliefs. Had they a regular priesthood and worship?

Beginnings of Missionary Work. Who were the pioneers?

History of the Mission to 1887. In addition to the above-mentioned sketch see *The Work of God in Micronesia*, by Robert W. Logan, published by the American Board; price 6 cents.

The Spaniards. When did they take possession? What was the result in Ponape? What loss did the Woman's Board of the Interior suffer? See leaflet published by the American Board, "The Spaniards and Our Mission in Micronesia." What are the prospects for the work at present? See the *Mission Studies* for June.

The societies already familiar with this mission and its romantic history, will have more time to spend upon the work of to-day. As we hear from Micronesia only once a year, the letters, journals, and reports from all the groups in the June numbers of the *Mission Studies* and *LIFE AND LIGHT* will be of fresh interest.

Kusaie. What missionaries still remain? Who are to be added to the force when the Star returns?

Mokil. Are there any missionaries remaining?

The Gilbert Island Work. Condition of the Training School. Work on the Islands. See The Hiram Bingham.

The Marshall Island Work. How is the Training School for boys here since Dr. Pease left? How many pupils? How does the Island Work prosper in this group? See *Mission Studies*, June number; *Missionary Herald*, March, page 110.

Ruk. What missionaries remain here? Who are to go down in the Steamship? What is the condition of the work?

The Mortlocks.

Biography. Those who delight in missionary work as embodied in a life will enjoy Dr. Humphrey's "Sketch of Rev. E. T. Doane," of Ponape.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1894.

ILLINOIS.

BRANCH. —Mrs. W. A. Talcott, of Rockford, Treas. Alton, Ch. of the Redeemer, 8.10, Aurora, New England Ch., 24; Batavia, 30, Brighton, 4, Buda, 5, Blue Island, 15, Bloomington, 10; Canton, 27 20, Chebanse, 3 38, Cobden, Mrs. A. A. Young, 5, Chicago, Covenant Ch., of wh 25 to const. Mrs. C. A. Clark L. M., 35, First Ch., 174 72, Leavitt St. Ch., 48 12, Lincoln Park Ch., 28 75, New England Ch., 22 25, Plymouth Ch., 180, Union Park Ch., a Friend, 5, Downers Grove, 20; Danvers, 5.50, Elmhurst, 14 26, Elgin, 20, Forest, 3.80, Granville, 14, Geneseo, 15, Golfview, 8.70, Glen Ellyn, 5, Glencoe, Mrs. R. Scott, 5, Harvey, 3 10, Jacksonville, 29, Marseilles, of wh 25 Mrs. H. R. Adams, to const. self L. M., 48.25; Mendon, 15, Mohne, 62 43, Ottawa, 50, Odell, Mrs. McWilliams, 10, Providence, 16 06, Polo, Ind. Pres. Ch., 9.50, Peoria, First Ch., 37 26, Plymouth Ch., 6 70, Peru, Mrs. L. Abrams, 10, Quincy, 90; Rockford, First Ch., 11 47, Second Ch., 151 75, Roodhouse, 10, Ridgeland, 21 50, Summerdale, 6, Spring Valley, 1 25; Sandwich, 31 85, Toulon, 3 52, Umana, 2 15, Wyand, 4, Waverly, 14.80, Winnetka, 17 30, 1,473 60	
JUNIOR Alton, 10 25, Chicago, Kenwood Ev. Ch., a "Junior," 10, South Ch., 20; Evanston, 50, Galesburg, Knox Seminary, 13, Griggsville, 25, Glencoe, Thank Off., 3.35, Rogers Park, King's Daughters, 13, Waverly, Earnest Workers, 7 85, 152 45	
JUVENILE Chicago, Union Park Ch., 14 52, Griggsville, 3, Marseilles, Helping Hands, 35, Ridgeland, 4.85, Waverly, Light Bearers, 1 65, 59 02	
C. E. Canton, 13.60, Granville, 20, Wheaton, 2 59, 36 19	
JUNIOR C. E. Loda, 2 11	
SUNDAY SCHOOLS Crystal Lake, 5, Chicago, New England Ch., Prim. Cl., 30, Sedgwick St. Br., 10, Union Park Ch., Girls' Cl., 2.50, 47 50	
FOR THE DEBT Aurora, New England Ch., 10, Chicago, Lake View Ch., 5, Plymouth Ch., 5, Union Park Ch., Mrs. Fisk, 25, 45 00	
Total,	1,815 87

SUPPLEMENTAL REPORT.

Chicago, Millard Ave. Ch., 6.50, Union Park Ch., a Friend, 11, Aux., 30.55; Evanston, 93.22, Glencoe, 17.50; Gridley, 2.50; Payson, 24.50; Peoria, First Ch., 172.00; Ravenswood, 30, Roscoe, Mrs. E. A., 10, Sterling, 25, Streator, 10; Wataga, 10, 443 46	
JUVENILE Chicago, Central Park Ch., 1 25, Glencoe, Opportunity Club, 4.23, Hinsdale, 8, Ottawa, Willing Workers, 8.14, Plainfield, Acorn Band, 10, 31 62	
C. E. Chicago, Union Park Ch., 50, Moline, 10; Wataga, 2, 62 46	
JUNIOR C. E. Moline, 1, Quincy, 2; Toulon, 5, 8 00	
FOR THE DEBT: Glencoe, 1 00	
LEGACY Sandwich, Mrs. Lucy Smith, 100 00	
COLLECTION: At Annual Meeting at Galesburg, to const. Margery Bates and Paul Wetherel Seelye L. M's, 54 27	
Total,	686 35

IOWA.

BRANCH —Mrs. C. E. Rew, of Grinnell, Treas. Ames, 1.65, Belknap, 2; Council Bluffs, 11 27, Decorah, 5; Denmark, 15.75, Des Moines, Plymouth Ch., 14.11; Dubuque, 1; Fort Dodge, 7.56; Grinnell, Aux., 31, Benevolent Soc., 11; Oskaloosa, 5 50, Prairie City, 1 75; Rockford, 8.10, Rockwell, 20; Tabor, 13, Toledo, 4 98, 153 69	
JUNIOR Anita, 3.60; Decorah, a Friend, 75, Des Moines, Plymouth Rock Soc., 25; Grinnell, 21 75, 125 35	
JUVENILE Creston, Silver Band, 5, Davenport, Sunbeams, 5, Gilman, Little Jewels, 5, Grinnell, Busy Bees, W. Br., 3 78, Osage, Coral Workers, 4; Spencer, Coral Workers, 10, 32 78	
C. E.: Keokuk, 2, Le Mars, 7.55; Traer, Busy Bees, 5, 14 55	
JUNIOR C. E. Central City, 3.30, Charles City, 8, Muscatine, 2, 13 30	
SUNDAY SCHOOLS: Decorah, 2.30, Grinnell, 19 44, Mt. Pleasant, 3.79, 25 53	
THANK OFFERINGS: Grinnell, Busy Bees, S. Br., 7 50, Prairie City, 2.50, 10 00	
FOR THE DEBT: Grinnell, 6.50; Rockford, Mrs. J. S. Child, 1, 7 50	
Total,	382 70

KANSAS.

-Mrs. W. A. Coats, of Topeka, Anthony, 4; Centralia, 5; Hia-5; Kiowa, 1.25; Leona, 1.55; Ot-4; Partridge, 6.85; Sedgewick, ton, 2.80; Waubensee, 8; Wel-10; Westmoreland, 4.50, 63 35	
. E.: Kansas City, 4.70; Osawa-7 70	
: Partridge,3 70	
	74 75
Less expenses,30 00	
Total,44 75	

MICHIGAN.

-Mrs. Robert Campbell, of Ann Treas. Breckenridge, 2.25; Char-; Covert, 5; Covert, 1; Coloma, it, First Ch., 104.50; Hudson, 10; a, H. M. U., 5; Stanton, 5.60; aks, 8.03; Vermontville, 21.25; nd, 28; Michigan, "The Lord's 250, 468 63	
Saginaw, C. E.,16 80	
: Kendall, 2.20; Sandstone, 11.50,13 70	
DEBT: Hudson, Mrs. C. B. Stow-Michigan, a Friend, 50,75 00	
Total,574 13	

MINNESOTA.

-Mrs. J. F. Jackson, 139 E. Uni-Ave., St. Paul, Treas. Anoka, ustin, 19.59; Barnesville, 11.58; 5; Burtrum, 1; Cannon Falls, aremont, 3; Cottage Grove, 3.50; Pilgrim Ch., 106.50, Aux., 150.65; or, 4.23; Fairmont, 2 60; Fari-30; Glenwood, 5; Glyndon, 7.62; iple, 50 cts.; Lake Benton, 5; , 1.40; Mankato, 17.79; Mantor-Marshall, 23.57; Minneapolis, ve. Ch., 18, First Ch., 68.02, Lyn-, 13.75, Lowry Hill Ch., 88.68, oor Ch., 10.83, Plymouth Ch., ix., 205.46, Robbinsdale Ch., 1.40, ake Ch., 6.35, Union Ch., 23, Vine Monticello, 10; Northfield, 55.70; ia, 39.84; Paynesville, 9; Plain-75; Rochester, 35.75; St. Charles, loud, 7; St. Paul, Atlantic Ch., vet Ch., 2.50, Pacific Ch., 7.06, ., 55.47, Plymouth Ch., 28.55, St. r Park Ch., 20; Sauk Centre, 14; eld, 8; Stillwater, 5; Wabasha, useca, 13.42; West Dora, 1; West 13.12; Winona, First Ch., 129; ta, 21.87, 1,517 93	
Minneapolis, First Ch., 30, Plym-, 43.83; Northfield, Carleton Col-25; Wadena, 10; Worthington,99 63	
S.: Minneapolis, Park Ave. Ch.,30 00	
Faribault, 10; Minneapolis, Beth-, 6.71; Northfield, 22.13; Plain-St. Paul, Atlantic Ch., 10, Plym-, 14; Sauk Centre, 13.20,94 04	
: Minneapolis, Bethany Ch., Workers, 1.12, Lyndale Ch., 1, Ch., 4,6 12	

JUNIOR C. E.: Cannon Falls, 9.17; Fari-bault, 5; Minneapolis, Fifth Ave. Ch., 1.75, Maple Hill Mission, 75 cts., Pilgrim Ch., 5, Plymouth Ch., 5; Owatonna, 10; Plainview, 5; St. Cloud, 5; St. Paul, At-lantic Ch., 26 cts., Plymouth Ch., 2.50; Villard, 1.50; Waseca, 10; Zumbrota, 5, 65 93	
SUNDAY SCHOOLS: Cannon Falls, 4.33; Fairmont, 2; Mantorville, 2; Minneapo-lis, Open Door Ch., 4.17, Park Ave. Ch., Senior Dept., 10.26, Junior Dept., 25, Silver Lake Ch., 2.26; Plainview, 2; St. Paul, Atlantic Ch., 15, Plymouth Ch., Bohemian Br., 1.67; Waseca, 1.58; Zumbrota, 4.13,74 40	
LIFE MEMBERS: Alexandria, Aux., to const. Mrs. Lucy Finch, 25; Minneapo-lis, Lyndale Ch., Aux., 5, Mrs. C. C. Thayer, 20, to const. Mrs. L. H. Keller, Pilgrim Ch., Aux., to const. Mrs. C. B. Moody and Miss Mary Mason, 50,100 00	
SPECIAL: Minneapolis, Open Door Ch., C. E., for furnishing new building, Mar-sovan, Turkey,10 00	
FOR THE DEBT: For traveling expenses Misses Gage and King, Y. P. S. C. E., Brownton, 5; Cannon Falls, 5.49; Coun-ty Line, 2; Detroit City, 3; Glyndon, 3.45; Grand Meadow, 1.50; Granite Falls, 3; Lamberton, 2.17; Minneapolis, Beth-any Ch., 1.17, Como Ave. Ch., 7, Fifth Ave. Ch., 3.46, Plymouth Ch., 8, Robbins-dale Ch., 6, Silver Lake Ch., 6, Vine Ch., 10; Owatonna, 10; Pillsbury, 6.05; St. Cloud, 8; St. Paul, Olivet Ch., 1.59, Park Ch., 20, Plymouth Ch., 10; Sauk Centre, 2.80; Zumbrota, 7.50; Faribault, Junior C. E., 17.45, S. S., 17.10; Hutchinson, Aux., 5; Minneapolis, Bethany Ch., Y. L., 1.20,173 93	
	2,171 98
Less expenses,17 27	
Total,2,154 71	

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Amity, 5.63; Bevier, 10.15; Bonne Terre, 10; Brook-field, 5; Carthage, 5.75; Cameron, 5; Hannibal, 14.05; Joplin, 6.11; Kansas City, First Ch., 95, Clyde Ch., 6.36; Kid-der, 7.50; Lebanon, 12.56; Sedalia, 9.50; Springfield, First Ch., 9.20, Central Ch., 11; St. Joseph, 17.77; St. Louis, First Ch., 56.40, Pilgrim Ch., 27.15, Plymouth Ch., 7.80, Compton Hill Ch., 54, Hyde Park Ch., 14.40, Memorial Ch., 5, Redeemer Ch., 5, Tabernacle Ch., 6.49, Central Ch., 34.55, Hope Ch., 5446 37	
JUNIOR: Kansas City, First Ch., 77.85; St. Joseph, C. E., 2.13; St. Louis, First Ch., 31.25, Pilgrim Ch., 59.45, Third Ch., Y. P. Soc., 35; Willow Springs, C. E., 2.35,208 03	
JUVENILE: Amity, S. S., 4; St. Louis, B. H. George M. S., 15, Pilgrim Ch., Jun. C. E., 10.15,29 15	
	683 55
Less expenses,48 59	
Total,634 96	

SUPPLEMENTAL.

Breckenridge, 4, Kansas City, Clyde Ch., 9.21, St. Louis, First Ch., 23, Hyde Park Ch., 2.67, Pilgrim Ch., 560.75, Central Ch., 51 cts.,	600 14
JUNIOR St. Louis, First Ch., 17.25, Compton Hill, 27,	44 25
JUVENILE: Cameron, Junior, M. B., 5; Kansas City, Clyde Ch., Chips, 29 cts., St. Louis, Pilgrim Ch., Junior C. E., 20, First Ch., Ready Hands, 106,	131 29
Bank Check,	5 71
	781 39
Less expenses,	14 07
Total,	767 32

MONTANA.

UNION.—Castle,	5 00
Total,	5 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, per Miss W., 8.59, Ainsworth, 4.28; Arborville, 5; Blair, 5.92; Bladen, 70 cts.; Bertrand, 2, Crete, Special, 3.50, Cambridge, per Miss W., 5.93; David City, per Miss W., 5, Exeter, 6.20; Fairmont, per Miss W., 2.62, Grand Island, per Miss W., 4.22, Geneva, 4.45; Holdrege, 1.80; Hastings, 10, Indianola, per Miss W., 5.05, Kearney, per Miss W., 3.19, Lincoln, Vine St. Ch., 1.50; Milford, 5; Naponee, per Miss W., 3, Norfolk, per Miss W., 3.05; Norfolk, 14.57; Neligh, 5, Omaha, St. Mary's Ave. Ch., 24.63, Mrs. C. A. Hitchcock, 1, Plymouth Ch., 7.10, Hillside Ch., 5; Palisade, per Miss W., 1.45, Riverton, 3.20; Red Cloud, 4.26, Rising City, Special, 3; Scribner, 10, Stanton, per Miss W., 6.03, Sutton, per Miss W., 4.22, Ulysses, per Miss W., 6.65, Wisner, per Miss W., 3.50, Weeping Water, 7, York, 11.20,	207 78
JUNIOR Omaha, St. Mary's Ave. Ch.,	26 65
JUVENILE, Ainsworth, King's Daughters, 5, Blair, 3.60, Grafton, 1.50, Holdrege, Baby M. C. Clark, 15 cts.; Lorena J. Lewis, 10 cts., Milford, 1.80, Riverton, per Miss W., 1.85,	14 00
C. E., Albion, Junior C. E., 13.50; Aurora, 2, Blair, 7.50, Crawford, 1.60; Norfolk, Junior C. E., 1.60, Omaha, St. Mary's Ave. Ch., 5, Scribner, 1,	32 20
SUNDAY SCHOOLS—Bladen, 30 cts.; Franklin, per Miss W., 9.31, Kindergarten, 8.55; Irvington, 2.28,	20 44
	301 07
Less expenses,	55
Total,	300 52

Of the above, 73.66 was collected after Miss Wright's addresses.

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Atwater, 7; Berea, 8, Bellevue, 20.60; Cincinnati, Central Ch., 129.20, Columbia Ch., 20, Walnut Hills Ch., 30; Claridon, 12, Cleveland, Pilgrim Ch., 50, Columbus, Plymouth Ch., 9, Edinburg, 24, Elyria, 68.55, Hudson, 9, Oberlin, 45, Springfield, First Ch., 11.25; Toledo,	
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Washington St. Ch., 14; West Williamsfield, 15,	475
Burton, Mrs. and Miss H., 10; Lake Erie, Seminary, Miss E., 5; Pittsfield, Miss Young, 1,	16
JUNIOR W. Andover, King's Daughters,	5
JUVENILE: Austinburg, Junior C. E.,	2
THANK OFFERINGS: Hudson, 36.50; Iron-ton, 5,	41
	544
Less expenses,	3
Total,	540

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Baraboo, 6; Clinton, 8; Delevan, 10; Madison, 50; Prairie du Chien, 4.64; Soldier's Grove, by Mrs. Albion Smith, 25; Wauwatosa, 14; Whitewater, 25; La Crosse, 46.36, Wisconsin, a Friend, 25,	214
FOR THE DEBT: Baraboo, 2.75; Whitewater, 7.18,	29
JUNIOR: Delevan, C. E., 10; La Crosse, C. E., 15; Milwaukee, Grand Ave. Ch., Y. L., 25; Wauwatosa, Y. L., 15.13,	65
JUVENILE: Viroqua, Coral Workers, 3; Wauwatosa, M. B., 1.91,	4
	293 1
Less expenses,	15 3
Total,	278 6
LIFE MEMBERS: Madison, Mrs. L. W. Hoyt, Mrs. M. A. B. Smith; La Crosse, Mrs. P. S. McArthur.	

CHINA.

Pang-Chuang Misses Wyckoff, of wh. 10 is Thank Off,	26 9
Total,	26 9

GEORGIA.

Atlanta.—Central Ch.,	12 5
Total,	12 5

NEW MEXICO.

W. M. UNION.—Mrs. A. W. Jones, of Albuquerque, Treas. Albuquerque, First Ch., S. S., Prim. Dept., Birthday Box,	5 1
Total,	5 1

TENNESSEE.

Memphis.—Second Ch.,	5 1
Total,	5 1

MISCELLANEOUS.

Sale of leaflets, 30.08; envelopes, 4.77; boxes, 4.96, shell, 25 cts., Calendars, 30.97, key badges, 12; com. on Dr. H's book, 15 cts.,	83
Total for month,	8,328
Previously acknowledged,	19,114
Total since November 4, 1893,	\$27,443

MISS JESSIE C. FITCH,
Ass't Treas.



VOL. XXIV.

JULY, 1894.

No. 7.

Expect Great Things from God. Attempt Great Things for God.

RECENT NEWS FROM MISSION FIELDS.

FROM GEDIK PASHA, CONSTANTINOPLE.—Mrs. Newell writes: "Last Friday evening the teachers of the Sabbath school met here for a social hour, and to discuss plans and measures for better work. There were eighteen teachers; fourteen of them young people, and a choice band of well-educated ladies and gentlemen they were. Their consecration and enthusiasm was an inspiration, and I was impressed as never before with the power against the evils in this city that lies in the Sabbath school at Gedik Pasha. It is interesting, too, to notice how the teachers who go out from us carry away a love of the school, and are quick to establish Bible study in new places. We make it a point to use every available teacher, and we seem never to want for new scholars to form a new class. The Christian Endeavor Society, formed among the girls a year ago, is most promising. We see how the movement is meeting a felt lack as to a feeling of individual responsibility. Their weekly prayer meeting is held here just after Sabbath school, with an attendance of fifty or sixty. To have short prayers and brief speeches is a new and strange thing in the work here, and stranger still is it to hear a woman's voice in public gatherings."

BIBLE-WOMAN'S WORK IN THE EUROPEAN TURKEY MISSION.—Miss E. M. Stone's report of the Bible work in this mission, received May 22d, says: "The various features of the work are a growing experience and a deepen-

ing consecration on the part of the workers, and a marvelous whitening of the harvest fields. The individual workers continue their classes of women who are learning to read, sometimes numbering as many as twenty-six; their children's meetings, with an attendance of from twenty to seventy in different places; and their temperance meetings, which are an increasing power for good in this land. . . . The Bible women teach also in the Sunday schools, where the twenty, thirty, and sometimes fifty or more women and girls in one class demonstrate the dearth of laborers. Upon them, too, devolves the care of the woman's prayer meeting every Friday afternoon; the leading of prayer services in the churches when there is need; in short, being all things to all men if by all means they may save some."

THE FAMINE IN CENTRAL TURKEY.—Miss Mellinger writes as follows of some of the famine refugees who are near Oorfa: "They live in tombs outside the city. Some of the tombs are larger than a house, one large room with smaller ones connecting, and recesses around the walls for the bodies. . . . I heard of a young girl who was dying among them, and went to see her. The tomb I entered was a large one, and so dark that at first I could see nothing. Becoming accustomed to the darkness, I discovered that I was surrounded by about forty men, women, and children such as I never saw before, half clothed, some of them nearly naked. The faces were wolf-like, and the eyes glassy. I asked for the girl, and was shown a corner where she lay on a few rags. The poverty was so awful, and there were so many of the wretched ones, that I could only pray, feeling too small and weak to do anything. Others asked me to look at their sick, and as I passed from one to another, malaria, typhus fever, small-pox, ulcers, and one with leprosy, were some of the forms of disease. Little children lay crying and moaning, some without even a few rags under them; others so nearly dead as to be unconscious; their pitiful faces looked like aged men, old through pain. When I left the foul air, and stepped out in the sunshine, I felt as if I had been in a worse place than Dante's 'Inferno.' I went down again as soon as I could with a bookseller, a kind old soul, who knows more about sickness than I do. We had all the sick carried out into the sunlight, and distributed a few simple medicines, and Bibles, also, to those who know how to read. I can never forget how eagerly they listened as we read and talked to them of the Great Physician."

MISS SEYMOUR WRITES FROM HARPOOT: "A great many have come from the famine regions to our city, and our girls, moved with pity, have resolved to go without their breakfasts for a week, that the money saved may be given

to some of the poor hungry ones. I did not wish growing girls to fast entirely, and proposed that at lunch they should eat bread only; but they said they were not accustomed at home to eat so early in the morning, and it was finally decided that they should eat no breakfast, but have a warm meal at noon. This was voted for unanimously by the girls.

SUNDAY-SCHOOL WORK IN MARSOVAN, TURKEY.—The following item from Marsovan shows remarkable increase in Sunday-school work: Mrs. Riggs's Sunday school has seemed to me the brightest spot in Marsovan. The good work spreads so that we can hardly keep pace with it. There are now eleven Sunday schools in private houses. Other streets are asking for Sunday schools. Many are learning to read. Thirty or more poor girls, Greeks and Armenians, come to our basement dining room and kitchen to read every day at 4.30 P. M. The girls from the schools are most enthusiastic teachers. I buy primers to lend them, and as soon as as they can read the Testament they will be supplied with Testaments from the Bible Society. Yeghsapet volunteers to go three times a week to the widows and those who cannot come to me. These, also, I furnish with books, for they are very poor. We have singing and prayer every day, and want to bring them all to Christ. I never saw such opportunities for work in Marsovan. They fairly pull me into their houses. "Come and have a meeting in my house," is the frequent request. We have a meeting on Wednesdays among the poorest; eighty were present last week.

THE REVIVAL IN TUNG-CHO, CHINA.—Among the interesting incidents that have come to us from the revival in Tung-cho, China, is the following: At the beginning of the religious interest much was expected from the students in the Theological Seminary. They are, of course, all Christian young men, and supposed to be in earnest for the salvation of souls. One of our lady missionaries, who is a teacher in the seminary, went to her class one day burdened with the desire that all the Christians in Tung-cho should do their utmost for those about them. At the beginning of the class she poured out her soul in prayer for help and guidance in leading souls to Christ, expecting that the students would follow her in seeking the same aid; but there was dead silence. Instead of bowing in prayer, they began to criticise the methods that were being used, to question why this and that was done, why it would not be better to do some other way. Heartbroken, as soon as the class was over, our friend went to the other missionaries, and together they carried their burden to their Lord. During the afternoon the students came to their teacher, and said they had decided to set aside their objections, and try to join in the work. She replied that it would

not be enough to set aside their objections ; they " must be pulled up by the roots " ; there must not be a vestige of dissatisfaction left if they were to receive the needed blessing. After further prayer and conversation they seemed completely subdued by the power of the Spirit ; with tears they gave up all criticisms, and ever afterwards worked in hearty sympathy with the missionaries.

ITEMS FROM INDIA.—We are indebted to Rev. R. A. Hume for the following news from India : The last political news from India is news which affects the religious as well as the political condition of the country. For some time many government officials have felt certain that discontent and dissatisfaction with the government were being fostered in various ways. Certain members of the educated classes, who have lost faith in their own religion, and who have felt irritated that their country is ruled by foreigners, have been secretly trying to make the masses also discontented. One way of doing this has been to carry on an agitation against killing the cow. Fanatical preachers, who are themselves, perhaps, ignorant of the motives of the educated malcontents, have been encouraged by the latter to go all over the country to excite the common people by saying that the foreigners were interfering with their religion and with the prosperity of the country by killing cows. Many of the Indian newspapers have been criticising the government. Meanwhile the financial condition of the government has been very embarrassing, on account of the depreciation of silver, which is the standard of the country. If discontent was to manifest itself openly, the present was just the occasion for it. And in May there was a manifestation of disloyalty by an Indian regiment in the North. The alleged reason was that when soldiers from one regiment were transferred to another regiment some of the newcomers were made subordinate officers, and that some of these were low-caste men. It is possible, as in the Sepoy Rebellion of 1857, that this incident is one which may have far-reaching consequences, or it may be only a case by itself with no connection with others. In any case it will make all officials very watchful. Probably it will make the government more conservative in undertaking any reforms which may be called interfering with the religion of the people. And so a political event will have much influence on the religious condition of the country.

The last religious news is that all Indian missions are beginning a new season of active work. The regular vacations in mission schools during the hot months of April and May were just ending, and missionaries were returning to their homes from hill stations. The Methodist missions, which work largely, but by no means exclusively, among lower classes in the North,

an average addition of fifty persons a day by baptism. In some parts fields of the Marathi and Madura Missions of the American Board, are some indications that a mass movement might begin if there were men and resources for them.

S. V. Karmarkar and his wife, Dr. Gurnbai Karmarkar, have made a good beginning of their work at Bassein, thirty-four miles north of Bombay. They have a preaching place and reading room and so on, which are well attended. She has a dispensary, and has calls for medical work. Her recent experience of hers illustrates the evils of early marriages and of polygamy. A young woman who at the age of only twenty had become the mother of five children, after trying various Indian remedies applied to Dr. Karmarkar for help. Because she was not soon cured some Hindus advised her to try some native quack, and she soon died.

NEW MISSIONARIES.—Seven new missionaries are now under appointment by the Board, and are to go to their different fields during the summer. They are Dr. Rose A. Bower for West Central Africa, Misses Isabel Saunders and E. C. Pohl for Smyrna, Miss A. M. Barker for Constantinople, Lucille Fereman for Central Turkey, Miss E. B. Huntington for Van, in Turkey, and Miss N. M. Cheney for Canton, China.

MICRONESIA.

THE MORNING STAR.

BY E. THEODORA CROSBY.

It is a bright, clear morning, one of the sunniest of June's sunny days; the beautiful harbor of that tropical paradise, Honolulu, is alive with craft of every description, from the tiny native canoe, paddled by a stalwart native, to the stately ocean steamer *en voyage* from San Francisco to New York. But it is not the picturesque canoe or the gallant ship that is the object of attraction this beautiful morning. A motley crowd is gathered on the wharf,—English, American, Spanish, German, French, Portugese, and Hawaiian are pressing closer and closer to a little ship. I wonder how much larger it is than that other "little ship" which our Master commanded to wait for him?

Coming close to the wharf, her white hull and decks looking even whiter in the bright sunlight, is the vessel which is attracting so much attention; as she rocks lightly at the motion of the waves you catch a glimpse of a woman's figure at the prow, clad in flowing white robes, and holding an open book in her outstretched hand. You know it is the Morning Star; she is here to-day, and the farewell meeting is being held.

The American missionaries who are to sail and their friends, the Hawaiian missionaries and their friends, and the members of the Hawaiian Board, the friends of both, are grouped on the deck, and soon the strain familiar hymn are wafted on the breeze, to be caught up by the crowd



CAPTAIN GEO. A. GARLAND, OF THE MORNING STAR.

the wharf, and people of many nations and tongues are unitedly singing in the worship of a common Father.

Scripture is read and prayer offered, brief addresses are made in English and Hawaiian, a last hymn is sung, and then the trembling voice of the

the missionary pastor is heard in prayer, then the benediction: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."



MRS. GEORGE A. GARLAND.

The moorings are cast off, and slowly the ship swings around in response to the pilot's hand on the wheel; a few friends are still on board, but soon we are out of the harbor, and in the open sea. The tug comes for the pilot,

the last farewells are said, and we are alone on the Morning Star; our long voyage of six weeks, and the longer silence of a year, is begun. It is a blessed limitation that we are only to live by the day; we cannot grasp the thoughts of a whole year with no word from home, no communications beyond the limits of our ship and the island world to which we are going.

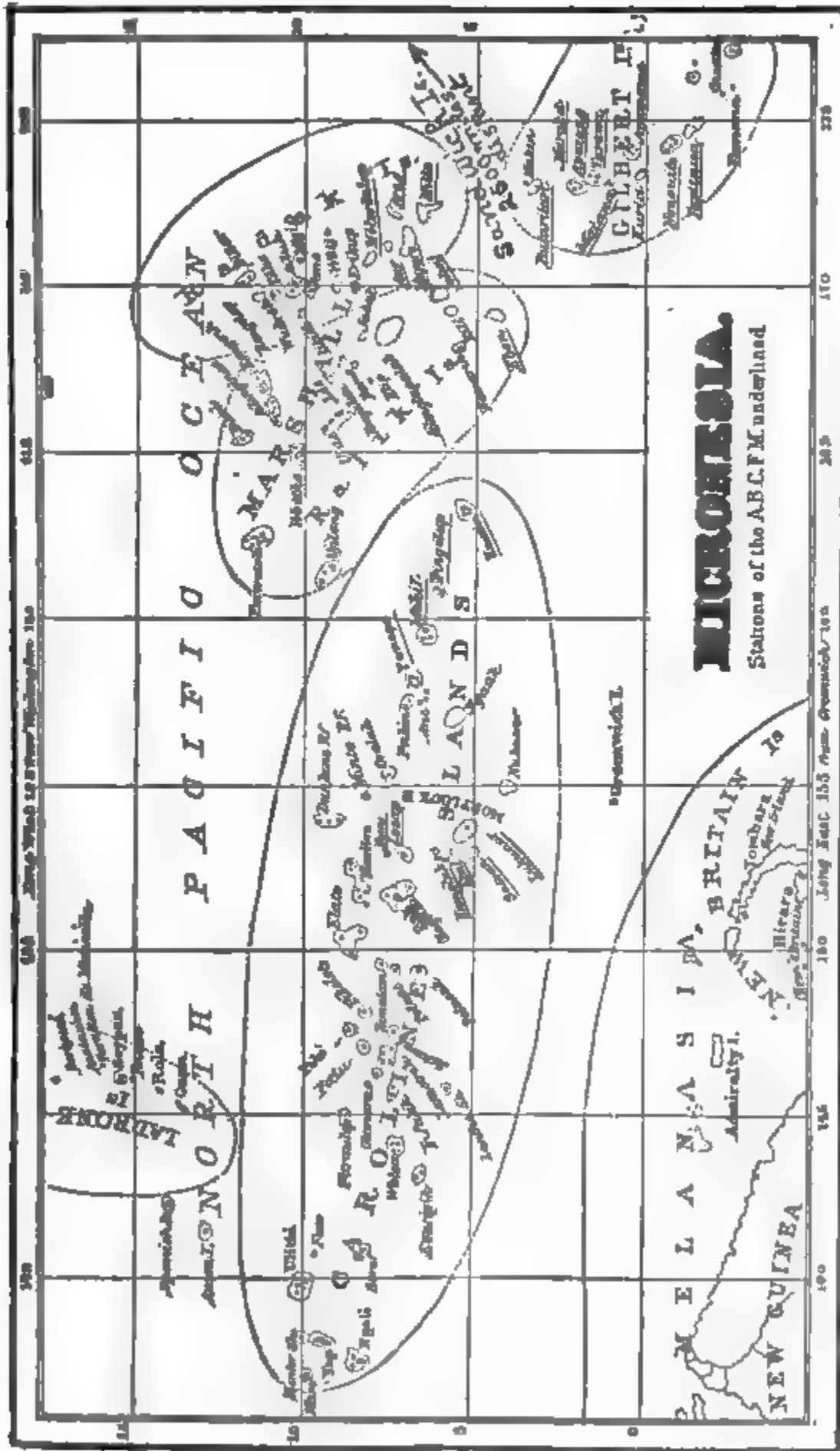
The dinner bell sounds. Those of us who have been at sea before take a mental survey of our internal economy, and decide whether we dare venture. The new missionaries decidedly prefer the evils they have to those they know not of below, and remain on deck, hoping thereby to escape the *mal de mer* which something tells them is slowly but surely descending upon them. A fairly comfortable afternoon whiled away in steamer chair and rug, lazily watching the sky and sea, and the never-wearying flight of the gull or molly hawk as they circle round the ship.

The supper bell rings. It has no attraction for any of us, and we shake our heads in a decided negation to the captain's cheery "Going down?" We are not sick; oh, no! But—!

As night drops down upon us, and the stars one by one twinkle in the sky, all is silent save the gentle lapping of the waves against the ship's sides as she plows her way through the water. A fresh breeze is blowing, and we have long since ceased steaming, and are scudding along under full sail making six or seven knots an hour. By and by the breeze becomes decidedly too fresh; and one by one we fold our chairs like the seasick, and silently steal below, though I cannot truthfully say we are silent after we get there. We make a despairing effort to get into our wrappers, but the floor will persist in sliding out from under us, and the wall comes over and hits at the same time; so we ignominiously tumble into our berths, and draw a long breath of relief on finding they at least have bottoms. But the ship gives a lunge forward, and the bottom of the berth slides out from under us and then comes back with a thud. Yes, the berths have bottoms; but they are hard, undeniably hard, and when the ship attempts to turn a somersault and makes a dreadful failure of it, we almost wish the berths were without bottoms, and wouldn't have much cared if the ship had been without one, too.

Morning dawns; and one by one we gather in the cabin, rather surprised to find we can do it, and still more surprised to find that we still have an interest in such mundane things as breakfast. We go on deck; and as we settle in our chairs, and look over the sea, now almost as smooth as glass, the tortures of last night seem like a dream, and we conclude life is worth living after all.

Day after day we sail on, sometimes tossed rather roughly by old Neptune, but for the most part gliding over the smooth waters of the Pacific, until one



THE ISLANDS VISITED BY THE MORNING STAR.

morning the captain remarks, "We shall sight land to-day." We wait eagerly for the first sight of a coral island. At length the captain points to a cloud lying on the horizon, and says that is Tapiluna, one of the Gilbert islands; and soon to our unaccustomed eyes the cloud becomes a low-lying island, with a wide stretch of coral reef, the shining sands of the beach, and beyond, the fringing cocoanut and breadfruit trees, beneath which we see the thatched huts of the natives. Soon the canoes put out from the shore and the dusky island folks are swarming over the ship. We gaze curiously at their agile brown bodies, glistening with cocoanut oil, at the native dresses or strips of calico around the loins, and try to respond to their glad welcome of "*N-ka-bu*" (Good day), or "*Ko-na-mauri*" (Love to you), which has a strange sound to our ears. They bring curiously woven mats for us, and baskets, beautiful coral shells, which they wish to barter for fishhooks, cloth and other useful articles.

After a little the boat is lowered, and the missionaries who understand their language go ashore for a meeting with them; shall we go, too? We go to the edge of the reef over which the waves are breaking rather more boisterously than some of us could wish, as we have somehow to pass through these breakers and into the smooth waters beyond. The oars are poised, and at the word of command are dipped into the water; the boat shoots forward, but, alas and alas, a moment too late, and instead of being safely over we are fast on the reef! Wave after wave comes rolling over us and breaks on us, drenching us from head to foot. The men jump into the water and pull the boat off the reef into the still waters; they row till the water is too shallow for further progress, then the stalwart natives wade on and taking us in their arms as if we are so many babies, carry us ashore dropping us high and dry on the beach. An experience destined to be often repeated in future days.

In the early morning the anchor is raised, and we sail away to another island and another island, and at length pass from the Gilbert to the Marsh group. Here we find people with different costumes and a different language; the decks resound with cries of "*Yokwe yuk! Yokwe yuk!*" (Love to you); and their faces shine with the joy of greeting the missionary ship and the dear missionaries.

We arrive at one island just at dusk, and do not go ashore, neither do the natives come to us, as they fear the spirits which they think are abroad in the water at night; but suddenly a light blazes up at one end of the island then another, and another, and we know that the natives are welcoming us by these beacon lights along the shore, which they keep up until the dawn dawns, and they hasten to us in their canoes.

Thus on we go from day to day, and at length the sails are set for Kusaie, our island home; and late one afternoon we sight its beautiful, green-clad mountains, so refreshing to our eyes after the long sea voyage, seeing only the low coral islands. We drop anchor in Morning Star Harbor just as the sun is sinking into the ocean in the western skies, and the moon is shedding her silvery rays over the mountain tops. The missionaries come out to welcome us home, and to get the latest news from America; and we sit together on the deck in the soft moonlight, talking of those dear to us all in the home land, and of the people and work to which we have come. Early in the morning we are awakened by people speaking in an unknown tongue—that is, unknown to the new missionaries; it is not like either the Gilbert or the Marshall language. Going on deck we find many of the sweet-voiced Kusaians ready to give a warm welcome both to the old missionaries and to the newcomers.

Soon the boats are lowered, and we prepare to go ashore, taking a last farewell look at the dear old Star, which has brought us safely to our desired haven.

EXTRACTS FROM MRS. GARLAND'S JOURNAL.

We wish we could give Mrs. Garland's entire journal to our readers, but our space in this number allows but very few brief extracts; we shall hope to give more later. We begin with the following pathetic incident:—

SINCE the cleaning, the boys who have helped in the work have been *berebwenatoing* to the others about all there is to be seen, and several asked leave to go upstairs to *alny* (sight-see). The first was Raiyok, who told Mrs. Pease that for a long time he had had a great desire to see the chambers, but had never asked. That evening came the weekly prayer meeting, and Raiyok spoke in what struck me as a very pathetic way of the new thoughts that had come to him from his visit to the upper rooms.

Just try to imagine yourselves in his place, as having never been above a ground floor, and then you can appreciate how touching his earnestness must have been. He said: "I have a thought to show that is new to me to-day; it has not come to me before. A long time I have been wishing that I might see the chambers in this house, and I have thought much about it, and imagined what they were like, and anticipated going; and to-day I have been up above, and seen all there was to see. It is a very good place, a peaceful place, up there, and there were many things to be seen which I did not know before, and beautiful views from the windows. I was there a long time, and the strangest thing about it was that while there I forgot all about

everything down below ; my mind was so full of the things about me as if there was no other place. Then I went to my house, and new thoughts were in my heart. I thought how much we think and speak of that place, more beautiful than any to be found on this earth,—that place up where there is nothing but peace, and joy, and light, and everything that is good and holy. And I thought if it gave me so much pleasure to see the light above in this house, what will it be when I see that holy place? I forgot everything in these lower rooms while I was there, so shall I forget the pain, and trouble, and temptation, and evil that are all about me now, and everything will be more glorious than I can ever think now. Let me think much about the place that has been promised to those who are faithful, for we shall be called to go up and see it some day ; and not only to see it, but also to live in it forever. These are my new thoughts to-day."

Do you wonder that the tears were in my eyes when he finished? I told you as nearly as possible his words. What will the revelations of heaven be to these poor simple people whose conceptions here are so limited? I often think of that, and try to imagine what the new life of Simon will be. In this instance, who so faithfully and humbly followed Christ on Kusaie, I can imagine how he would "stand, and wonder, and adore," as the apostle has put it. I am so glad there is such a "beyond" for these Christians.

April 7th.—Our Easter was a very happy day to remember, a day which I think our scholars will look back upon pleasantly for a long time. At eleven o'clock the three schools and many Kusaians were gathered in the Gilbert Church, which had been ingeniously decorated by the boys with flowers, ferns, and cocoanut leaves, and great branches of delicate "India," with its feathery foliage and lavender-tinted, fragrant blossoms. From the beams overhead hung festoons of green, and others were strung from side to side on cocoanut cord. A table filled with dishes of roast lamb and hibiscus stood by the organ, and the Gilbert scholars on one side and the Marshall on the other sat facing each other in the body of the church, leaving a wide aisle in the center. At the back of the church were Kusaians, and at the front the white folks in a wide crescent. All the girls were in white, as we entered the church after they were all seated, and the breeze came through before us, stirring all the fresh green things overhead and all the flowers. The picture was a very lovely one for an Easter morning.

The Easter exercise which had been especially prepared,—*"The Love,"* with singing of carols and hymns, responsive readings and recitations by the scholars (all but the Scripture in English),—came first, and was followed by the communion. Two of our girls, Kaka and Teria, tal-

names Bathsheba and Rebecca, were received into the church, and then sweet little Mary Goldsbury Channon was baptized. Very lovely she and her mother looked, all in white; the baby is so beautiful! Altogether the morning was very full of glad things.

April 25th.—This is the sixteenth anniversary of the Pease's wedding day, and I am sure they will remember it pleasantly. Just as they were through breakfast there came filing down from the hill, two by two, the thirty-nine girls, all in their white dresses, Meri, as leader, carrying a little native basket filled with the little yellow blossoms so much like daisies. Dr. and Mrs. Pease, coming from the dining room to see what it all meant, stopped in the doorway, and the girls fell into a hollow square, Meri in the midst. She made a pretty little speech, presenting the basket, in the middle of which, among the yellow posies, rested a bright ten-dollar gold piece; the gift, she said, of the girls, who hoped Dr. Pease would spend it, not on the school, but on something "very precious" for the new home he would have in America,—something to remind them of the girls always. Upon that all the girls turned and filed out as quietly as they had come in. Meri said afterward that she meant to say more, but—well, shall I give you a literal rendering of her expression? "My stomach rattled," which, of course, meant that she quaked inwardly, and so was fain to be brief in her remarks.

The girls, at Miss Hoppin's suggestion, of course, but with great delight, earned their money for the gift in various ways; one, in barring the windows of the eating house with reeds, so that the hens might not make the room a place of resort, as they had been doing. But was it not a happy thought? Miss Hoppin has many such. The whole mission had been invited to dinner on the hill, and school was suspended on that day with the girls, to give them time to decorate the house. I went up to spend the day and help where I could, which proved to be principally in the dining room. The house, when all was ready, looked very bright and charming, as it always does when made into a little piece of fairyland by the importation of so much out-of-door life and beauty. The girls had had the beautifying of it left in their hands, and so, in spots, the decorations were a trifle promiscuous, so to speak, as when red pigeon berries and magenta everlasting flowers were mingled with purple morning glories; but the whole effect was pretty, with abundance of feathery ferns and trailing vines, and great clusters of scarlet flowers, and long strings of the red pigeon berries, which are but just returning after the hurricane, festooned here and there against the gray walls. Every available vase and dish was full of blossoms, and in the center of the dining table a robin's egg blue bowl, filled with yellow daisies, made a charming bit of color. But the girls did not confine their efforts to parlor and dining room; the schoolroom

was as bright as the others, and the decorations on the back veranda and about the kitchen doors were destined to waste their sweetness on the desert air, unless the guests were taken by a very roundabout way to the dining room. I wish you could have seen the table when it was completed, it was so pretty.

And now behold the menu! Oyster soup with Boston crackers, roast ducks, baked sweet potatoes, taro, green peas in cream, plum jelly, sweet pickles, olives, escalloped oysters, chicken salad, white mountain rolls, boiled custard, angel cake frosted, sugar cookies, tea, milk.

When all was in readiness, the double doors opening into the schoolroom were thrown open, and to the sound of Mendelssohn's "Wedding March," played by Mrs. Channon, the company moved toward the dining room.

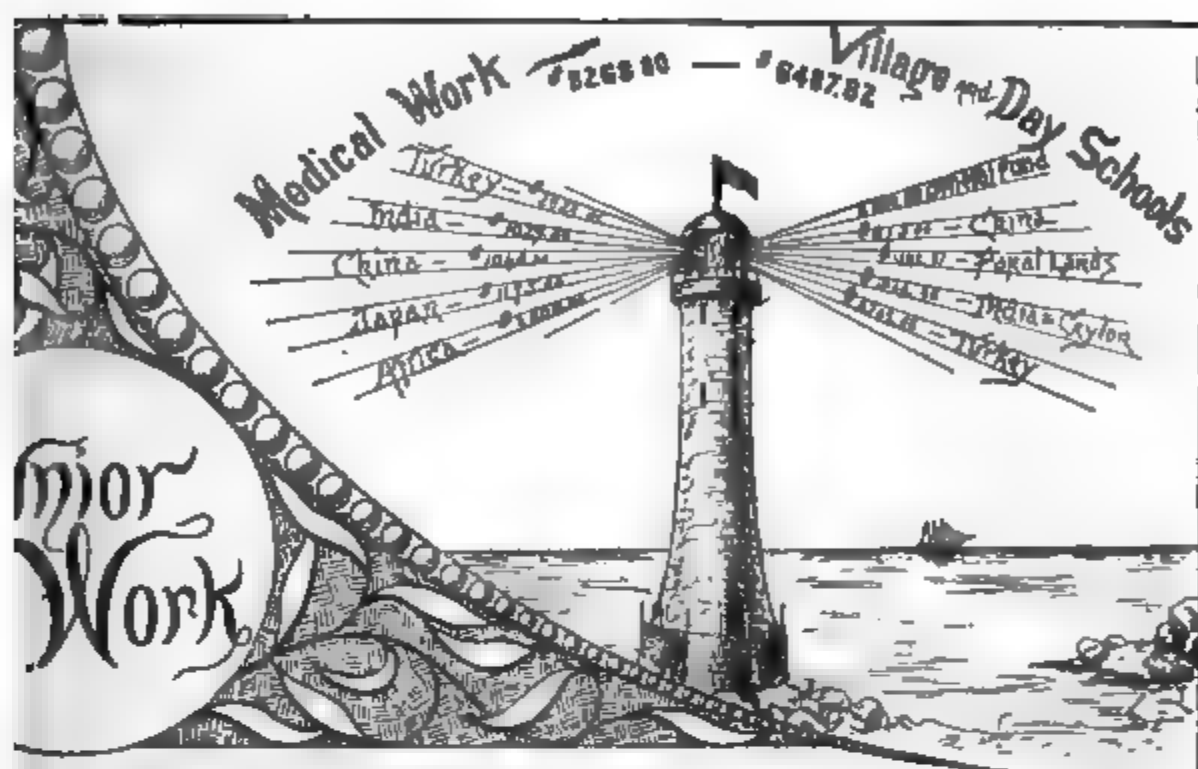
I believe the newspaper reports of banquetings give the length of time spent at table; but I neglected to look at the clock. I only know that it all went off as pleasantly as heart could wish. After dinner, the company all adjourned to the schoolroom, where was exhibited a remarkable portrait gallery. Mr. Channon had taken silhouettes the day before of all of us, except the wee folk (two, a profile and a back view of each), and these had been pinned upon the long schoolroom blackboard for the entertainment of the guests. How well they answered their purpose, especially the non-committal back views, which were, some of them, most perplexing. Of course Dr. and Mrs. Pease were the central figures, and Dr. P. looked, in profile, as though he sternly disapproved the whole affair, and would doggedly discourage a laugh; while Mrs. P.'s curls were exceedingly characteristic, as she seemed to be administering a lecture to Dr. Pease.

There was much fun over guessing the back views, and then we adjourned to the parlor, where Mrs. Channon gave us more "Wedding March," then after an interval spent in talking, a vocal duet. Little Goldberries were handed round; the small folks enjoyed the hammock, and played on the veranda, and at dark the whole company went to Dr. Pease's for weighing—which always takes place on the 25th of each month.

That day, the 25th, was the anniversary, now seven years, of my decision to come to Micronesia. How strange to think that I have been home and am back here again! There is only one regret, that I could not stay longer with my girls. It was such a happy life, and so dear a home! I shall always love Micronesia.

MOTTO OF THE MORNING STAR.

"AND the heathen shall know that I am the Lord, saith the Lord God when I shall be sanctified in you before their eyes." Ez. xxxvi. 23.



— To give light to them that sit in darkness —

INDIA.

SOME OF OUR HELPERS.

BY MRS. KATIE F. HUME.

Outside the surrounding wall of the city of Ahmednagar there are two classes of low-caste people. They are very poor, and their standard is very low. Their houses are for the greater part very poor, and are mere huts and hovels. But among those of their own caste, by inheritance, a right to settle all caste questions. This makes it difficult, and for the most part they have not yielded to Christianity. A right seems more to them than ought else, because of their ignorance. At a time when special services had been held for them they were present, and begged for a girls' school. It was granted, and started with the hope that it might not succeed. They had long had a Christian boys' school. The next step was to send some Bible women among the poor, and relatives to teach them daily.

Women were chosen and assigned to those communities. They were to teach Bible truths, reading, Christian hymns, etc. They worked quietly and perseveringly, and in time were encouraged by a steadily increasing interest in their work. The numbers of the women desiring reformation increased, till their teachers felt they could not do the work



FROM THE LIFE OF MARY ANN

allotted them together; they must separate, and reach all the women daily by forming separate circles. Some of the younger women got far enough along to be able to read slowly, and were delighted with a reward of small books containing the hymns they had learned orally from the Bible women. They all committed portions of Scripture, learned to tell some of the stories out of the Bible lessons assigned to the Bible women so well that I suggested these pupils be invited to come to the Mission Chapel at the time of the semiannual examination of the Bible women, and answer questions on the lessons with the Christian women gathered there. Several came, and I felt glad that the Bible women could accomplish this. It was a glad day for them, and a kind of reward for their work. This interest increased till the women of both castes were studying. The Bible women would sometimes come to the bungalow on their way home from work, sit down on the floor by me, and with great animation tell the incidents of their day's work.

Every part, nook, and corner of Ahmednagar needs to be worked, but whenever I have been among these homes, and to the little girls' school in that community, I have thought that there could be no other place which seemed so almost God-forsaken. How can these girls and these women live a Christian life here, when foul speech is heard on every side, and seems the rule rather than the exception? But women have turned to Christianity even here, and have been baptized since these Christian workers went among them. No better work has been done by Bible women under my care than has been done by these two, Remekabai and Bhagerbai.

In the group of four women, which are seen in the picture, they are the two central figures. They are young, perhaps thirty, and since the opening of the Bible Women's Training Home last year, they have been under instruction which will make them more efficient workers. And while they are under training they keep on with their work in these communities.

The other two women shown in the picture work by themselves. The older one, on the left side of the group, Sellabai, has for some time worked in the Chapin Home; and the other, Salubai, on the right hand of the group, has worked in the large town where her husband is catechist. The history of Sellabai's conversion and later life would of itself make a thrilling tale.

Salubai works in a town where caste lines are severely drawn, making it hard to gain high caste-homes. She has diligently persevered, and has found some friendly doors even among the upper classes, who beg her to continue her visits and tell them the words of Life. If she had a worthy and well-educated associate, I doubt not she could do a far greater work. We cannot in these days plead a lack of open doors. The question is to be able to enter them and occupy as we should.

FOR CHILDREN'S MEETINGS.—ITEMS TOUCHING CHILDREN'S PRESENT WORK.

BY MRS. JAMES L. HILL.

KRAAL GIRLS' SCHOOL IN AFRICA.

THE Children's meeting this month may begin with a praise service. A moment at the map with a pointer will indicate better than an essay a most singular providence by which inland Africa can be reached by its water ways. In the remarks by the leader, special attention may be given to the inroads of intemperance. A few moments in this exercise should be given first, to Geographical Africa. Secondly, either the leader or some member of the class being prepared with a little paper should touch upon the Slavery Curse. Third, some intelligent boy or girl should be assigned to the inviting task of preparing a short, simple exercise on Stanley's Achievements. Some statements should be supplied by the leader or by some member of the Mission Circle upon the engaging theme of African Home Life. Fourth, as a devotional exercise the theme could be Africa in the Bible. (The story of Joseph or of Moses in Egypt; the story of Philip and the man of Ethiopia, Acts viii. 26-39; Ps. lxxviii. 31, etc.) The boys and girls just at this time are greatly interested in establishing a school for kraal girls at Amanzimtote (sweet water), South Africa. What is a kraal? (A series of huts like huge beehives, placed in circles, the cattle pen being in the center.) How do persons enter a hut? Are any windows used to admit light? Upon what do the people sleep? Is there a cook stove in the dwelling? Would any cakes, or pies, or other delicacies of food be found here? What food is usually served, and in what manner? What delicious fruits grow in South Africa? What weather is experienced here? What kind of work do the women perform in the kraals? What are the girls from the kraals taught in the mission schools? Do we call Africa the Dark Continent because there is no sunshine there? What kind of darkness is spread over the land?

Literature upon this subject: "Life of Livingstone." "Way Through the Dark Continent," by Stanley. "Mackay of Uganda." "Forty Years among the Zulus," by Josiah Tyler. "Mission Day Spring," Vol. VI. (several articles). Leaflets of the W. B. M. "Mothers and Homes of Africa," by Mrs. Geo. H. Hull (2 cents). "Zulu Mission," a condensed sketch. Lesson leaflet, "The New Continent of Africa." A letter from Miss Susan C. Ransom on this subject may be obtained at the W. B. M. rooms.

Our Work at Home.

THE RESPONSIBLE PARTNERS.

BY EMILY HUNTINGTON MILLER.

"SOMETHING must be done, ladies," said the president, firmly, though her voice trembled a little; "we have put this matter off from month to month, and we are simply making our work harder by giving ourselves so much less time. Of course we all intend to do our part toward raising the missionary money——" The tremble became a quaver as the good lady settled her glasses, that seemed likely to slide down her nose, and folded the leaflet in her hand into fine creases. She bent a reproachful look upon Mrs. Jeremiah Davis, who sewed in serene silence without lifting her eyes from her work. Mrs. Jeremiah Davis was the member who could usually be depended upon to voice the sentiments of the society; and the timid ones who had not quite made up their minds, as well as the bewildered ones who had been sure they held an opposite opinion, generally fell into line, and were entirely unanimous when they found themselves swept into the current of her smooth, authoritative speech. Somebody always must lead, and even great minds have found the relief of letting others make their decisions for them.

"Last year," said the president, taking up the thread of her discourse after a little silence, "we raised, as you know, one hundred dollars less than the year before; and this year, unless we make some special effort, we shall fall still further behind——"

"Behind what, Madame President," asked Mrs. Jeremiah Davis, in that smooth, gracious, courteous manner which the ladies all recognized as her most dangerous weapon. "Mis' Jeremiah's on the war path," whispered Sally Atwell, as she borrowed the scissors of her next neighbor.

"Behind our usual amount," replied the president; "the amount the Board counts upon us to raise."

"I don't see why the Board should consider us under obligations for any special amount," said Mrs. Davis; "we intend to do what we can, but we make no pledges. I had that point in mind when I opposed our binding ourselves for special work; though, of course, even in that case it is understood that we only agree to do it if we can."

"And no one could have foreseen this dreadful financial depression," echoed Mrs. Doubleday.

"No," said the president, who began to rise to the occasion; "no one could have foreseen it, and certainly not the officers of the Board, who were compelled to plan their work and assume financial responsibility beforehand in utter ignorance of what the year might bring forth."

"And if they make mistakes of judgment, no matter how innocently, and assume responsibilities they cannot meet, we certainly are not to blame," said Mrs. Jeremiah, folding her hands and looking across the room as if she had the officers of the Board arraigned for trial.

"But we want to help them out," said Miss Morris, timidly.

"Certainly, we want to, and we will do what we can; but some people talk as if it was our debt and our responsibility."

"Seems to me that is just what it is, ladies," said the president. "The Lord has set his Church to do certain work for him in this world. We have no other business but to spread the knowledge of his gospel and help people to live by its principles. The missionary society is one of the organizations for doing that, and its officers are our representatives that we have put there to manage a certain part of our business for us. We are not outsiders, giving our money to charity. We are responsible partners, and a part of our duty is to furnish the money. If we have failed to do that it is we that are in debt, and not the officers who administer our business. When we talk vaguely about the debt of the Board and the deficiency in the missionary society, we lose sight of our personal responsibility in the matter, and act as if we might honorably throw the burden of our debts upon others, or leave those who trusted us to suffer."

"The Board certainly takes the responsibility of planning the work, sister Bryce," said Mrs. Merritt, "and they ought to go cautiously."

"Yes, they plan our work for us; that is part of the duty we have assigned them. They try to expend in the wisest manner the money we furnish them. After they have made their plans, if we fail to provide the money we promised who is to blame? Here is a stock company that employs certain men to plan and carry out improvements for it. But after the work is projected and entered upon, the partners do not furnish the money. One decides he needs all his capital in his business, and another thinks his money will bring more in some other investment, and another just neglects it, or loses interest in it. What can the managers do? Abandon the work already done at the risk of great loss, or go on in the hope that the responsible partners will surely come to the rescue of their own interests? Ladies, do let us try to make this a personal matter, and take our share of responsibility!"

"Our share wouldn't help much, with such a debt already on hand," said Mrs. Field, despondently. "I declare, when a dollar is so much to me, and so little toward the grand total, I feel like keeping the dollar when I know it'll count."

"I s'pose it's our doing that, makes the whole trouble," said little Miss Morris. "You know how it was the time we planned the surprise party for Jennie Allerton. When it turned out such a bad night everybody thought, 'O well, they wont miss me in such a crowd, and I'll stay home,' and so not a soul went but Malviny Dyer and me. It was the most surprisin' party."

"That is exactly the way," said the president, a good deal relieved by the laughter that seemed to have cleared the air. "All the falling off in the receipts comes in dollars and half dollars kept out by good people who say, 'My small gift cannot matter.' And the whole deficiency might be made up in the same way, by dollars and half dollars and dimes, if we would all take hold together to help."

"Well, I'm ready to take hold," said Sally Atwell, energetically, "though I donno how in creation I'm goin' to git the money, 'nless I git up a *min-strel* show, the way them fash'nable young wimmin down to the city did."

"'Twould be kind of appropriate, seein' its for the heathen, don't you think so, Mrs. Bryce?"

"They say those girls got more'n a thousand dollars," remarked Grandma Cook. "All the folks crowded in to see 'em dance and sing. Of course you couldn't tell who was who when they were blacked up, but I should thought their mothers would hated to have 'em do it. Most of 'em think its dretful indelicate for women to lecture or talk in public, or even speak in meetin'. I donno just what Saint Paul would a' said 'bout minstrels."

"Well, I've heard of somethings worse than minstrels, said Miss Morris, "and that was a 'Beauty Show,' like they had in The Midway,—a lot of girls painted and dressed up for beauties of all nations, and the folks paying to come in and vote who was the prettiest. I wouldn't have believed it myself, but it was put in the *Herald*, and told how much they got for the hospital. It's got so you have to get up something out of the common if you expect folks to give nowadays."

"Such jugglery is not giving at all, said the president, indignantly; "and a missionary society that has to resort to it would much better go out of business. I hope while we remember that we are responsible partners in this great undertaking, we shall also remember that we are only partners; workers together with God, and bound to carry on our work in such a way that he can work with us."

"'Pears to me," said Grandma Cook, "there's just one easy, dignified way to give money, and that is to give it. I've tried all sorts of ways of cheating myself into thinking I wasn't giving, and it makes a sight harder work, and not half the satisfaction. Now I just put five cents every week into my missionary box, and there it is."

"We might learn a lesson from the native Christians in India. They do not give by adding anything to their resources, but by tithing what they have, be it ever so little. You remember how the five poor women who were disappointed that a Bible reader could not be sent to a neighboring village, consulted together and agreed to raise the money by giving up half of their scanty ration of rice. That meant real hunger for them. If we were willing to do half as much——"

"I don't really believe I'd go hungry for my neighbors, let alone folks in Injy," said Sally Atwell. "If I don't have my meals reg'lar I git, low in religion right away; but, my sakes, they's things enough a body could give up without sufferin', and save more'n ten cents a week, and I'm going to do it. I'm just going to keep saying, "You're in debt, Sally Atwell, and you'd better make a business of getting out."

"Let us all say that," said Mrs. Bryce, "and make this a month of self-denial for this one purpose, and then we will talk over our experiences at the next meeting. And we will not forget that the pledge we made was not only 'two cents a week' but 'a prayer.' When we forget the prayer we lose interest in the rest."

Mrs. Jeremiah Davis looked up from her work to repeat impressively,

"Who gives himself with his alms, feeds three,—
Himself, his hungering neighbor, and Me."

"But then," whispered Miss Sally, "it aint alms at all, it's a debt; and if you dont pay your debts you're meaner'n pusley."

LEAVES FROM THE BRANCHES.

Worcester County Branch, though by no means ignoring the fact that much land within its borders "remains to be possessed," still rejoices in many hopeful signs. Among these, notably the fact that many Junior Endeavor Societies which have absorbed mission circles are falling into line, and contributing to foreign missions, through the treasury of the Branch.

We quote from the annual report of the Junior secretary:—

"Forty-five of these societies have thus contributed the past year; sixteen others have begun work, thus making a total of sixty-one societies engaged in Junior work, embracing about one thousand children. The receipts from these societies have been over \$640. Thus pledges have been redeemed, and something remains for advanced work.

"Sewing has been introduced into some meetings. Garments have been made for girls in mission schools, comforts for missionaries, and Christmas gifts sent to Africa, India, Turkey and Ceylon.

"Eight Junior Auxiliaries, composed of young ladies, contributed \$142.76, averaging \$1.20 for each member."

The Senior department of our work is not without encouraging features. The formation of an auxiliary has already been the result of holding a Branch meeting with a church having no foreign mission organization. We doubt if there is any more effective method of extending this work, than that of holding Branch meetings with churches which are without organized interest.

Of various methods of conducting auxiliary meetings, one finds "ten-minute papers" upon the topic of the meeting, "interesting and helpful." Another varies its method by having "no general topic," but each lady presenting that which has most "interested herself." One secretary writes: "We send a thank-offering box to each sister in the church, and though we by no means gain a response from all, we have reminded them of the work and its privileges." The wife of the pastor of one of our churches writes: "We would be considered 'auxiliary,' though we have no foreign mission organization, deeming it our wisest method at present to strengthen our monthly church meeting, thus spreading missionary information through the entire congregation." We shall look for a regular auxiliary in that church ere long.

At the annual meeting of the *New Haven Branch*, held in Stamford, May 8th, a pleasant feature was the messages from its missionaries. A happy thought of the Secretary, Mrs. H. D. Hume, was to send to each missionary supported by the Branch for a short message to the meeting, and she was successful in securing answers from each one. It will be pleasant for all our readers to see the following from Mrs. Montgomery, of Adana, Turkey:—

ADANA, TURKEY, April 10th.

DEAR NEW HAVEN BRANCH: How can I hold my peace on this your day as marked on our Prayer Calendar? How the tide will swell as the hours roll on toward night! 'Tis early morning yet with you!

"A thousand leagues of wind-blown space,
 A thousand leagues of sea.
 Half of the great earth's hiding face
 Divides mine eyes from thee.
 The wind is strong, the waves are wide,
 But my good will is stronger still
 Than wind or tide.
 These sentinels which Fate hath set
 To bar and hold me here,
 I make my errand-men, to get
 A message to thine ear.
 The winds shall waft, the waters bear,
 And, spite of seas, I, when I please,
 Can reach thee everywhere.
 Prayers are like birds to find the way;
 Thoughts have a swifter flight,
 And these stream on and on all day,
 Nor stop to rest at night."

I wonder if this will greet you after your meeting, when you will all need a cup of refreshment? Let me give you this: "And patience, experience; and experience hope; and hope maketh not ashamed!" "For your obedience is come abroad unto all men. I rejoice, therefore, over you!" In the best of bonds and loving fellowship,

E. R. M.

OUR BOOK TABLE.

Books received from Fleming H. Revell Company, Publishers of Evangelical Literature, New York, Chicago, Toronto, 1894.

The Message of Christianity to Other Religions. By Rev. James I. Dennis, D.D.

This little *brochure*, published in pamphlet form, is the paper given at the Parliament of Religions by the author of that able, scholarly, and comprehensive presentation of "Foreign Missions after a Century," which has been so widely read, and which no missionary expert can afford to do without. The great fundamentals which Dr. Dennis emphasizes in the message which Christianity signals to other religions, are as follows: Fatherhood, Brotherhood, Redemption, Incarnation, Atonement, Character, Service, Fellowship.

Samuel Chapman Armstrong. A sketch by Robert C. Ogden.

Our Lord in giving the great work of converting the world into the hands of his disciples, said, "The field is the world." We have divided that field by our arbitrary nomenclature into Home Missions and Foreign Missions. The result is that we have among professing Christians, besides the large percentage who are utterly indifferent, a small fraction, divided into those who espouse with more or less enthusiasm one of these departments, usually to the neglect of the other. If we could adopt Dr. N. G. Clark's phrase, "Christian Missions," it would seem more in accordance with our Lord's behest.

General Armstrong had the true missionary spirit. He was the founder, and for twenty-five years the principal, of the Hampton Institute. He died

May 11, 1893. The first observance of Founder's Day at Hampton Institute was on Sunday, Jan. 28, 1894. It is proposed to continue the custom of Founder's Day as an annual event, and in this way to preserve the memory and power of General Armstrong's impressive personality. This little volume, which contains the address of one of the trustees of Hampton Institute, contains also the remarkable document found among General Armstrong's private papers, which, with his will, were to be opened after his death. This paper, under the simple title of "Memoranda," reveals a truly great soul. A poem, *In Memoriam*, by Elaine Goodale Eastman, closes the book.

Amid Greenland Snows. By Jesse Page.

This sketch of the early history of Arctic missions is written by the author of David Brainerd, Samuel Crowther, C. H. Spurgeon, and other mighty men of God.

It leads us into a field of Christian missions comparatively unknown, and brings us into contact with one of the most consecrated workers of the Moravian Brethren, who have been to Greenland and the neighboring countries what the Methodists have been in Fiji. Now that the Arctic regions are opening to summer tourists, and have been made vivid to us by Lieutenant Peary and his brave wife, it is time that we were better informed as to the spiritual condition of this people. G. H. C.

SEMIANNUAL MEETING OF THE BOARD.

THE Board was invited by the Essex North Branch to hold its semiannual in the beautiful city of Newburyport. The annual meeting of the Branch was held at half past nine in the morning, and at eleven the session was passed over bodily to the Board officers,—place, audience, and all the pleasant accessories. The day was extremely stormy, and the audience smaller than was expected, but the faces were full of sunshine, the welcome, as voiced by Miss Brown, the President, most cordial, and the exercises were full of interest.

The morning session was given to the subject of Proportionate Giving, which was presented in an admirable address by Mrs. C. H. Daniels. The substance of this address will be printed in our next number. This was followed by an animated discussion, in which questions were asked and answered, and testimonies given most favorable to this method of giving. The closing address of the morning was by Miss E. T. Crosby, of Micronesia. She said that the lack of proportionate giving in America made disproportionate giving in Micronesia. Here the means in the hands of Christians were larger than their gifts; there the gifts were larger than their means. She then gave a number of incidents showing the generosity and consecration of Christians in Micronesia, even among children.

The subject of the afternoon session was medical work in mission fields. The first speaker was Dr. Julia Bissell, who has just finished her medical education, and is to return to Ahmednagar, India, in the early autumn. She spoke of the many things that had been done for non-Christian nations,

ut it is only in recent years that special attention has been given to suffering odies. Education and reforms of various kinds have been established in ndia, but relief for physical suffering had made comparatively little progress. Dr. Bissell described some of the cruelties of native medical practice, the ad condition of the sick, the unhealthful sanitary and hygienic conditions of eir homes. In such communities hospitals, dispensaries, and good nursing re the means of great spiritual influence.

Dr. Rose A. Bower, soon to go to the West Central African Mission, poke of the need of good medical work where medicine men and witch octors abound, as she had seen it in her previous residence in Africa, in onnection with Bishop Taylor's mission; of the providential way in which he had received her medical education, and of her joy in returning to use he knowledge acquired.

Dr. M. A. Holbrook, from Japan, spoke of that country as different from others, in that medical needs are better supplied. The idea of medical education for women has recently been unpopular; but in her place as teacher n Kobe College, besides other duties, she gives instruction in hygiene, in caring for the sick. In closing, she described the opportunities and privileges of a missionary's life, and the satisfaction of knowing that wherever we are we are under God's leading.

Dr. Pauline Root then gave a most interesting account of her own experience in medical work in India; of the obstacles encountered from superstitions and ignorance of medicine; from the patients and their friends, in not being able to have full control of their cases; from the belief in evil spirits. The different points in the address were illustrated by incidents showing the customs and character of the people.

At this point in the meeting, Miss Mary Metcalf Root, from Madura, India, and Miss M. L. Mathews, from Monastir, Bulgaria, were introduced, and said a few words. The closing address was by Miss E. T. Crosby, who gave a brief farewell to her friends in Essex North Branch, and spoke most joyfully of her return to her work.

An admirable summing up of the day's exercises by Mrs. Judson Smith, prayer offered by Miss S. N. Brown, and the singing,

“The whole wide world for Jesus,
Once more before we part,”

closed the day's exercises.

TOPICS FOR AUXILIARY MEETINGS.

July.—Recent News from Mission Fields.

August.—Missionary Ships.

September.—Proportionate Giving.

October.—Two Lives Given to India and Ceylon,—Mrs. Harriet Newell and Miss Eliza Agnew.

November.—Thank-offering Meetings.

December.—The Life and Times of Dr. Cyrus Hamlin.

MISSIONARY SHIPS.

TOPIC FOR AUGUST.

THE missionary ships of the American Board are the *Morning Star*, the *Robert W. Logan*, the *Hiram Bingham*. For the *Morning Star* see "Story of the Three Morning Stars" (price 10 cents). For the *Robert W. Logan* see *Missionary Herald* for July, August and October, 1890, September, 1891, and *LIFE AND LIGHT* for October, 1891. For the *Hiram Bingham* see leaflet, "The Hiram Bingham of the Micronesian Navy." See also exercise on Missionary Ships (price 15 cents per dozen). This contains Bible selections, hymns, one or two recitations for children, and information as to other missionary ships than those of our own Board. All these references may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Maine Branch</i> .—Mrs. Woodbury S. Dana, Treas. Portland, High St. Ch., Aux., 201.90; Bar Mills, Mrs. Gates' S. S. Class, 5; Brewer, Aux., 9; Blanchard, Ladies' contrib., 5; Greenville, Aux., 28.30; Lakeside, Helpers, 5; Centre Lebanon, Little Cedars, 20; So. Berwick, Aux. (of which 25 const. L. M. Mrs. Mary E. Walker), 41.55,	315 75
<i>Searsport</i> .—Y. P. S. C. E.,	8 00
Total,	323 75

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Exeter, Aux., 15; Keene, 2d Ch., Aux., const. L. M. Mrs. M. V. B. Clark, 25; Manchester, 1st Ch., Aux., 45; Wentworth, Aux., 10,	95 00
Total,	95 00

LEGACY.

<i>Wilton</i> .—Legacy of Mrs. Mary C. Pettin-gill,	200 00
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VERMONT.

<i>Hartford</i> .—Y. P. S. C. E.,	10 00
<i>Shoreham</i> .—Y. P. S. C. E.,	4 25
<i>Vermont Branch</i> .—Mrs. T. W. Howard, Treas. Barre, Aux., prev. cont. const. L. M. Mrs. Pearley Chandler, 24.94; Burlington, Aux., 40; Coventry, Aux., 3.50; Fairlee, Aux., 20; Jeffersonville, Aux., 5; Lyndon, Aux., 10; McIndoes Falls, Mrs. J. Gleason, 5; Orwell, Y. P. S. C. E., 10; Rock Island, South Ch., S. S., 5; St. Johnsbury, South Ch., Little Helpers, 15; North Ch., Aux., 30; Wallingford,	

prev. cont. const. L. M. Mrs. Charles Child and Mrs. Lynan Batchelder,	168 44
Total,	182 69

LEGACY.

<i>Shoreham</i> .—Legacy of Eliza A. Hand,	500 00
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MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. C. E. Swett, Treas. Lowell, Highland Ch., Aux., 5; Medford, Union Ch., Aux., 7.45; Reading, Aux., 25; Wakefield, Aux., 35; West Medford, Y. P. S. C. E., 10,	82 45
<i>Barnstable Co. Branch</i> .—Miss Amelia Snow, Treas. Sandwich, Aux., 20.38; Falmouth, a Friend, 2; Yarmouth, Aux., 12.25,	34 63
<i>Berkshire Branch</i> .—Mrs. C. E. West, Treas. Housatonic, Berkshire Workers, 8; North Adams, Y. L., 30; Pittsfield, 1st Ch., Aux., 3; Peru, Top Twig (of which 2.33 Thank Off.), 12.70, two Friends in Berkshire, 225,	278 70
<i>Essex No. Co. Branch</i> .—Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., 88; Newburyport, Y. P. S. C. E., Whitefield Ch., 10; Ipswich, 39; Groveland, 30; Georgetown, 1st Ch., 25; Haverhill, North Ch., Aux., const. L. M. Miss Margaret Reed, 25, Miss Harriet F. Welch, const. L. M. Mrs. C. D. Welch and Mrs. Lyndon S. Crawford, 50; West Boxford, 34; Rowley, 32.50; South Byfield, const. L. M. Mrs. David C. Torrey, 25; West Haverhill, 34.75; West Newbury, 2d Ch., 16; Bradford, add'l, 3.30,	412 55
<i>Essex So. Co. Branch</i> .—Miss S. W. Clark, Treas. Gloucester, Aux., 30; Lynn, Central Ch., 44.57; Salem, Crombie St. Ch., Y. P. S. C. E., 10, South Ch., Y. L. Miss'y Soc'y, 20,	104 57

Junior C. E., 10 00
Co. Branch.—Miss L. A. Spar-
 Treas. Buckland, Aux., 16.50;
 eld, 3; Northfield, 6.87; Orange,
 Iburne, Aux., 25.43, King's Chil-
 ; Shelburne Falls, Aux., 45.15,
 lass S. S., 2.50; South Deerfield,
 1.15, Y. P. S. C. E., 10; Sunder-
 ux., 19; Whateley, Aux., 27.15, 192 75
re Co. Branch.—Miss H. J. Knee-
 reas. Amherst, Junior Aux., 10,
 arding Band, 25; South Amherst,
 1.48; Chesterfield, Aux., 15; Hay-
 , Aux., 36.21; Northampton, 1st
 x., 150, Edwards Ch., Aux., 22.50;
 , Aux., 15, 294 19
Branch.—Mrs. E. H. Bigelow,
 Framingham, Aux. (of which
 t. L. M. Miss Catherine M. Esty),
 Schneider Band, 12; Holliston,
 Aux., 10; Lincoln, Aux., 1, 180 50
and Pilgrim Branch.—Miss Sa-
 Tirrell, Treas. Weymouth
 , 15; Brockton, Aux., 70; So-
 ee, Aux., 1; Holbrook, 20.25; No-
 ath, Y. L. M. C. of Pilgrim Ch.,
 Weymouth, Aux., 50.06; Wollas-
 Duxbury, 10; Manomet, 10.25;
 on, 10; North Weymouth, Aux.,
 Ch., 16; Weymouth Heights,
 orth," 32; Braintree, Aux., 8.80;
 n, 1st Ch., 64; Chiltonville, 10.63;
 Plymouth, Ch. of the Pilgrim-
 P. S. C. E., 24.80; Milton, Help-
 id, 20; Duxbury, Y. P. S. C. E.,
 ook, Little Lights, 32; Scotland,
 Cohasset, Aux., 20, 559 79
 —S. S. Class, 6 00
ville.—Mary E. Fowler, 24 00
'd.—T. W. Ellis' Class in Cong. 10 00
ld Branch.—Miss H. T. Bucking-
 reas. Chicopee, Aux., 3d Ch.,
 pringfield, 1st Ch., Aux., 48, 62 10
Branch.—Miss M. B. Child, Treas.
 Prim. Dept. Cong. S. S., 15; Ar-
 Y. L. Soc'y, 20; Auburndale,
 Junior C. E., 10, Mrs. Dr. Ray-
 of Van, 3; Boston, Junior Aux.
 anuel Ch., 50, Park St. Ch., Y.
 .41, Shawmut Ch., Aux., 342.80,
 Ch., Aux., 13, Union Workers, 30;
 n, Y. L. Aux., 10; Brookline,
 l Ch., Aux., 71.55; Cambridge,
 ent-a-Day Band of North Ave.
 Cambridgeport, Prospect St.
 x., 50, Miss Louise Brown, 15;
 , Floral Circle of 3d Ch., 10, Pil-
 und of Central Ch., 5; Dorches-
 Ch., Mr. and Mrs. E. B. Wilder,
 S. C. E., 20, Junior C. E., 5; East
 Maverick Hills, 5; East Somer-
 ranklin St., Aux., 3.08; Hyde
 ux. (of which 25 const. L. M.
 C. Farwell), 87, Junior C. E.,
 malca Plain, Junior C. E., 5;
 Y. P. S. C. E., 5; Newton High-
 ux., 15.50; Roxbury, Aux., Im-
 Ch. (of which 25 from Mrs. E.
 const. L. M. Mrs. Morris B.
 30.69, Walnut Ave. Ch., Aux.,
 nerville, Winter Hill Ch., Aux.,
 outhful Helpers, 15; South Bos-
 x., Phillips Ch., 3; Waltham, Y.
 E. of Trin. Cong. Ch., 10; West
 y, Helping Hands, 5; —, a
 15, a Friend, 30, 1,155 19

Worcester Co. Branch.—Mrs. E. A. Sum-
 ner, Treas. Clinton, Aux. (of which 25
 const. L. M. Miss Nellie Sutherland).
 67.51; North Brookfield, Aux., 33; West
 Boylston, Ladies of Church const. L.
 M. Mrs. Alex. Campbell, 25; Whitins-
 ville, Extra-Cent-a-Day Band, 16.74;
 Worcester, Pilgrim Ch., Aux., 25, Cen-
 tral Ch., Aux., const. L. M. Mrs. O. S.
 Gordon, 25, 192 25
Total, 3,599 67

LEGACIES.

Boston.—Legacy of Mary A. Blood, 3,000 00
Dorchester.—Legacy of Mrs. Charlotte A.
 Means, 1,000 00
Medfield.—Legacy of Mary F. Ellis, 2,000 00
Newburyport.—Legacy of Sarah E. Bas-
 sett, 100 00
Springfield.—Legacy of Catherine H.
 Lombard, 1,426 39
Westfield.—Legacy of Mary A. Shurtleff, 80 33
Yarmouth.—Legacy of Ellen B. Eld-
 ridge, 10,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White,
 Treas. Providence, Plymouth Ch.,
 Aux., 25, Pilgrim Ch., Little Pilgrims,
 30, Central Ch., O. G. M. C., 40; Bristol,
 Aux., 51.65; Central Falls, Aux., 17;
 Saylesville, M. Helpers, 15; Barrington,
 Bayside Gleaners, 50, 228 65
Total, 228 65

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lock-
 wood, Treas. Colchester, Aux., 116.57;
 Norwich, Park Ch., Aux., 51.28, 1st Ch.,
 Aux. (of which 75 const. L. M. Mrs. S. I.
 Bonney, Mrs. Geo. O. Stead, Miss G.
 Case), 88, Broadway Ch., Miss'y Stu-
 dents, 2; Greenville, Aux., 46; New Lon-
 don, 1st Ch., Aux., 60, "The Juniors,"
 46.56, 2d Ch., Y. L. Guild, 10; No. Ston-
 ington, Aux., 18, 438 41
Hartford.—Y. P. S. C. E. of Windsor
 Ave. C. C., 10 00
Hartford Branch.—Mrs. M. Bradford
 Scott, Treas. Canton Centre, Aux., 6.10;
 Collinsville, Aux., 11; Hartford, Miss
 Clara E. Hillyer, 1,000, Park Ch., Aux.,
 36, Pearl St. Ch., Aux., 50 cts., Windsor
 Ave. Ch., Aux., 43.60; New Britain, 1st
 Ch., Little Helpers, 45, King's Messen-
 gers, 6.75, 1st Ch., Cradle Roll, 50 cts.;
 Plainville, Aux., 74; Southington, M.
 Band, 1; Suffield, M. Circle, 12.75, 1,237 20
Middlefield.—Y. P. S. C. E., 5 00
Mystic.—Junior C. E., 10 00
New Haven Branch.—Miss J. Twining,
 Treas. Ansonia, Aux., 54; Bethlehem,
 Aux., 22; Brookfield Centre, Aux., 16;
 Centrebrook and Torrington, Aux., 65;
 Chester, Aux., 20; Clinton, Aux., prev.
 cont. const. L. M. Mrs. John Johnson
 and Mrs. Charles Farnham, 47.61; Corn-
 wall, Aux., 14; Derby, 1st Ch., Earnest
 Workers, 40, 2d Ch., Aux., 10; Durham,
 Aux., 25, S. S., 3; East Haddam, Aux.,
 42; East Hampton, Aux. (of which 25

const. L. M. Mrs. Christopher Collier,	35.71;
East Haven, Aux., 24.63, S. S., 2.47;	
Easton, Aux., 14.50; Ellsworth, Aux.,	10.75, Essex, Aux., 20.76, M. W., 10;
Goshen, Aux., 42.25, Guilford, 3d Ch.,	Aux., 24, Haddam, Aux., 10; Alpha,
16.79, Harwinton, Aux., 7; Kent, Y. L.	M. C., 25, Litchfield, S. S., 5.10, Meriden,
1st Ch., Miss'y Cadets, 10, C. G., 35, Centre	Ch., Aux. (of which 100 const. L. M.
Mrs. Chester K. Kingsley), 152, Middle-	bury, Aux., 25, M. W., 5, Middle Had-
dam, W. W., 9, Middletown, 1st Ch.,	Gleaners, 69, M. Helpers, 20, Milford,
1st Ch., Aux., 27.25; Milton, Aux., 16;	Monroe, Aux., 10, New Haven, Centre
Ch., Aux., 20, Y. L. M. C., 122, Junior	M. C., 10, S. S., 20, Chinese S. S., 2, Ch.
of the Redeemer, Aux., 3, Busy Bees,	25, Davenport Ch., Aux., 73, F. W., 1,
Dwight Place, Aux., 133.10, Grand Ave.	Ch., Y. L. M. C., 20, Helpers, 44.68, Hum-
phrey St. Ch., Aux., 50, United Ch.,	Aux., 87.52, Y. L. M. C., 35, Yale Coll.
Ch., Aux., 94.40; New Canaan, Aux., 40;	New Milford, Aux., 105, Y. L. M. C., 40;
Naugatuck, Aux., 50; Norfolk, Aux., 16;	No. Branford, Aux., 25, North Haven,
S. S., 30, North Stamford, Aux., 11, North	Woodbury, Aux., 46.50, Norwalk, Aux.,
30, Circles, 25, Orange, Aux., 29.25,	Workers, 13.25; Portland, Aux., 5, W.
and W., 2, Prospect Gleaners, 35, Red-	ding, Aux., 29, Ridgefield, Aux., 36.50,
S. F., 8.40, Roxbury, Aux., 26.50, Salis-	bury, Aux., 30.64, Children's M. H., 4.20;
Sharon, Aux., 75, South Norwalk, Aux.,	95, M. W., 5, Stamford, Aux., 25, Strat-
ford, Alpha, 6.75, Torrington, Aux.,	const. L. M. Mrs. A. H. Norris, 25.50;
Trumbull, Aux. (of which 25 const. L.	M. Mrs. W. F. Tait), 40, Y. L. M. C., 40;
Warren, Aux., const. L. M. Mrs. Laura	Benedict, 25, W. M., 12; Waterbury, 2d
Ch., Aux., 109.50, Watertown, Aux., 50;	Westbrook, S. S., 5, Westchester, Aux.,
9.40, S. S., 2.60, West Haven, Aux., 54,	Y. L. M. C., 10, Westport, 15, M. B.,
44.27, Westville, Aux., 24, Whitneyville,	Aux., prev. cont. const. L. M. Mrs. Chas.
P. Angur, 3.51, Wilton, Aux., 70, Win-	sted, S. S., 10, Woodbury, 1st Ch., Aux.,
14, Rev. Burdett Hart, D.D., 5, Mrs. M.	Hart Perkins, 10,
Stamford, A Friend,	3,161 29
Suffield—Y. P. S. C. E.,	20 00
	10 00
Total,	4,891 90

NEW YORK.

New York State Branch. Miss C. A. Holmes, Treas. Binghamton, Mrs. Edward Taylor, 10, Junior C. E., 2, Buffalo, 1st Ch., Aux., 25, Pilgrim Ch., Aux., 5, Junior C. E., 1, Mrs. W. G. Baneroff, 50; Candor, Y. L. M. Guild, 15, Fairport, Aux., 20, Gloversville, Aux., 6.50, North Walton, Aux., 21, Napoli, 10, Poughkeepsie (of which 25 const. L. M. Mrs. Myron Barlow), 50, Y. P. S. C. E., 25; Sandy Creek, Aux., 8, Syracuse, Good Will Ch., Aux., 5, Plymouth Ch., Penn. Dept. S. S., 15, Warsaw, Aux., 25, Brooklyn, Tompkins Ave. King's Dan., 15, Puritan Ch., M. B., 35, Lewis Ave., Aux.,

50, Earnest Workers, M. B. (of which 5 const. L. M. Miss Edith A. Smith), 30.55, Plymouth Ch., Y. W. Guild, 10, Le Raysville, Pa., Aux., 23; Newark Valley, Aux., 20, Patchogue, Y. P. S. C. E., 10; Cambridge, Aux., 10.25, Flushing, Y. W. Miss'y Soc'y, 20, Acorn Band, 3, Honeoye, Aux. (of which 25 const. L. M. Mrs. S. M. Day), 30, Lockport, East. Ave. Aux., 26.58, Neath, Pa., Aux., 11; New Haven, Aux., 13.52, Willing Workers, 11.94, Mrs. R. E. Johnson, 10, Philadelphia, Aux., 3, Y. P. S. C. E., 2, West Groton, Aux., prev. cont. const. L. M. Mrs. Nelson Stevens, 21, Copenhagen, Aux., 20, West Bloomfield, Aux., 25, Ly-sander, Aux., 10, Antwerp, Dayspring M. B., 10.85; Berkshire, Aux., 21.46, Y. L. Aux., 5, Brooklyn, Lewis Ave. Ch., Y. P. S. C. E., 10, Gasport, Y. P. S. C. E., 4; Henrietta, Aux., 10; Homer, Y. L. M. Circle, const. L. M. Miss Anne Daniels, 25; Morristown, Aux., 15, Middletown, Crane Mission, 25; Norwich, King's Dan., 10, Patchogue, Aux., 21; Randolph, Aux., 22.00; Walton, Aux., 14; New York, Bedford Park, Aux., 10, Rochester, Monroe Hill M. B., 31; Honeoye, Y. L. Aux., 10. Less expenses, 18.34,

Ithaca. Y. P. S. C. E. of 1st C. C.,
Rodman.—Miss'y Soc'y,
Union Falls.—A Friend,

Total, 300

PENNSYLVANIA.

East Smithfield.—Y. P. S. C. E.,
 Total,

DISTRICT OF COLUMBIA.

Washington.—Miss Mary F. Berry,
 Total,

FLORIDA.

Ormond.—Ladies' Soc'y, 10, Miss'y Soc'y,
 10, Liberia Colored People, 4.20,
 Total,

SOUTH DAKOTA.

Rapid City.—Junior C. E. of 1st C. C.,
 Total,

CANADA.

Cong. W. B. M.,
 Total,

General Funds,
 Variety Account,
 Legacies,

Total, \$29.04



OUR MISSIONARIES.

MRS. D. F. WATKINS.

For three years we received delightful letters from Mrs. Watkins, who was then sustained by our Board. Greatly interested in her work, she labored untiringly for the women and children of Guadalajara, Mexico. But in 1881 her connection with our Board ceased, although she is still engaged in missionary work in the City of Mexico, under the Methodist Board.

MISS LOUISE E. WILSON.

Miss Wilson sailed for Micronesia on the last trip of the Morning Star, leaving Honolulu early in July, 1893.

The following extracts from a sketch prepared by Rev. H. H. Wikoff, formerly her pastor, will be of special interest here.

Miss Wilson is a native daughter. Her parents came from New Zealand a little more than a score of years ago, and settled in Sonoma Valley, Cal., where she was born. Her opportunities for education were those which such a community affords. She attended the public school, but privileges in this direction were early denied her, owing to the death of her mother. This was when Miss Wilson was about thirteen years of age. The family was large, and although she was not the oldest daughter, yet circumstances made necessary her withdrawing from school, and bearing her part in the household duties essential for the welfare of brothers and sisters, especially those younger than herself. . . . But it is especially in her Christian life that Miss Wilson is most interesting to me. At the death of her mother she did not know the Saviour. Though always an attendant at Sunday school, and frequently at church, she was for some time apparently unconcerned about her spiritual welfare; and, indeed, to one eager to see her kneeling at the cross, she seemed disposed to repel any approaches in that line. However, she was attentive to the Word. She, with other young people, would come to any special services, and the writer well remembers the evening

when she, with others, arose in response to an invitation to any prayers. It was several years ago, how many I do not recall, but in the lecture room of the little church at Sonoma, she made the first outwitness for Christ, and soon after joining the church she showed her out-and-out disciple, gradually developing in the Christian life, continuing from strength to strength.



MISS LOUISE E. WILSON.

In all these years, I am finding no confidence in any way that has not been smooth. Stacles have presented themselves. Difficulties have arisen. Clouds, at times, have seen gather from all sides of the horizon, and the natural heart well wonders if any silver were possible. Doubt would seem to one not with Christ in God, that had entirely disappeared; she knew in whom she believed. All these adverse circumstances have to her been messenger sent by the Father of love; they have served to draw her from earthly things. The cross thus become dear to her work has thus become her continual meditation. The Lord himself has spoken to her; she has walked on life's pathway with eyes unveiled she has

his face, the brightness whereof has sent its reflection into hers. As she says, "Send me, send me." It is not a hasty decision. Long, has she been meditating thereon. It is by no means a last resort. "I indeed, have friends and relatives been in their insistence upon sufficient at home." But all has been in vain. The Master has said His word has been "Go." And the response was: "Send me anywhere only go Thou with me. Lay my burden upon me, only help me to sunder any tie save the one that binds me to Thee." Yours cordial

H. H. WILSON

MRS. ALICE GORDON GULICK.

William H. Gulick is the daughter of the late Mr. James M. Gordon, of Andale, Mass., for many years Treasurer of the American Board. While a missionary of the "Boston Board," yet we have a part in her school and so claim the right to a large interest in her. Mr. and Mrs. Gordon have been at work in Spain since 1871, and, with their five children, have been living at San Sebastian, the only American Board station in Spain since 1881. Here, some ten years ago, they established a girls' boarding school for the higher Christian education of the girls of the middle and lower classes. During this time there have been in attendance one hundred and thirteen boarding girls, while several hundred other girls have been connected with the school in its different departments in primary, preparatory, high school and evening classes. Thirty Spanish girls have graduated, most of whom are now teaching in the evangelical churches of Spain and France, seven have married preachers. At present there is an attendance of one hundred and seventy pupils, of whom thirty are boys. Mrs. Gulick is assisted by an able corps of teachers,—Misses Barbour, Webb, and Bushee, graduates of Andover and Wellesley. The school occupies a rented building well adapted for its needs. A new building, well furnished and equipped, is a great desideratum.



MRS. ALICE GORDON GULICK.

Many of us remember Mrs. Gulick's eloquent plea, oftentimes repeated, for this building during her visit to California in 1891. Realizing that influential men and women have rallied to the aid of those who are bravely bearing the burden in the field, and have formed a corporation according to the laws of Massachusetts known as the "International Institute for the Education of Girls in Spain." Its purpose is to establish and maintain an institution for

the education of girls in Spain, where twelve million out of seventeen million cannot read or write. So thoroughly has Mrs. Gulick built herself into this school, that a record of its history is a record of hers! Its life is her life.

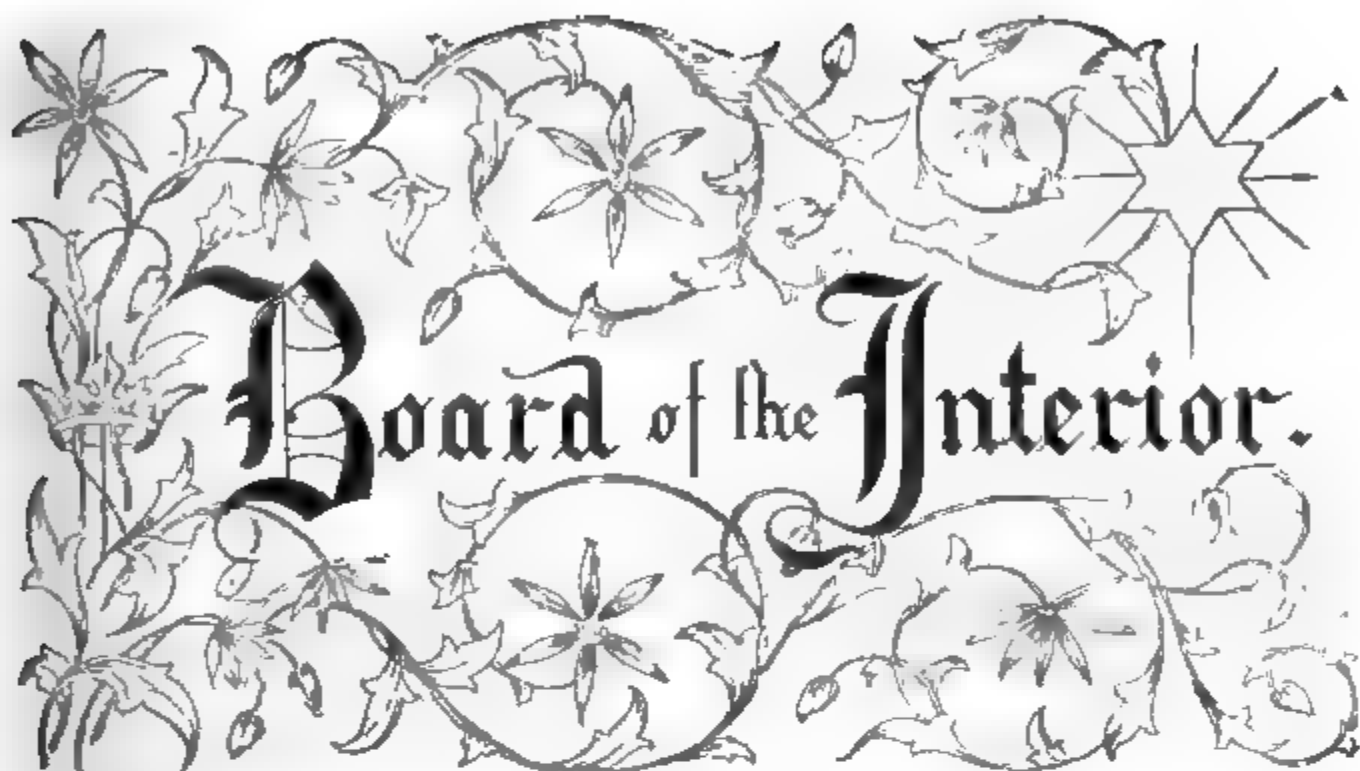
MORNING STAR.

THERE have been four missionary ships built for service in the Micronesian Islands known as the Morning Star, each serving for a term of years, and then being replaced by a stronger craft. The first Morning Star was built by the Sunday-school children of the United States, and launched in 1856. It served until 1866, when it was succeeded by Morning Star No. 2. This ship was wrecked, and in 1871 a new Star took its place. In November,



MORNING STAR.

1884, the present Morning Star sailed from Boston, and is now doing a good work in Micronesia. She usually sails from Honolulu in June, and is gone about nine months. Her last voyage ended March 22, 1894, and has been fully reported. She carries provisions of all kinds to the missionaries, also their mail. She collects pupils for the Training School at Kusaie from the Marshall and Gilbert Island groups, where missionaries cannot live. There are two other missionary vessels, the Robert Logan and the Hiram Bingham, in Micronesian waters.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
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CHINA.

OUTPOURING OF THE HOLY SPIRIT IN CHINA.

BY MISS JENNIE E. CHAPIN, OF PEKING.

I do not feel sure that you have heard of the great blessing that has come to us in connection with a series of revival meetings that were held in our chapel a few weeks ago, conducted by Rev. Mr. Pyke, of the Methodist Mission here. For more than two months he had been holding such meetings in connection with the stations of his own mission, and with such wonderful success that other missions invited him to hold the same kind of meetings with them.

He was with us more than a week, during which time we had meetings every morning and evening, and sometimes in the afternoon. Our chapel was crowded at every meeting. Mr. Pyke is a man of most thorough consecration, and of most lovely Christian spirit. There was no excitement in his meetings, but his preaching was so plain and earnest that it went to the hearts of his hearers. I never before saw or heard of such a movement among the Chinese, and I confess I had not had the faith to expect it.

It has been shown that even the unimpressible Chinese can be reached and moved by the Holy Spirit. In every place where Mr. Pyke has been, many

have been brought to Christ. The work has always commenced with professing Christians. Backsliders have been reclaimed, professing Christians have been awakened to a new life of earnestness, and many who have heard the truth for a long time have been led to decide for Christ.

Our fifty schoolgirls were all much moved. A great blessing came to those of them who were already members of the church; and of the others there were scarcely any who did not express their desire to become followers of Christ. Last Sunday, Easter, two of our girls were baptized, and sixteen were received upon probation. Most of the churches here have adopted that Methodist custom, and find it works well for this people. There were a good many others who were received to the church at the same time with our girls. I think that in all there were about twenty who were baptized, and about thirty who were taken on probation; and this does not by any means represent all the results of the meetings. The state of feeling in our school now is delightful. Little groups of girls hold daily prayer meetings by themselves. We often hear the sound of singing or prayer coming from several different rooms at the same time.

We cannot expect that things will always remain as peaceful as they are at present; but we do feel sure that we have all received an uplift that will be permanent in its good results.

Mr. Pyke commenced meetings yesterday in Tung-cho. They have been holding preparatory meetings there for some time, and they are hoping for, and expecting, a great blessing. We are all praying for them, for it is so desirable that the young men of the college who are preparing for the ministry, should first receive the baptism of the Holy Spirit.

LETTER FROM MISS ADA HAVEN.

PEKING, CHINA.

I THINK it is worth much to have an objective point in taking the air. I never have the time nor the patience for exercise for the sake of exercise. But I suppose my health is really benefited by a long walk that I take to the Emily Ament Memorial every Sunday afternoon. The walks are filthy, and the sights disgusting, for instance, on passing along the big street last Sunday I had to turn out of my way, up onto where the carts go, for three sheep had just been killed on the path, and they were catching the blood, etc. Things far worse than this are far more common. So it is no wonder that I walk through the street with my eyes down. Yet though the walk is so disagreeable and disgusting, I know it is good for me, and the object in view gives it a zest that makes it endurable. I always find something to

amuse myself with even in these horrid walks. I know the people will not dare to molest me if I keep quietly on my way, and I do not think it will, on the whole, prejudice them against foreigners to see a quiet, peaceable-looking old party like myself moving among them as if I were one of them. But it gives me a good opportunity to test the feeling of the people. I cannot blame either the people or myself for calling me "Devil," and so I accept it as a matter of indifference, and try to live it down. How can they think foreigners are other than devils when they remember that the reason why foreigners are in China is because it was forced upon them,—this settlement of foreigners among them, along with the greatest curse that has ever come upon their land,—opium. The way in which this deep-seated hatred comes out shows itself in many ways. Sometimes an "Arab" will rush after me, gabbling and gibbering, the way we devils are supposed to talk. One Sunday in passing through a narrow back alley, which I took to avoid the crowds, I felt something tap my back. I took no notice of it, as I thought it was only an accidental brush in passing people. But presently a man, who had been walking behind me, passed and walked in front. He carried a little rod in his hand nearest me, which, without looking at me, he kept shaking in my direction. But apparently he was not quite sure whether I was taking the compliment or not, so finally he looked around over his shoulder, and instead of shaking his rod below his hand he raised it up, and pointing it at my face, gave it a most significant shake. Yet even at this I was amused. It reminded me of the old giant Pope sitting in the mouth of his cave and "gumming it" at Christian when he passed by. I suppose we in Peking, here, are really safer than Christians or foreigners in any other part of the empire. We are right under the eaves of the Foreign Office, as it were, and unless a catastrophe occurs which will drive us out, we are safe. So if you read in the papers of disturbances on the Yang-Tse, do not think it necessarily means us. Of course it is a thing for Christians abroad and at home to be anxious about, but you need not worry about it as anything personal to me. There are books against the foreigners circulated in Peking; but they are quite mild,—nothing more, hardly, than some of the papers in civilized countries trying to arouse class prejudice; very different indeed from the unspeakably vile calumnies by which the enemies of the foreigners down South try to urge on people to kill them. Two friends of the murdered men, who went to Sung Pu at the risk of their own lives to recover the bodies, have been in Peking all winter trying to effect something through the ministers. But it seemed hopeless, as long as the Swedish consul-general had closed the case in such a disgraceful way. But now that another Swede has so narrowly escaped a similar fate, I suppose it will be possible to do something.

Things seem to be coming more and more to a crisis, and Chang Chih Tung is coming out more openly in his bitter hostility to the foreigner. A telegram was received from him at the Foreign Office, saying that if he were not furnished with an army of 100,000 men, he could not protect the foreigners in his province. Of course he does not wish to protect them.

I only write these things to reassure you, because I know if you go often to missionary meetings you will be asked about them. And it may be if I never write of them you will think I do not myself know. I do know, and cannot but be anxious for the missionaries at the South. But we seem to be kept in a pavilion from even the strife of tongues; only a few unpleasant epithets, that is all.

MICRONESIA.

PORTIONS OF MISS JESSIE HOPPIN'S JOURNAL LETTER.

KUSAIE.

February 9th.—The Star sailed to-day. She would have sailed yesterday had not Joseph, a Kusaian who has shipped as sailor, forgotten to bring his clothing from Lella. I went off to the Star with Miss Fletcher, and when I found that the ship would not sail until to-day, was glad to stay all night. I came ashore this morning in time to see the Star sail. She came down to the boat passage, stood there and bowed while a little canoe went out with last words from shore. Then she sounded her whistle three times, dipped her flag, and turned her back on us for another six months. She looked very beautiful when the sun shone out and lit up her new white sails. Yes, she wears her old patched clothes in Micronesia, and puts on her new ones for Honolulu and strong winds.

April 25th.—This is Dr. and Mrs. Pease's wedding anniversary. We have invited all the mission, Mr. Bowker's family included, to dine with us.

Later.—There were seventeen in all to dinner. Mr. and Mrs. Channon arranged a picture gallery of missionary shadow profiles and furnished music. Sadie took charge of the tables and waiters. In decoration we gave the girls their own way in parlors, schoolrooms, and dining room. They converted it into a regular bower with fronds of the large tree ferns, smaller ferns, vines, orchids and flowers. The girls had a little gift for Dr. and Mrs. Pease. They carried it down just as Doctor's people were having breakfast, and took them all by storm. Can you imagine how you would feel should thirty-nine girls walk into your dining room? We let the girls go alone, so cannot tell you how they acted from seeing them. Mrs. Pease said they acted beautifully. We thought they looked very pretty with the white

dresses, which seemed to set off their shining black hair and sparkling eyes. I asked Meri, who made the presentation, etc., how she got on. "Oh," said she, "I shook so inside."

May 19, 1893.—We have purchased a flag pole. I spoke to "Morning Star Aleck" about it. He found us a nice straight mangrove tree about ninety feet long. Mr. Channon with his boys, aided by Mr. Bowker, raised the pole. We repaired Mr. C.'s old flag, and after dinner it was raised. All the missionaries and schools were here. The missionaries sang "Rally round the flag," the girls joining in the chorus. I have since heard them sing "Down with the trader, and up with the Star" (Morning Star, I suppose). We shall use a white flag on the pole probably more than the American flag. A white flag on our hill means, when seen by the returning Star, that all is well among the missionaries on Kusaie.

May 22d.—To-day, Nettie (Miss Palmer) and I took all the girls and went a mile or so up the beach for a crabbing expedition. We took our lunch, sewing, and a book to read, and some bread and meat for the girls. We spread our mats under the trees in a shady place, while the girls scattered in all directions in search of crabs, having woven baskets from the cocoanut leaf in which to carry them. In an hour or two they began to return; some with their baskets full of crabs, others with but few, and some with only flowers. We set some of them to work making a fire of cocoanut husks and shells, and whatever they could find suited to the purpose. Soon the crabs were roasting on the fire. While some girls tended the crabs, others sat weaving wreaths, one end of the wreath tied to the great toe and the other held in the hands. Some climbed trees, or darted back and forth before the fire, while some waded in the salt water. Soon supper was ready, and the girls were ready for it. How they do like crabs, and how they did chatter and eat. I felt rested by seeing their fun.

May 24th.—We have been talking for some time about making the circuit of this island. We asked Doctor's advice about it, and he approved; then we asked Likiak Sa. He seemed pleased, and invited us to stop at his house at Lella, and said he would help us find canoes. And now to-night Mr. Channon has telephoned up to say that he will not only lend us his two big canoes, but will go himself as far as Lella and furnish boys for the two canoes. What could we want more?

May 26th.—We were all up by five o'clock this morning, baking bread and packing, and doing last things about the house. Kefwas and Nena came to help about tying up mats and covering them with leaves, to keep them from getting wet. Mr. C. also came to offer his service. At eleven o'clock we started from the shore, where all the missionaries and scholars

from the other schools were gathered to see us off. You should have seen the nine canoes, each bright with the many colored dresses of the girls, each trying to outrun the others. Nearly all the girls helped pole. I stood and poled all the way to Matunte, a distance of more than two miles. The boys said that was the reason our canoe came in ahead. "There were giants in those days." At Matunte we halted for an overland trip up our Kusaiian "cañon." Nettie did not wish to take the long tramp through the water, so she stayed at the Banaba place with four of the girls. All the rest went. I wore a pair of heavy, thick-soled shoes, wore my bathing suit, and carried a long stick. We started up the river, a mild-looking little stream at first, running over rocks. As our elevation increased, the river current became more rapid, and now and then we came upon falls of some little height. At last, on either side of us, rocky, moss-covered walls began to loom up, giving us a very shut-in feeling. In places they seemed almost to meet at the top. Our path became narrower, the rocky river more rocky, until we were obliged to crawl under falls or have the boys help pull us up bodily. Once I tried to walk an inclined log, and ended by sitting down very emphatically upon it, and was saved from a serious fall by the chivalrous boys, who placed themselves between me and the high falls below. At last we came to a place where we were surrounded on three sides by a solid wall of rock, with only the river path behind us. Down over the wall in front of us poured the little mountain stream, dashing itself into foam and spray on the rocks beneath. Every noise was increased, being echoed and re-echoed by the surrounding walls. The girls and boys availed themselves of the fact by calling to each other in all the different keys and tones of voice. They took great delight in standing under the waterfall, while I took less, fearing they might be hurt by falling stones. Thoughts of our ocean trip yet to be accomplished made us shorten our stay. We descended the stream, feeling well repaid for our extra tramp. Our Banaba friends, Gilbert-speaking people, had lunch prepared for us,—cocoanuts, taro, and breadfruit. Knowing how scarce food really was with them, we gave them the lunch we had brought, mostly bread.

Where were our canoes? We had ordered them sent ahead to the "carry," as a canoe would float there some two hours after it was low tide on the reef. They were not there, but a very long distance ahead, at another Banaba settlement. Rather footsore, tired, and warm, we still had no other resort but to press on to our canoes. The result of it all was that it was candlelight when we reached Pitivi, the island where we were to stay. We found a crowd of Kusaiians on the shore to meet us,—Likiak Sa and wife, and many more. We were not a little surprised to find supper all ready, and set out

on a table with tablecloth, water pitcher and glasses, a duck, all cooked,—even if he was not of tender years,—breadfruit, taro, and tea. Kefwas, one of the Kusaians who went with us, Mrs. Pease's old cook, established himself as our cook and steward. Likiak Sa and Tulenkun brought in a food cupboard, a sofa, and two beds. It was very funny to see Likiak Sa, with his gray hair, and the rather stout Tulenkun, making up the beds, as they insisted on doing, with their own pillows and bedding. When I said, "But, you see, we brought our own things," Likiak Sa replied, with a twinkle in his eye, "Put it right on top; it will make it softer." We had forgotten our lanterns, but they brought their own lamps. The girls spread down their mats, and we began to feel quite at home.

May 27th.—The king sent in food to us this morning, as did many others. Likiak Sa furnishes us with milk, and all the Kusaians are kind. We went calling to-day on the king and chief families. After we reached home Likiak Sa sent us in a whole pig all cooked, and taro, yams, and breadfruit. After supper we went to a spring a long distance away, taking a large demijohn, for drinking water.

May 28th.—We all attended church this morning. The Kusaians have not rebuilt their church since the storm, and their temporary place of worship is scarcely a shelter from the wind and rain. Likiak Sa preached what seemed like a very earnest sermon from the text, "Search the Scriptures." The Kusaian singing is very sweet compared with either Marshall or Gilbert. At the close of the service he asked our girls to sing, which they did. After church I took one of the girls and went down to see Deacon Aleck. He is one of the good Kusaians, and one of Mr. Snow's old pupils. He has been blind for a long time, and now he has had a stroke of paralysis. There were only two ways of reaching his house. Our usual one was on the shore, but high tide blocked up that path. The other was through the bush, which way we tried to take. We did not wander as long as did the children of Israel in the wilderness, and ended by making our way to the shore, and wading, shoes in hand, while a number of hungry-looking dogs stood on the stone wall and barked their disapproval at us. At last we came to the right house. We found Aleck very weak and unable to talk, but his face lighted up, and he seemed pleased that we had come to see him. His son offered to take us home in his canoe, and we gladly accepted the offer. We all went again to the Sunday afternoon meeting. It lasted from three until five o'clock. It was a prayer meeting, and a great many took part. We had our own Sunday school, prayer meeting, and evening prayers all in one in the evening. Then the girls put on their sleeping dresses, and lay down on their mats. When they were all quiet and the light turned down we let

them sing, as they do here at Mwot, Sunday evening. When they had nearly sung themselves to sleep there came a crack, and with it an opening in the wall. One of the girls had put her foot through it. Can you imagine how strong it was? Three boards came off, leaving us as good as outdoors. We mended it by putting back the boards, and propping them up by the sofa against them.

May 29th.—Got up early this morning and took a walk over to Deacon Aleck's place. Kilofwakun, his son, offered to pilot us in a trip around Lella Island. He was acquainted with the island, and took us to the cave and a number of interesting places. It was very pleasant to have Kilofwakun with us, aside from the real service he rendered us. He is very pleasant, polite, and talks very good English. He seems very much devoted to his father, and scarcely ever leaves him. We called on people along the road, and sat down and rested in one or two places along the way, also visiting Sigra's grave. We reached home by noon, having been clear around the island; so you see it is not a large one by any means. After reaching home we had a salt-water bath, then lunch; then we put on our bathing suits, crossed the bay in our canoes, and went up the river to have a fresh-water bath. We had a number of adventures,—one with a sinking canoe, which was overloaded. The funniest was our "cow panic," as we called it. Likiak Sa's cows were pastured in that place, and we happened to come upon some of them. When we bathed we left our canoes with our Kusaian men, and walked some distance up stream, so as to be by ourselves. We had finished our bath; most of the girls had returned to the place where the canoes were. There was a bend in the stream just above us, so we could not see up stream. I had just told the girls to take their places on their canoes, when a great splashing was heard just above us. Some one said, "The cows!" and with that every girl of the thirty-nine made a rush for her canoe. Some jumped over canoes, others under outriggers. I remember Miriam Kaure tried to jump under, and being quite stout she couldn't, but ended by being submerged in the water. And then, when they were still in all sorts of funny attitudes, Miss Palmer appeared around the bend in the river, very much out of breath from hurrying. Then how the few who had acted with common sense laughed and laughed at the many who had not. Then they all laughed. A most happy surprise awaited us all. When we came out of the river onto the bay there was a large canoe, which seemed full of people. Shouts of "Mother Garland" rent the air; and sure enough she had come. Mr. Channon had returned with his boys to help us on again in our trip, and had brought Sadie with them. Remembering in what a state we had left our sitting room, which was all sorts of rooms combined in

one, more especially dressing room just then, we urged our men to go at their greatest speed, thinking we might put things to rights before our guests should see the awfulness of it. Imagine our feelings when both of them took occasion to remark on how changed the appearance of the room was. They had already entered. Likiak Sa had seen our company, and he and Kefwas had set to work over our supper. Mrs. Pease and Mrs. Channon each sent us some fresh food. We had a very jolly supper with Mr. C. to preside, and the girls were delighted to entertain Mr. C.'s boys. In the evening we had callers, and it was quite late before we got settled for the night. We were all tired enough to sleep.

May 30th.—Sadie and I went to call on Deacon Aleck before breakfast. After breakfast we began to pack our goods, preparatory to proceeding on our journey. We measured out the rice and bread which we had not used, because the Kusaians had brought us so much food, and left it with them, because we knew that food was low with them, and we would not have them hungry on our account. It is neither taro nor breadfruit season, and they hunt the mountains for wild yams. We had many callers on this our last morning at Lella. About noon we were all ready to push off from the shore. I stayed till all the other canoes had gone ahead, and was left with rather small girls, who could not paddle much in a "one man" canoe, to cross the bay, which was quite rough at the passage. Likiak Sa took in the situation at once, and came running down to the shore, jumped in and took a paddle. I supposed he was simply going as far as his house with us. But not so. He went clear on to Mallim, and walked all the way back that same night, dear old white-haired man. He reflects many of the qualities I have heard attributed to Mr. Snow. He has a great many little graceful and polite, thoughtful ways about him. I can never make him seem like a native. He told me how he went up the mountain with Mr. Bingham and saw the Morning Star coming back from Honolulu; how they hurried down the mountain to tell Mrs. Bingham and Mrs. Snow; how Mr. B. flung up his hat and "sail ho'd," and how Mrs. Bingham and Mrs. Snow fairly danced around the room. His description was very vivid, and his eyes sparkled as he neared his climax. Then he added, "And I think Miss Hoppin can go up that mountain; I could not do it now, I am so old. I think there is not any place Miss Hoppin cannot go." So much for a reputation.

Likiak Sa had sent word on ahead that we were coming, and we were feasted along the way, and when we reached Mallim. I had never seen Mallim before, and was very much taken with the place. Most of the houses were neatly built with grass growing in the yards. The people there see less of the outside world than the Lellaits, and they seemed greatly pleased to see us, and entertained us royally. We went first for a bath.

When we returned we found supper all ready for us, laid out on a table improvised from boxes and boards. Right after prayers we began to prepare for bed; that is, to sleep on the floor in the schoolhouse, as there was no other room big enough to hold us all. Na, the teacher, would not hear to our sleeping on our mats on the floor, and in a little while they had brought in three Kusaian beds, and made them up with sheets and pillows.

May 31st.—We were up by three o'clock, all packed up and ready to start. Then we had to wait until nearly light, because the waves were so high. The ride from Mallim onward was very picturesque. We rode for a long distance in a salt-water river, the widest and having the most variety of all the Kusaian rivers. We did not stop at Uturve, lest we should have trouble passing a shallow place in the river farther on. When we emerged from the shelter of the mangrove trees which grew along either side of the river, we found ourselves at the mouth of our old familiar river about two miles down the beach from Mwot. The tide was out, and so we had our choice between waiting an indefinite number of hours, and leaving our heavy things to come later in the canoes and walking ourselves. We chose the latter, reaching home about ten o'clock. I cannot tell you how beautiful and cool our house looked to us. The girls were so tired and sleepy that they dropped themselves down anywhere on the floor and forgot themselves in sleep. As for me, the rest of that day is scarcely more than a blank. I slept as I always used to sleep when a child. I remember that both Mrs. Channon, and Mrs. Pease sent us contributions of food, and that I woke up long enough to have prayers with the girls in the evening, and then went off to sleep again.

June 1st.—We, at least I, slept from about seven o'clock last night until eight this morning, without once waking up. Sadie came up to see if we were alive, waited half an hour, but seeing no signs of life, departed. Nettie and I promised before our trip to gain a number of pounds. So we each sewed shot into our skirts, Nettie ten pounds and I fifteen. Dr. and Mrs. Pease highly approved of us. Doctor weighed me twice and straightened his glasses to be sure he read the figures right, for the scales said one hundred and thirty-five pounds. But, alas! I heard Mrs. Garland's step on the stairs. She knew me too well, and insisted that something was wrong. We could not run; we had gained too many pounds for that. So we beat a retreat up the hill, feeling many pounds smaller than we really were by reason of our humility.

On June 29th we had a rousing "Sail ho." The girls' delight was unbounded when they went up the hill and discovered the ship, and knew that the boys had been up there all the morning without seeing it. Nevertheless the boys swelled the "Sail ho!" until all the mountains seemed to echo with it.

CLIPPINGS FROM LETTERS.

TIENTSIN, CHINA.

WHERE all the time goes to I don't know ; it certainly takes to itself wings, and flies away. Take the evenings, for instance : on Tuesday I have a woman's class, and on Saturdays a class for young men ; Friday is our weekly church prayer meeting, Wednesday the foreign church prayer meeting. During the winter there is a temperance meeting every other Thursday for the sailors, at which I help more or less ; and so the time goes.

We are just beginning school after a short vacation for the Chinese New Year. The girls are doing very well, and I can see great improvement in them in every way. They are kind, obedient, and helpful. Some who had very decided and disagreeable faults, have done much toward overcoming them.

I hope we can put up a woman's building this summer. We need it, and are doing what we can toward it. I know how these slack times press upon the home people. We can only pray that help may come soon. Next month my father and I go on a tour to our Hsienhsien district. I shall take an elderly woman with me to help me, and hope to find much to do.

My sister is studying hard, and doing very well indeed with the language. She hopes to take part of the school duties next year.

MARY E. STANLEY.

ERZROOM, TURKEY.

WERE it not for the dreadful famine our people would give more ; but, as it is, I do not see how they can do more than they are doing. There are thousands of people here in Erzroom who have absolutely nothing to eat, and scarcely anything to wear. They have sold, in many cases, every article of furniture, and in some their clothing, also, for bread, and now that there is nothing else to sell, they must starve. The accounts we hear almost every hour in the day are heart-rending. In the villages and outstations the destitution and suffering is beyond description.

EFFIE M. CHAMBERS.

KALGAN, CHINA.

You want to hear about my girls. They are mine, although Dr. Murlock, like a good aunty, is doing my duty toward them this winter. However, I do my best in going to see them and in eating all the Chinese beans and cakes that they give me, which, I can assure you, is no small duty. They cook oatmeal porridge in a great iron boiler, and the crust they scrape

off the sides is considered a delicacy. So, when I go over in the evenings, one small girl after another will give me some crusts until I call a halt, and explain that it is all very nice, but I have had a hearty supper and cannot possibly eat more.

They are fond of me because I can eat Chinese food in Chinese fashion on their kang, or brick bed. A few weeks ago the matron and her daughter and Dr. Murdock's station class women entreated me to wear Chinese clothes. I replied that I had a number of American dresses which I must wear out first, and then I would consider adopting Chinese costume.

There is a sweet little girl in school I should like to send to the Senate at Washington. She would modify a Senator's views on the Geary Bill in a way favorable to the Chinese.

Perhaps I wrote before of the pile of books her father brought to meeting and exhibited, saying he meant to have her read all of them if it took her fifteen years.

HENRIETTA B. WILLIAMS.

ADANA, TURKEY.

Our family life this year is quite different from that of former years. Besides our French teacher, Miss Bossheardt, the Greek teacher and three little Greek girls eat at our table, and so we have company all of the time.

Miss Bossheardt is a charming Swiss lady whom it is a comfort and pleasure to have with us. For several years she has been a governess in Athens, so that she knows some Greek. This is of great service to her here, since all of her pupils are Greek, and she can speak with them in that language until they know enough to speak in French. She knows English very well, and can help us in teaching that language also. Our Greek department numbers more than thirty.

Just think of it, we are to have a visit, or, at least, a call, from Mrs. E. W. Blatchford. A letter came from her in Jerusalem this week, saying that if she finds she can endure tent life and horseback travel, she may visit Aintab and Marash, and return to the coast by way of Adana.

If she does not make that trip she will land at Mersin, and come here by rail. We are very happy in anticipating her visit.

The ladies will be glad to learn that we have received a permit from the government for our school,—something we have been trying to get for years.

All of our family are quite well. As usual at this time of the year, we are very busy getting ready for our closing, which will be the last of May.

MARY G. WEBB.

HERMOSILLO, MEXICO.

I SUPPOSE you have heard long before this of the loss we have sustained in the death of Rev. Mr. Crawford. He and his wife have labored long and faithfully for the enlightenment of the Mexican people, and his loss is deeply felt by the church.

There is but little to say about our school at present. Numbers are few and attendance very irregular, but prospects are bright for the coming year. We have applications from six girls at Mazatlan, a city far down on the coast, and from two at La Colorado, a small mining camp a few miles out, where we have a church. I feel sure that the Lord will hear the prayers that have been offered for this school and church.

I am anticipating a visit to the city of Chihuahua the latter part of this month, for the purpose of attending the conference of the workers of Mexico, and I shall also have an opportunity to see something of the workings of the girls' school there.

AUGUSTA BURROWS.

BATTICOTTA, JAFFNA, CEYLON.

OUR College has been having its long vacation in March and April, and we begin the new school year May 3d. Dr. and Mrs. Howland and Mr. Best went to Kodai Kanal, and we have spent a part of the time by the sea, eighteen miles from here. It is not so hot here as in Madura. The thermometer has not gone above 91° at any time.

Most of the Bible women here do only evangelistic work ; that is, they go around and talk with people, but only occasionally teach regular pupils, so that it is not easy to get at results. There is not quite so much need of teaching to read here as in India, though I find a good many women in the villages who do not know how to read, and of course none of the heathen women read the Bible. My low caste Bible woman has thirteen regular pupils.

THERE is a higher song than even of redemption,—the song of service and of sacrifice. This is the angel's song, the worker's song, the missionary's song.—*L. Abbott.*

“THE love of Christ was the spirit of giving all he had to give. Christ's love was not a sentiment ; it was self-giving.”

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

July.—Miss Eliza Agnew. See “Helps,” in July *Mission Studies*.

August.—Proportionate Giving.

September.—Thank Offering; the Treasury.

October.—“In the Beginning,” or how the work in the various missions was opened.

November.—The new Mission in Gazaland.

PROPORTIONATE GIVING.

At the World's Conference of Missions, held last summer in Chicago, a committee was appointed, consisting of representatives from various denominations, to press this subject upon the attention of all denominations and bodies of Christian people. So much has it become the question of the hour, it seems best to set aside the proposed study for the month of August, and urge our auxiliaries to make this their special topic.

Scripture Teaching on Giving. When did God teach the first great lesson on the importance of righteous giving? What giving of tithes do we find 430 years before the giving of the Mosaic law? What mention of the giving of tithes 280 years before the giving of the law? What was Christ's utterance about tithes? About giving? An article in the August *Mission Studies*, written by Miss Emily Jessup, formerly teacher in Mt. Holyoke Seminary, will be found helpful in answering these questions.

Scripture Promises to Righteous Givers. See “Responsive Reading,” by Esther Tuttle Pritchard, Kokomo, Ind.

The Promises Fulfilled. Testimony may be given by those who practice the giving of tithes; or instances may be gathered from “Christian Giving,” issued by “A Layman,” 310 Ashland Boulevard, Chicago.

The following list of leaflets have been prepared on the subject: by the W. B. M. I., 59 Dearborn Street, Chicago, “Once a Truth, Always a Truth,” “Ten Ways of Giving,” “O. P. J.” By W. B. M., Congregational House, Boston, “The Rule of Three,” “My Little Box.” By the Presbyterian Board, 48 McCormick Block, Chicago, “God's Tenth,” “Giving,” “One Woman's Way.” By Mrs. Esther Tuttle Pritchard, Kokomo, Ind., Responsive Reading, and other leaflets. By “Layman,” 310 Ashland Boulevard, Chicago, “Thanksgiving Ann,” “Christian Giving,” “What We Owe.” By Illinois Home Missionary Society, 151 Washington Street, Chicago, “Silver or Souls,” “Go or Send.”

WOMAN'S BOARD OF THE INTERIOR.

RECEIPTS FROM APRIL 18 TO MAY 18, 1894.

MRS. J. B. LEAKE, TREASURER.

ILLINOIS.

Mrs. W. A. Talcott, of Rock-
 eas. Champaign, 10.25; Chica-
 10, Wives of students in Theo.
 First Ch., 129, Forestville Ch.,
 tt St. Ch., 7.73; Decatur, 5; Elm-
 0; Hinsdale, 175; Huntley, 6.20;
 ge, 10, Mrs. G. M. Vial, 5, Miss
 ial, 2; Princeton, 20; Ravens-
 ; Port Byron, 8.65; Rockford,
 , 8.93; Stillman Valley, Special,
 arles, 10; Shabbona, a Friend,
 te, 6.37,
 hicago, South Ch., 124, Union
 , to const. Edith May Fitch L.
 eneva, 30,
 : Chicago, Lake View, Ch. of
 einer,
 ingdon, Special, 10; Chicago,
 l Evan. Ch., 25, Lake View Ch.,
 it, 2.22,
 E.: Oak Park Branch, 10; Rock-
 ond Ch., 81 cts.; Toulon, 1.40,
 HOOLS: Champaign, 2; Thaw-
 b. Cl., 2.50,
 EB: Chicago, Kenwood Evan.
 C. W. B., 5, Lincoln Park Ch.,
 5; Elmwood, C. E., 5,
 Total, 733 83

INDIANA.

Miss Sadie M. Gilbert, of Terre
 reas. Angola, Mrs. H. E. Quick,
 ron, Miss Ida Fisher, 1; Terre
 irst Ch., 28.21,
 erre Haute, Second Ch., C. E.,
 EB: Terre Haute, First Ch.,
 P. N.,
 Total, 32 82

IOWA.

Mrs. C. E. Rew, of Grinnell,
 ear Grove, 10.07; Belle Plaine,
 : Rapids, 7.50; Chester Center,
 ncil Bluffs, anon. 5; Creston,
 Moines, Plymouth Ch., 10.87;
 , 30; Grinnell, 22.55; Lawler,
 . Crandall, 2; Lyons, 9.45; Mag-
 ; Mason City, 12.57; McGregor,
 ell, 5; Nora Springs, 3; Rock
 5.07; Shenandoah, 5.27; Sioux
 st Ch., 11.85; Waterloo, 8.50;
 erg, 7.26; Victor, 4.65,
 rinnell,
 Grinnell, Busy Bees, W. Br ,
 ncil Bluffs,
 E.: Manchester, 3; Tabor, 2.50,
 HOOL: Eldora,
 EB: Eldon, 1.75; Grinnell,
 . Scott, 25, Aux., 2; Manches-
 . Ch., 7,
 Total, 257 14

KANSAS.

Mrs. W. A. Coats, of Topeka,
 Axtell, 2; Centralia, 5; Empo-
 arnett, 8.50; Highland, 5; Law-
 0; Manhattan, 21.70; St. Mary's,
 76 70

JUVENILE: Manhattan. 5 22
 JUNIOR C. E.: Topeka, Central Ch., 5 00
 SUNDAY SCHOOL: Topeka, First Ch., Prim., 4 35
 Sale of Leaflets, 2 75
 94 02
 Less expenses, 13 15
 Total, 80 87

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann
 Arbor, Treas. Ann Arbor, 6.10; Alamo,
 H. & F. M. S., 5; Alpena, 5; Clinton, 10;
 Detroit, Woodward Ave. Ch., 19.47;
 Greenville, 11.50; Highland Station, 5;
 Jackson, 30; Manistee, Mrs. D. A. Mc-
 Leod, 25; Pontiac, 4; Richmond, Mrs.
 Seth Lathrop, 4; Three Oaks, 15.45; Wy-
 andotte, 2; Pottersville, Mrs. B. Lan-
 ders, 4,
 146 52
 JUNIOR: Pontiac, 10; Traverse City, Bridge
 Builders, 31,
 41 00
 JUVENILE: Greenville, 1.35; Muskegon,
 Children's C. E., 15,
 16 35
 FOR THE DEBT: Ann Arbor, Miss Gower,
 50; Detroit, Woodward Ave. Ch., 37.75.
 From missionary tour through the State
 by Miss M. P. Wright, viz., Almont, 10;
 Grand Haven, 7.25; Memphis, 5; Mus-
 kegon, 7.01; North Adams, 3.12, C. E., 3;
 Richmond, 11; Southern Ass'n, 13.25;
 West Adrian, 2.10; Wheatland, 1.25,
 101 23
 Total, 305 10

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. Uni-
 versity Ave., St. Paul, Treas. A Min-
 nesota Friend, 25; Minneapolis, Park
 Ave. Ch., 18, Plymouth Ch., 41.06, Aux.,
 2; Northfield, 7.55; St. Paul, Bethany
 Ch., 3.33; Waterville, 1.28; Worthington,
 8.55,
 106 77
 JUNIOR: Northfield,
 10 00
 Y. P. Soc.: Minneapolis, Park Ave. Ch., 4 56
 C. E.: Minneapolis, Park Ave. Ch., 63.90;
 Winona, First Ch., 178.58,
 242 48
 JUNIOR C. E.: Minneapolis, Park Ave.
 Ch., 6; Sauk Center, 1.07,
 7 07
 SUNDAY SCHOOL: Hawley, 5.40; Minne-
 apolis, Park Ave. Ch., Senior Dept., 11,
 Plymouth Ch., 33.16; Northfield, 43.91,
 93 47
 SPECIAL: Minneapolis, Pilgrim S. S., for
 pupil in Miss Abbott's School, Bombay, 6 00
 FOR THE DEBT: Anoka, Aux., 3; collec-
 tions at Annual Branch Meeting, 51.37;
 New Richmond, C. E., 6.50; St. Paul,
 Park Ch., C. E., 3.50,
 64 37
 534 72
 Less expenses, 23 16
 Total, 511 56

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton,
 Treas. Dexter, 5 00
 C. E.: Carrington, 3 10
 Total, 8 10

OHIO.

BRANCH. —Mrs. Geo. H. Ely, of Elyria, Treas. Andover, 13, Burton, 10, Cleveland, Bethlehem Ch., 13, First Ch., 30, Plymouth Ch., 20, Cortland, 2.50, Geneva, 2.13, Hampden, 6.35, Lindenville, 5, Marietta, 50, Newark, Plymouth Ch., 10, Oberlin, 110, Parkman, 10, Rootstown, 9.12, So. Newbury, 21.93, Toledo, Central Ch., 11.50, Wakeman, 14.25, West Andover, 7,	
JUNIOR Columbus, Mayflower Ch., 30, Mt. Vernon, 20, Rochester, 1.50,	363 80
C. E. Freedom, 7.37, Toledo, Washington St. Ch., 25	51 50
JUVENILE Cortland, Laurel Band, 3.60; Lindenville, Buds of Promise, 11,	32 37
JUNIOR C. E. Cleveland, Euclid Ave. Ch.,	14 60
INTERMEDIATE C. E. Cleveland, Euclid Ave. Ch.,	10 00
THANK OFFERINGS, Akron, West Ch., 5; Cleveland, Hough Ave. Ch., 1,	10 00
SELF-DENIAL Cleveland, Hough Ave. Ch.,	6 00
	5 75
	494 02
Less expenses,	10 00
Total,	484 02

ROCKY MOUNTAIN.

BRANCH —Mrs. C. S. Burwell, of Denver, Treas. Boulder, 6.50, Inaena Vista, 5, Colorado Springs, Second Ch., 7, Denver, First Ch., 45, South Broadway Ch., 10, North Ch., 3, Plymouth Ch., 5.45, West Ch., 12.50, Geckley, 11, Grand Junction, 3.60, Highlandlake, 1 Friend, 7, Montrose, 3, Pueblo, First Ch., 10, Pilgrim Ch., 3.60, Waldenburg, Mrs. C. H. Russell, 1,	
JUNIOR Denver, Boulevard Ch., C. E., 1.50, Pueblo, Pilgrim Ch., 4, E., 2.25,	133 70
JUVENILE Denver, Plymouth Ch.,	14 75
	22 00
Total (of wh. 30.05 for debt),	170 45

SOUTH DAKOTA.

April 20th.

BRANCH —Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Canova, 1.80, Redfield, 10, Santee Agency, Pilgrim Ch., 16.50; Spring Lake, 1, Yankton, 18.01,	
FOR THE DEBT Yankton,	47 31
	20 00
Total,	67 31

May 18th.

BRANCH —Ashton, 6; Athol, 7, Aurora, 2.50, Canton, 4, Elk Point, 8.39, Firesteel, 2.22, Oshe, 10,	
JUNIOR Aurora, Miss. Band,	40 11
	4 40
Total,	44 51

WISCONSIN.

BRANCH —Mrs. R. Coburn, of Whitewater, Treas. Beloit, First Ch., 24 Milwaukee, Mrs. Titworth, 1, Hanover St. Ch., 10, Grand Ave. Ch., 42, Oconomowoc, 2.90, Platteville, 25, Racine, 3, Ripon, 26, Springvale, 5, Sparta, 12.50, Tomah, 5, Trevor, by Mrs. M. E. Havens, 15, Wauwatosa, 15.50,	
	186 90

FOR THE DEBT: Appleton, C. E., 3; Beloit, First Ch., 1.50; Madison, 13.50; Waukesha, S. S., 10; Whitewater, Ladies' Soc., 75 cts.,	
JUNIOR, Beloit, First Ch., 10.23; Burlington, 10, Kilbourn City, by Miss Adda Smith, 10.85; Sparta, C. E., 9.81; Wauwatosa, King's Daughters, 10,	28 5
JUVENILE: Beloit, First Ch., 7.50; Fox Lake, Jun. C. E., 4; Hayward, Jun. C. E., 10, Milwaukee, Grand Ave. Ch., 8.38; Wauwatosa, 5,	50 00
	34 35
	204 40
Less expenses,	16 38
Total,	228 02

LIFE MEMBERS. Ripon, Mrs. Ann Venette Everhard, Mrs. Lorinda Soper, Platteville, Mrs. Julia Handy; Beloit, Miss Alice M. Olds, by Mrs. D. M. Olds.

CALIFORNIA.

Sacramento. —A Friend,	60 00
San Diego. —A Friend,	1 00
Total,	61 00

CHINA.

Pang-Chuang. —A. H. S., "A Point,"	5 00
Total,	5 00

GEORGIA.

Atlanta. —Central Ch., Aux., 12.25, C. E., 5.75, Star Band, 2,	20 00
Total,	20 00

MASSACHUSETTS.

Fitchburg. —Rollstone Ch., Y. L. C. E., Miss. Soc.,	5 00
Total,	5 00

PENNSYLVANIA.

Allegheny. —King's Daughters, 5, Mayflower Circle, 5,	10 00
Total,	10 00

TEXAS.

Dallas,	10 00
Total,	10 00

TURKEY

Orfa. —Women, per Miss Shattuck,	2 10
Total,	2 10

MISCELLANEOUS

Sale of leaflets, 24.61, envelopes, 1.13, boxes, 1.35, Calendars, 27; key badges, 11.70, topaz beads, 9, etc., 3.05,	77 84
Total for month,	3,171 83
Previously acknowledged,	27,443 68
Total since November 4, 1893,	\$30,615 40

MISS JESSIE C. FITCH,
Ass't Treas.



XXIV.

AUGUST, 1894.

No. 8.

Expect Great Things from God. Attempt Great Things for God.

WHEN SAINT CHRYSOSTOM PRAYED.

'Twas not enough to kneel in prayer,
And pour his very soul away
In fervent wrestlings, night and day,
For those who owned his shepherd care;
But faith and works went hand in hand,
As test of each petition made,
And saints were helped throughout the land
When Saint Chrysostom prayed.

Within the closet where he knelt,
A box of Bethlehem's olive wood,—
"For Christ," engraved upon it—stood.
And ever as he daily felt
The pressure of the Church's need,
Therein the daily gift was laid;
For word had instant proof of deed
When Saint Chrysostom prayed.

Beneath his folded hands he placed
♦ Whatever gold was his; and when
He travailed for the souls of men
So long by Pagan rites debased,
The more he agonized, the more
The burden of his spirit weighed;
And piece by piece went all his store
When Saint Chrysostom prayed.

Oh, golden-mouthed! Let this thine alms
 Rouse us to shame, who daily bow
 Within our secret places now,
 With outstretched, yet with empty palms!
 We supplicate indeed; but has
 Our faith brought answering works to aid?
 Have words by deeds been proven, as
 When Saint Chrysostom prayed?

—Margaret J. Preston

IT is with great anxiety and sorrow of heart that we present the report of receipts for the month ending June 18th. As compared with the same month last year, there is a falling off of \$2,910.38. The decrease between January 1st and June 18th in contributions is \$4,934.26. There is a slight increase in legacies, but they vary so much from month to month they do not form a reliable factor in comparison of receipts. If to the amount of the decrease we add the amount raised by special effort last year, we shall have at least \$13,419.20 over the ordinary receipts for the remaining six months. We do not allow ourselves to think for a moment that the friends of the Board will be willing that our work shall be curtailed to this extent, almost certainly will be unless the extra amount mentioned is received before the first of January. We believe the only question is whether all our friends, branch officers, auxiliary officers, mission circle leaders and all our membership will unite with the Board officers in an immediate effort for increase or whether we shall wait until toward the close of the year and crowd our effort into six weeks or two months. Is it not wisest and best, is it not imperative, to begin immediately?

“DISCOURAGEMENT! Destroy that word! Blot it out of the Christian vocabulary! With the living God in front of us, behind us, below us, within us, above us, where is the place for discouragement? I do not understand the word. Jesus says, ‘Go!’ and ‘Come!’ and no ‘ifs,’ nor ‘buts,’ nor ‘ifs,’ nor ‘downs’ about it.”—Rev. G. L. Mackay, of Formosa.

WHEN a Moravian pastor was asked how he accounted for the missionary zeal of his church, he quickly replied, “When converts join us we try to make them realize that they are joining a great missionary society.”

THE Japanese number among their numerous divinities the “great benevolent god of Self-restraint,” and they worship him with appropriate ceremonies upon their new year. A strong iron box every new year is given a conspicuous place in the home. In this each member of the family deposits during the year the amount saved by an act of self-restraint, or economy in a financial transaction. If a gown, usually requiring nine yards, is cut

t yards, the price of the one yard saved is dropped into the self-restraint

Or if a common article is chosen when a superior one is desired, the saved belongs to the same god. Would not a Christianized "self-saint box," well patronized, be an exceedingly valuable addition to the shining of every Christian home?—*The Missionary Review*.

MISSIONARY gives us this thought in relation to giving in heathen lands : a heathen country like China, native Christians often give more than receive credit for in statistics. When a man becomes a Christian, even keeps his place under his heathen employer, through his observance of sabbath he must lose one seventh of his income. Of course no heathen is going to pay for seven days' work when he has only six days of labor ; so it really means that every native Christian gives one seventh of his life to the Lord."

The meeting of the International Missionary Union at Clifton Springs, 13-20, was one of the most successful ever held by this organization. A hundred and forty-one missionaries of different denominations were present and the three sessions held daily were of the greatest interest. The Wednesday evening session was given to welcomes and "recognitions," by which mutual acquaintance was promoted, the missionaries present mentioning their names, years of service, fields, and class of work. The Thursday morning session was occupied by prayer and conference for the presence and guidance of the Holy Spirit in the meeting and in general missionary work. Other topics were experiences and progress in the different countries ; such topics as native churches, education in its different departments, missionary policy, and woman's work ; a "Home Session" in which there were discussions on "Vacations in the home land," "Proportionate and Systematic Giving," "Appeal for Financial Support," and other similar subjects.

A session for young people, another for stereopticon views, and a social reception gave pleasant variety. A consecration session and one to order "the mission command" were occasions long to be remembered.

MISS ANNIE R. TAYLOR, the intrepid woman who not long ago made a journey through the sealed country of Thibet, has organized a missionary party of twelve people and they have recently arrived in India. They are to remain for a year in Darjeeling, a town on the frontier of Thibet, after a few days' journey of Thassa, the capital, where they are to learn the language from Thibetan teachers and wait for God's guidance in entering the country.

CHINA.

HEATHEN AND CHRISTIAN BENEVOLENCE IN CHINA.

BY MRS. HARLAN P. BEACH.

It is not uncommon to hear some zealous Chinese probationer exhort a heathen friend with the words: "You ought to join the Jesus sect. It won't cost you any money for their worship." Poor souls! It is no wonder that a religion which is "without money and without price" appeals to them.

In a heathen home the first expense is for the idols themselves. The paper gods which are pasted on the gateways into the courts, on the doors of the houses, and over the kitchen fireplace do not cost much. But if there is a little Buddha in a handsome shrine in a corner of the room, and ancestral tablets to the spirits of the departed, the outlay is considerable.

When the family wish to say their prayers, it must be with burning incense. A religious feast comes around, and all night long the air resounds with pounding fireworks and crackling firecrackers. If it is the New Year's feast the booming continues for the greater part of ten nights. The ears of spirits, good and evil, are electrified by this means at an annual expense of hundreds of thousands of dollars.

Here on one of the business streets is a little shop, which has for sale gayly decorated cakes, piled up into fantastic castles, pyramids, and towers and trimmed with knots of fringed gold and silver paper. These are some of the offerings to be left for the gods at the temple by the devout worshiper. In another shop are various articles manufactured from paper for the same purpose. The most common imitation is of money, some of the copper cash—big disks with square holes in the center,—and others gold and silver paper "shoes," shape in which these metals are moulded for circulation. But the objects of sacrifice are not confined within in a few special shops. Flowers, grain, meat, silk, and jade,—all are given in costly offerings to heaven and earth, sun, moon, and stars, gods and spirits, to be wafted heavenward on wings of fire.

The services of both Buddhist and Taoist priests, not only at funerals but at stated periods afterward, for readings and prayer, are not among the smallest items of expense, nor are the collections, which they solicit in various ways. One form of appeal, which is commonly made for temple repairs, is especially hard to resist. Among the street noises, some day will sound the beating of a sharp, metallic gong, and soon a pitiful figure beating it, comes in sight. It is a mendicant priest, in ragged and soiled garments, carrying on his back a standard from which float several flags and, horrible to see, his cheek pierced with a skewer, which he has vowed



A MENDICANT PRIEST.

to wear until the sum is raised. The priest photographed here had carried his for a month. So, in great ways and small, their religion makes financial demands of them. It is estimated that if the sum expended were averaged to each person it would be about one third of a cent daily, and that the entire amount for the year would exceed four hundred million dollars.

While the change to another religion strikes them as a relief in point of expense, it is doubtful if, after all, their offerings are grudgingly made. Certainly the universal and constant daily service is an example to us. Although the first impression of the new convert may be that, henceforth, his religion will cost him nothing, his eyes are soon opened. It is true that he does not any longer need to buy his gods, or to confess sins and offer thanks with incense and sacrifice. But the calls to serve with his substance Him from whom all that he has came, are not over. Probably the habit of spending money in heathen worship is some help to Christian giving. But the motives are so different in each, that the training in the one hardly answers for the other. There was nothing in the old system to teach them unselfishness. It is the reigning principle of the new one.

Another reason why gifts from native Christians do not swell to larger amounts is because that, as yet, most of the church members are from the poorer classes. Many of them are so very poor, too poor to eat meat, or in the north, even rice; too poor to have fire in their homes except at night; to buy water enough to keep clean; to have house room enough to live decently. There are so many little mouths to fill, and little backs to cover, and crops so often fail because of floods or drought,—how can the missionary ask of such a people that they carry on the work of the Lord?

And yet, in just such barren soil has blossomed some of the sweetest flowers of loving sacrifice and self-denial. The average annual contributions of church members throughout China is not discouraging. A careful estimate in 1890 showed it to average one dollar per member, which in money value to them would be equal to ten times more. Sixty-eight churches were wholly self-supporting. In other missions than ours, where self-support has been pushed more aggressively, as in the English Baptist Mission in Shantung, for instance, a great deal has been accomplished. Not only are the pastors of churches supported by the natives, but evangelistic work and common and training schools, as well.

There are a few cases where wealthy Chinese have come into the church, and their liberality has been all that one could wish for. One illustration is Mr. Tsang, of Foochow, whose gift of \$10,000 to the Methodist Anglo-Chinese College is well known.

In our own mission, too, the spirit of benevolence is having a sure growth.



A BUDDHIST PRIEST AND ATTENDANT.

It was in the famine-stricken district of Shantung that the walls of the Pang-Chuang Chapel were raised, which generous friends in America brought to completion. The report for this year from the bleak region about Kalgan is that the contributions of church members have nearly doubled those of last year. The total amount given is over \$40, from men who are supporting themselves and their families on wages of from six to eight cents a day.

One of the features of our Sunday morning service at Tung-cho, is the thump in the collection box of the string of copper cash always thrown in by one of our Bible women. She decided early in her Christian life to give one tenth of her meager salary to the Lord, and she has never failed to have it ready. As the years have gone by and little grandchildren have crowded around her door, we have wondered if their needs would not steal away some of that precious reserved cash; but they never have.

A few years ago the pledge system was introduced into this church. Every member took home a pledge card to think and pray over, and then return to the treasurer with the amount on it he would agree to give. The promises have been well kept, and contributions were increased threefold. This is one of the few churches in the mission which now supports its own pastor.

Last Christmas they had, for them, a unique celebration. There was an unusual amount of destitution in the neighborhood, owing to the summer floods, and on Christmas eve the chapel was open for contributions of food, clothing, and fuel for the distressed. Every one of the three hundred and fifty present brought something, even the little children. One little mite raised a general laugh by toddling up the aisle with an immense Chinese cabbage, almost as tall as she, in her arms. The delight in the homely faces was good to see as they looked over their pile of stores, and estimated that forty-five *tiao* (about eighteen dollars) worth of goods had come in.

Foreign missionary societies among the women and schoolboys have been in existence for years. The women with their funds, which are doubled by the foreign ladies, are supporting a Bible woman in Ceylon; and the boys, a schoolboy in Africa. The latter, having no money to give, proposed to go without their Sunday morning *shao ping*, or biscuit, and contribute the cost of that. This biscuit was all they had to eat until after the church service, at twelve, as the first of their two daily meals could not be conveniently prepared until after that time. They gladly went hungry to church for the sake of their missionary contribution. In the African school the boys were so stimulated by what their Chinese brothers were doing, that they, in turn, took up a scholarship in Turkey. As we have read that in far-away Micronesia the students of the training school in Kusaie have sent, from their slender resources, \$15 for the unfinished building of Tung-cho College, we have

thought that the "bread cast upon the waters" had returned to them, though from a different field.

Only one Eye sees all the deprivations and self-denials by which the Chinese church is growing up into habits of systematic benevolence. Its members have not learned their lessons perfectly yet; but it may be questioned if they, and other converts in heathen lands, are not more apt scholars than we. From the east and the west, and the north and the south, shall come those who will go into the kingdom before us. Is it not possible that in the matter of stewardship, when we are all called to give account of it, the smile of commendation shall be first for them?

INDIA.

CHRISTIAN COMPARED WITH PAGAN GIVING.

MRS. EMMA WILDER GUTTERSON.

THE eternal helpfulness of God our Father is so great a part of our Christian consciousness, that we find it hard to realize that the Hindu mother, as she hurries through the dark and noisome corridors of the temple, with her fear gift in her hand, knows of no such spiritual fact. To her, divinity represents something to be afraid of, something to be appeased and kept quiet; so she brings her gift, great or small, day by day, and especially in times of peril,—perils of cholera, perils of famine,—believing that she has done what she could to ward off all malign influences from herself and her household. She is afraid of the evil eye, and is willing to purchase freedom from its influence by some gift. She desires fruitful harvests of rice from the ancestral acres; for these also the local or family divinity must receive gifts. For some coveted blessing which she thinks the gods only can bestow, she shrinks not from pilgrimages however severe, from fasting and bodily suffering, however difficult to endure.

In order to pass his examination and distance his competitors, the Hindu boy will carry gifts to the temple. That the purchase of a yoke of oxen or a piece of land may be attended with success, offerings are made to the gods.

Selfishness in large measure may enter into all these gifts, the object to be attained, whatever its character, being largely for self rather than for the community at large. In order to remove the guilt of sin, especially on certain great feast days during the year, these Hindus throng to the temples, carrying gifts of money or oil, rice, and fruits.

The place of sacrifice in a certain temple not far from the Melur Station in Southern India, upon certain days runs red with the blood of hundreds of p and goats brought as a sin-offering. The head and pelt, and part of

the body of the victim goes to the priest, the remainder is borne away by the person offering it to be feasted upon. Fowls are offered in the same way at wayside shrines. Wreaths of yellow chrysanthemums are hung upon gods and priests. Masses of pure white jessamine, with pomegranates, cocoanuts, bananas, and sugar, are laid before the idols in order that their favor may be secured.

On the occasion of the yearly festival in one of the great temples in Southern India, it is said that a huge brazen caldron, with flaring mouth, is placed in the court of the temple, and the faithful are given to understand that unless this empty treasury of the temple is made to overflow with coins, the goddess will visit her wrath upon the people.

It is not at all improbable that some element of sincerity enters into all this offering of gifts in the land of the Vedas. Certainly, one cannot conceive of the human mind as totally devoid of real earnestness even among the heathen, and the faces of many of the worshipers, especially the women and children, show forth an earnest longing for something higher than themselves. The savage Zulu, sacrificing the fatted ox of his herd and hanging the flesh in the yard in order that the hungry spirits of his departed ancestors may satisfy themselves with good things and leave their earthly representatives to go and come in peace, is agitated by the same fear, as is his more civilized Hindu brother and sister.

Avenues of magnificent banyans, planted for miles around Madura by a heathen queen, anxious thus to win heaven; free rest houses in city streets, and by the wayside for the travel-worn pilgrims; booths built of palm branches at the corners of the streets, from which cool water is given to thirsty passers-by, the object of this charity being that some high-caste man, who would not touch the hem of the traveler's garment, may attain heaven by quenching their thirst. Still, a cup of cold water unselfishly given for sweet charity's sake may win heaven for a man who has never heard of Christ or read a line of the New Testament.

Nearly, if not all, the great temples in India, and many of the smaller ones, are rich in houses, and lands, and jewels, the gifts of the pious ones of their religion through many centuries. The Hindu endowed his temple as the college alumnus remembers his *Alma Mater*. It is possible that the underlying motive in both cases is not always up to the high standard of Christian ethics. There is in the great temple in Madura a *pandal*, or porch, of large dimensions, constructed of rich teak wood, and beautifully carved, said to have cost fifty thousand rupees, the gift of some rich patron of the temple. His motive may have been to gain more merit on the credit side of his account with the heavenly bookkeeper. It may have been self

glorification. It may have been love of power. Who shall fathom man's mind? Human nature is the same the world over.

Self-inflicted pain is another sacrifice by which to merit a blessed hereafter free from all pain. We are all familiar with the various forms in which this kind of gifts prevails in India. Learned representatives of the world's great religions come more and more to our Western shores. As they look upon our free kindergartens, our splendidly endowed schools of learning, our free hospitals, our summer homes for the sick and weary, our college settlements, and all the magnificent output of our Christian sympathy and charity, suppose they should ask us what in the last analysis is the underlying, impelling motive for it all, what answer could we give?

We do not give from fear of evil, nor to merit heaven. What do we give for, then? Is it to set a good example to others? Is it an expression of our gratitude to God? The relief which it gives to our Christian consciousness? Or do we give as Christ gave to us, for the "joy that was set before him?"

If we ask ourselves what was the source of Christ's joy in giving, the answer must be, the blessedness of having rendered aid to humanity at the place where humanity was well nigh helpless; the joy of having made human nature better, purer, redeemed from self by personal sacrifice. If such were the motives of Christ's sacrifice, they must be the true motive of all sacrifice. How, then, shall we enter into this joy of our Lord? Are we not sometimes taught to believe that God needs, yes, demands our gifts? What need has God that man can supply? Surely the truth is, that man, poor, naked, blind, wherever found, is the one whose need demands our gifts.

Quite distinctly there stands out before us one servant who was invited to enter into his joy. He had put out into the world the ten talents given him by his Lord, and gained ten more. Let us give out for humanity all we have, and by the movement of the unfailing usury of God, the capacity for helpfulness which is our divinely given capital, will grow day by day with us. Humanity is our present representative of God, and human need our opportunity. Our talents, be they one or be they ten, are our power to be applied. Possibly, had that other servant put out to be used even one tenth of his one talent, he would not have had taken away from him even what he had. He would have escaped condemnation by the skin of his teeth as it were.

We Christian American women are the Lord's servants with the ten talents, remembering the command of the Lord to put out all at usury. The Mission School, the Bible Woman's Institute, the Mission Station and Church, the dispensary, the heathen homes, await our ministrations, our money, influence, prayers, the outgoing power of our Christian womanhood.

Let us be careful that we have more to give our Lord at his returning.

faith was often tried. She never finished her course, as she had not the ability. To-day she is the popular teacher of a school near Harpoot. She has from eighty to one hundred pupils all the time. Her school duties begin almost with the daylight. Large girls and "brides" come to the school during the day for a few lessons. Women who have husbands in far-away America come for her to read letters from the absent ones, and for her to answer them. If a woman has a new dress she must go to Badaskhan to have it fitted. She conducts the weekly prayer meeting for women and children; she has a class in Sunday school; she also drills her pupils to recite Bible verses after the lesson on Sunday. What do you suppose she did? She had observed that the mud walls of the college buildings were white; so this industrious child took white earth, prepared it, and with her own hands she whitened the walls of the church in her village. She is a power for good in school and out of it. Badaskhan gives nobly, largely of her time and strength. Her all is on the altar. Truly her reward will be great when the Lord of the Harvest comes.

One day a class was reciting in the Primary School. There was one vacant seat, and Miss Wheeler asked, "Whom shall we invite to occupy the place?" One child replied, "We will invite Christ;" and Christ has been invited to remain with the children. A seat, the Christ-seat, has been placed in the corner of the room. To this seat, every morning, the little tots bring nuts, raisins, and peppers from their meager lunch. They are giving to Christ, and whatever is given is sold, and the money used for Christ's work.

On Christian Endeavor Day our Junior society invited the Senior society to meet in the primary room for a prayer meeting. The children, with the older girls, gave five dollars. That may seem a small sum to you, but to us it is large. Why, a woman will sew or wash all day for twelve or thirteen cents. Many of our boarders come to us with no money; others with two, five, or ten cents, as their allowance for a term of twenty weeks. Of course, some are richer. So this five dollars is really a large sum; and the money was sent to India.

All our girls belong to a missionary society. There is a society for college girls, another for high school girls, one for grammar girls, and another for primary children. A missionary meeting is held in one department every week. The girls bring money, fancy or useful articles. Last year they sent about thirty dollars to Inanda Seminary. After the earthquake in Malatia, in 1893, an appeal came to the girls for help. They sent about twelve dollars, besides clothing and bedding. These are a few of the ways in which our girls, out of their poverty, with self-denial, give to the Lord and his work.

How do their fathers give?

In the Central Harpoot church there is a man by the name of Haratune, Effendi (Resurrection, Gentleman). This Haratune gives tithes. He calls the tenth the Lord's money, and says he could not use it. After using what he wished of his tenth for charitable purposes, five pounds remained. He consulted a missionary as to the disposal of the money. Finally he gave two pounds to our home missionary work in Koordistan, and three pounds to the American Board. This sum, five pounds, equals a month's salary of a professor in Euphrates College.

There is a village not far from Harpoot in which the people are very poor. Mr. Barton, one Sunday, spoke of the work in Koordistan, but added, "You are poor; it is all that you can do to support your own work." Deacon Simone rose and said, "We want to share in the blessing, and cannot unless we share in the giving. We will take a contribution." Over three dollars was given. Women even took off the silver coins from their headdresses.

An aged saint, Taron, lived in Koordistan. He gave a tenth of everything to the Lord. All that he possessed in the world was a small tract of land, which he sold for ten pounds. He carried his one tenth to the pastor, who objected, and said, "You need the money; I will not take it." But Taron said, "You must, or I cannot use the rest." He was one of the most spiritual men in Turkey. Not long after he was taken sick. One day he left his sick bed to talk to a man in the market about his soul's need and danger. While so doing his Master came and he went home. It makes my heart glad and warm to know how these dear friends, out of their poverty, give so largely to the Lord. May our hearts be touched till we give ourselves and our all to him and to his work.

THE KINDERGARTEN IN CESAREA.

BY MISS F. E. BURRAGE.

Those who have been contributing for the new building for the Cesarea kindergarten, will be glad of the following description of the house which was purchased in the early spring. She says:—

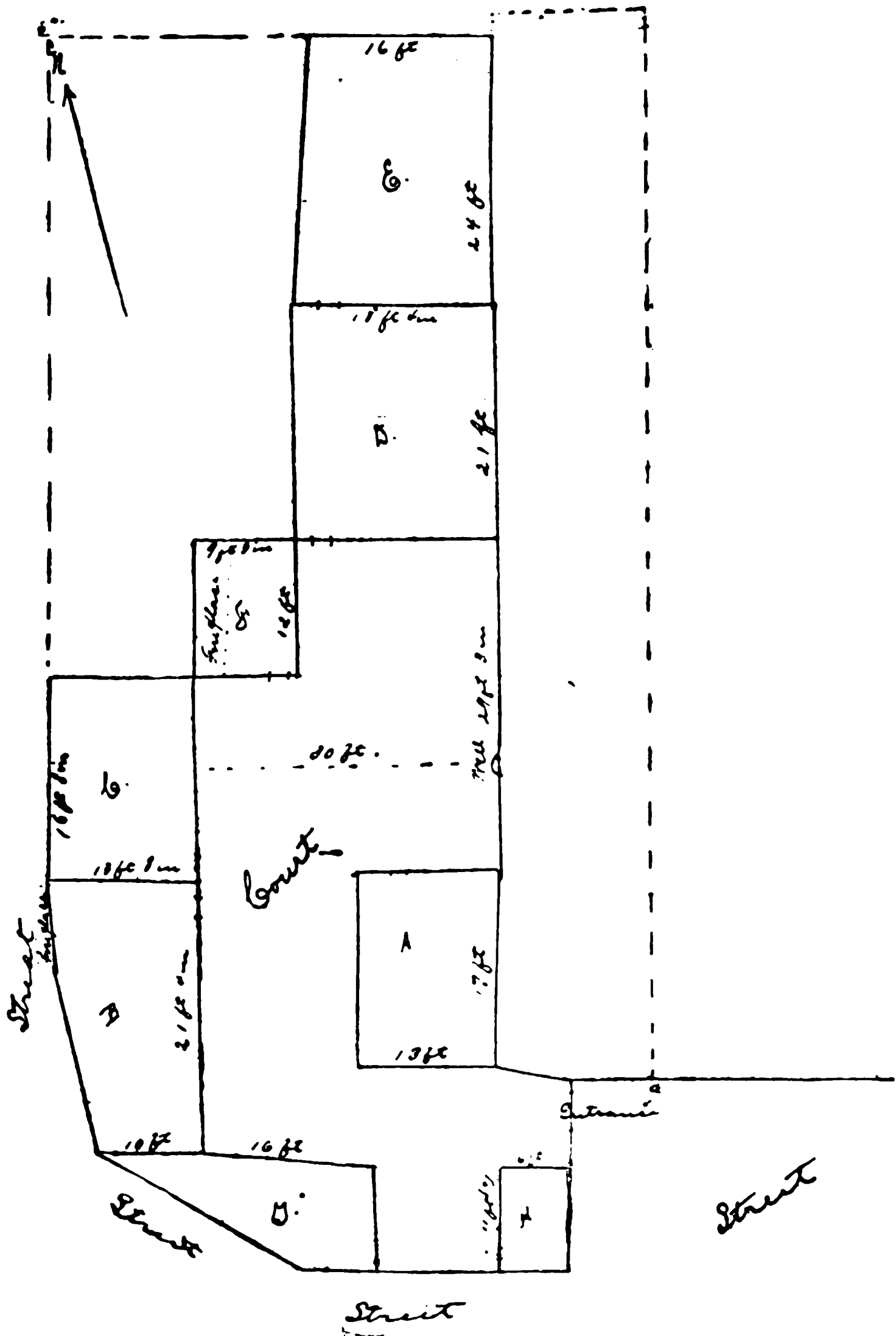
THE time for which we had rented our house was drawing to a close. We had been hunting for another house to rent, that we might buy more at leisure, as we had not found one which entirely suited us. But the houses to rent were either unsuitable or would not be given to a school. Just then the owners of a house which we had been looking at, with the view of purchasing, came to us for our decision, as they were about to sell part of it. We

were urged by some of the brethren to purchase it, as there was room and material enough to change it according to our wishes. The locality was good, and there were probabilities of obtaining the adjoining property. So that house has been purchased for two hundred and sixty-five (265) liras, or thereabouts, and all consider it a great bargain.

The three families in it began to look for other homes for themselves, and we had permission to stay in our old house a little longer. This had been sold a few weeks previous. But soon the new owners were pressing us to give them at least one room, so that they might give up their house to the family who had bought it, and who were pressing them. We, on the other hand, could not go into our new home, as the former owners had to wait for the houses they had taken to be vacated. It was like a blockade of horse cars in Boston, each one being obliged to wait for the one in front to move on.

We finally gave one room, dismissed the school, and two or three days later, as soon as two rooms were given to us, we moved into our new quarters. We waited still nearly a week before opening school till two more rooms were given to us. We suffered a good deal of inconvenience from being obliged to move in in this way, and from the weather, which was cold and rainy. But now we have the sun, and we are all so glad to have a home of our own. The house is on the corner of two streets. From the narrow court, which we enter from the street door, we pass into a wider court. From this, on the left, open two rooms which are of good size, with a good many cupboards. The young ladies of the training class occupy one, and we are impatiently waiting for the other to be vacated. On the right are the stairs to the roof. Half way up the stairs is a large room, open on two sides, such as the natives use for summer rooms. Under this is a room which we use as a schoolroom. This room opens into a court which is three or four steps lower than the one before mentioned, but connected with it. In this court is the well and a small garden, with a trellis and grapevine. A small kitchen opens into it, and at the end are two large rooms, one back of the other. These we are using for schoolrooms. The inner room is only lighted from above.

The children are delighted with their new rooms. The two little divisions were both in one room before, and that was dark. Now they each have a separate room, and they all are very happy. One little fellow expressed his pleasure in this way: "I like bread and I like *pek-si-met* (a kind of biscuit); but I like our schoolroom much better than that." I hope we shall be able to do much more for the children now than before. We are only making a few necessary changes now, and then will wait till the summer vacation. If



PLAN OF THE CESAREA KINDERGARTEN BUILDING.

NOTES.—1. All the rooms, with the exception of "E," are lighted by windows opening into the court. "E" has windows in the roof. 2. Over it is a large hall open on the two court sides. 3. The outside broken lines, *a*, *a'*, *a''*, *a'''*, indicate property which we hope to secure in the course of time.

we purchase the adjoining property we can then make more satisfactory arrangements.

I hope the last family will get out this week or next, and then we can finish getting settled. The children will probably come in more after the Easter vacation. Our present number is about seventy-five. The young ladies are making good progress, and we hope to finish our work in five or six weeks.

We thank the dear children very, very much who have been working so busily that these little children may have a pleasant home. May God bless them for this loving service.

FOR CHILDREN'S MEETINGS.—MISSIONARY SHIPS.

BY MRS. JAMES L. HILL.

TEXT.—“And he spake to his disciples that a small ship should wait on him.”

(It gives dramatic interest to these exercises if a little paper ship is pinned to the map locating the ship as the description is given.)

PROGRAMME.

1. Praise Service (see Note 1).
2. Bible Reading on Ships (Note 2).
3. Boat Building in Uganda (Note 3).
 - a. The Daisy (Note 4).
 - b. The Eleanor, and preparations for the Steam Launch (Note 5).
4. John G. Paton's Boat, The Dayspring (Note 6).
 - The Wreck (Note 7).
 - The Second Dayspring (Note 8).
5. Singing.
6. Mr. Stanley's Boat, The Lady Alice (Note 9).
7. The Morning Star (see questions, Note 10).
8. The Sea-faring Bible (Note 11).
9. The Hiram Bingham (Note 12).
10. The Robert W. Logan (Note 13).
11. Remarks by the leader (Note 14).
12. Singing.
13. Mizpah Benediction, Gen. xxxi. 49.

Note 1. “We are out on the ocean sailing.” “Jesus, Saviour, pilot me.”

Note 2. Who, in trying to run away from a missionary duty, entered into a ship going to Tarshish and paid the fare thereof? Jonah i. 3.

Who came down out of a ship and attempted to walk to Jesus on the water? Matt. xiv. 29. See also John xxi. 1-14; Mark iv. 1; Matt. iv. 21; Luke v. 1-11; Mark iv. 38.

Note 3. Two little essays by boys or girls.

Note 4. See "Mackay of Uganda," pages 71-97.

Note 5. Ibid, pages 241-251, 302, 307, 391, 395.

Note 6. See "Life of John G. Paton," vol. II., pages 2-123.

Note 7. Ibid, page 233.

Note 8. Ibid, pages 235-240. This story is also told in a condensed form in the children's edition of John G. Paton's *Life*, pages 244-254.

Note 9. See Stanley's "Through the Dark Continent," vol. I., pages 4, 60, 83, 85, 147, 156-298; vol. II., 18, 347, etc. (through the Rapids), 379, 400-442, 464. One or two essays. These volumes are in all public libraries.

Note 10. How many missionary ships bearing the name of the Morning Star have been sent out to Micronesia? (See "Story of the Morning Stars," edition of 1892, price 10 cents, page 93.) Why did the missionaries need the Star? page 20. To whom was an appeal made to build the vessel? page 21. From what city did she sail? page 22. Describe her route to Micronesia, pages 22-33. How many years did this first Morning Star sail before she became so worn that she was sold? page 75. To what was her name changed? page 75. When did the second Star set sail? page 76. What was her end? 77. When did the third Star sail? 79. What was her last experience? pages 91-93. What kind of a vessel is the present Morning Star? page 95.

Note 11. A delightful little story may be written or told about this Bible carried on all the Morning Stars, saved from each wreck. See *Mission Dayspring*, vol. V., 95.

Note 12. The need and the usefulness of this little vessel, and the fact that the man for whom she is named translated the whole Bible, form interesting suggestions for a brief essay. See leaflet, *The Hiram Bingham*.

Note 13. It is feared that this vessel is lost, as she has not been heard of for several months, but is interesting to know what she has already done. See *Mission Herald*, vol. 86, pages 267, 310, 392, 497; vol. 87, pages 311, 354, 369.

Note 14. There are over thirty missionary ships. The first was the *Duff*, sent out by the London Missionary Society. While the first sent out from America was the *Missionary Packet*, sent by the American Board in 1826.

See Children's Work Exercises, No. 1, on Missionary Ships. Make as much as possible of our own ships, the Micronesian Navy, the Morning Star, the Robert Logan, and the Hiram Bingham.

Our Work at Home.

PROPORTIONATE GIVING.

BY MRS. C. H. DANIELS.

THIS subject when named seems to carry at once to many minds the thought of a tenth. Let us guard its meaning and keep it where it rightfully belongs,—the expression of a general principle rather than the statement of a particular rule. Proportionate giving is not the giving of a tenth

necessarily, nor of any other established proportion. It is the laying aside for sacred uses some proportion of the whole amount in hand, before any of that amount is spent. The last clause is important,—before any of that amount is spent. Once we begin to scatter our money it is almost as difficult to keep any back for the “Lord’s corner,” as it was to recall the contents of Pandora’s box when the cover was lifted.

“Proportionate” suggests a simple, common-sense, business principle, the same which governs the business man in his affairs, and the housekeeper in her home. These both know that best results are obtained only when plans are thoughtfully laid and capital carefully apportioned. Proportionate giving for the kingdom of Christ, as well as for business and household, might perhaps have prevailed ere this among the many instead of among the few, had not the Christian church so long divorced business principles from religion. Order, system, and promptness in managing the affairs of a church might through the years have exerted an influence upon the individual pocketbook. Why have we so neglected to plan for the spread of the gospel, when we acknowledge its paramount importance over all other concerns? We have been slow to grasp, and then hold in realizing sense, the fact that our religion, though spiritual, must be advanced by the use of material means. It will not soar upon wings of prayer, and settle down upon heathen lands, to brood over them until every soul becomes permeated. It will surely wait to be harnessed with silver and gold,—our “filthy lucre.” Here is a union of the high and the low, the pure and the sordid, which must ever be to us on earth one of the mysteries of God’s providence. Is money the “root of all evil?” It is also a root of every fair gospel flower which blooms on heathen soil. Realizing this, even our dimes and coppers take on a double nature. They are in part spiritual.

I wonder if the church would not finally come to the practice of proportionate giving even if its reasonableness were not strengthened by Scripture authority? Turning to the Old Testament we find the Israelites consecrating their first fruits unto the Lord. God thought the tenth was the best for them. We see Christ approving the tithe when he talked with the Pharisee who had tithed mint, anise, and cumin, but had neglected the weightier matters of law, mercy, judgment, and peace. “These things ought ye to have done, and not have left the others undone.” If Christ led Israel out into larger liberty, he surely did not lead into lawlessness as regards any duty of the Christian life. We read also the instructions which Paul gives to the churches, to lay aside some proportion regularly for the Lord.

This is the principle, both sensible and Scriptural. Applying it to Christian women, we approach some of the deepest anxieties, the purest desires,

the most sacred purposes, of the heart, and should walk softly. The final settlement as to when, how, and how much one can give for the Lord's cause rests with each, under the Spirit's enlightening, guiding influence.

Three common difficulties may be briefly named, with suggestions concerning them, and three results which follow the application of the principle.

First difficulty.—“I have no regular income. My money comes into my hands now and then, in varying sums. How can I have any system about giving with such irregularity?”

Suggestion: Small amounts may be proportioned as well as large ones. One can lay aside these differing amounts at irregular intervals as well as once a week or month. This persevered in makes a system of itself, if not the most satisfactory, at least as complete as circumstances allow.

Second difficulty.—“My money is passed me for tacitly understood needs, household and personal. Have I any right to take from this and give away?”

Suggestion: May it not be that a frank, free expression of the desire which this Christian woman feels has never been given? Perhaps if it is understood by those concerned how deep and sincere her feeling is, the way will at once open.

A second suggestion: A worthy helpmeet has a right to believe that she has as truly earned a share of the family income as if she had toiled in the field, the factory, or office. A portion is her own and, other things being equal, she may do with her own as she chooses.

Third difficulty.—“I believe in laying aside a proportion for the Lord, and have tried it, but I am ashamed to confess it was not successful. I could not make the ends meet, and even had to take back some of that consecrated money. I had supposed the Lord would somehow help me to make the rest do, but he didn't.”

Suggestions: Perhaps there was poor calculation; too much impulse in this first undertaking. Few efforts come out with perfect success in the beginning. It is possible too much was laid aside; more probable that needs were not considered thoughtfully and pared down. Have we any authority for thinking that nine tenths have as great a purchasing power as ten tenths, that nineteen twentieths will buy just as many articles, of the same quality, as twenty twentieths? This is a practical matter, not one in which we may look for miraculous multiplication of dollars. The way of satisfactory proportionate giving is paved with stones of self-denial, and they will be laid with increasing care and wisdom, as one learns of the Great Teacher. Do not some testify that they are conscious of no self-denial in giving proportionately? If so, it must be because of the gracious ways of our Lord who, *for every gift we offer him, lays upon our hearts that “hundredfold” of peace and joy which swallows up any bitterness the sacrifice may have suggested.*

There is a wide field for thought along the line of our needs. Here we may expect an influence to work far superior to our feeble powers, even to the entire removal of certain needs which formerly appeared real. But we approach one of the

RESULTS OF PROPORTIONATE GIVING.

Increased ability to plan the use of money wisely ; to discriminate between real and apparent needs, to manage affairs in a business-like manner. Love for Christ and joy in giving to him will wonderfully quicken the mind. We will be alert about expenses for the sake of that precious box in the sacred corner. It is well, too, that we have to try, to fail, to try again, to advance step by step, and so climb into the full sweetness of true sacrifice.

A second result is found in the added self-respect and content one feels about giving. When the collector of the missionary society calls for an offering, there is real satisfaction in being ready to respond promptly. And words can hardly express the relief experienced by the visitor who is so often asked to call at a more convenient season.

A third result. There is more money to give than ever before. No matter how small the sums as they are laid aside, together they make a surprising amount. A young lady of small income began to lay away a tenth. She soon remarked that she didn't know where to give so much money.

When we consider that if all church members gave proportionately, the treasuries of all our benevolent and missionary societies would keep full, the heart burns with desire to give and to influence many others to give in truest possible proportion.

AUNT ZANIE'S PRAYER.

BY MISS MARY G. BURDETTE.

DID you ever hear of Lucy Henry? We knew of her first as a little girl in one of Miss Jackson's Industrial Schools for colored children in Richmond. Well, Lucy grew to womanhood, with a good education received at Harts-horn Memorial Institute, and a practical knowledge of Christian work, learned as a pupil and helper of Miss Jackson. By and by she was employed by the Woman's Baptist Home Mission Society ; and shortly after there appeared on the scene Rev. J. J. Coles, a missionary from Africa, and he said : " That's the woman, and that's the work needed in Africa," and he married Lucy and took her back with him. Nobly they toiled together for the people in the land of their fathers, their hearts burdened with the vastness of the field and the scarcity of laborers. In a few years, in the providence of God, Mrs. Coles returned to the United States to plead for reinforcements.

She went from State to State and from church to church among the colored people of the South, and in course of time she came to Houston, Texas, and in the Shiloh Church told the thrilling story of Africa's need.

“Come in,” said Miss Peck, the missionary, in response to a knock at her door the following morning.

The door opened and revealed a neat little brown-faced woman, in clean calico gown and long gingham apron, her head wrapped in a plaid cotton bandanna. The face wore a troubled expression so unusual that the missionary exclaimed: “Why, Aunt Zanie, what’s the matter? Come in.”

“No, honey, I hasn’t time to come in; just stopped a minute to ask you to pray to de Lord, dat he show me how to do mo’ fo’ Africa.”

The missionary grasped the situation. Aunt Zanie was poor. On her arm hung the implements by which she earned a living for herself and a little grandchild,—a wooden pail in which she carried scrubbing brush and cloths. She was noted for honesty, thrift, piety, and generosity. Never was a good cause presented and a collection taken but what Aunt Zanie, with quick step and beaming face, was ready with her offering. Everybody who knew her wondered how she could give so much.

“Oh, Aunt Zanie, don’t be troubled! The dear Lord knows what you can give, and he does not wish you to grieve because you cannot do more. I am sure you give enough.”

“Sister Peck, I didn’t come dis mo’nin’ to have you tell me I do ’nuff; I jes come to ask you to pray to de Lo’d dat he show me how I can give mo’.”

“Well, well, Aunt Zanie, I will; and if there’s any way, I’m sure the Lord will make it plain to you.”

The little woman turned, and went on her way to her daily toil. Several days passed, and again Aunt Zanie appeared at the door of the missionary home, this time with beaming face, to say, “Good mo’nin’, Sister Peck. I’s come to tell you the Lo’d done answer prayer.”

“How, Aunt Zanie?”

“Well, Sister Peck, I jest went about all dese days with a heavy heart, a-praying to de Lo’d to show me how to do something mo’ fo’ Africa. But ’pears like he dunno no way, fo’ not a bit of answer did he give me. But last night I came home from my wo’k, and I jes set my ole bucket on de flo’, and I kneeled down by a cha’r, and I poured out my heart to de Lo’d, and I said, ‘O Lo’d, isn’t der no way I can do somethin’ mo’ fo’ Africa?’ For a long time I prayed, then I stopped, and everything was jest as still! and I heard a voice speak right to my heart, ‘Zanie, child, lay down that pipe!’”

Aunt Zanie had learned to smoke that pipe when she was a little slave girl, lighting the pipe for her mistress, and now she had passed her three-score years, and for a long, long time it had been her one personal indulgence, her one luxury. Is there any wonder that the missionary asked, "Aunt Zanie, do you think you can?"

"If de Lo'd say so?" was the wondering response.

"Yes, Aunt Zanie; if the Lord says so, he will enable you."

Again the blessed little woman was gone, and again days went by, until one morning she came to the missionary, and laying twenty-five cents in her hand, exclaimed joyfully, "Here, Sister Peck, here's Aunt Zanie's first baccho money for Africa."

The days have grown into years since we gazed upon that bit of silver in Miss Peck's hand and heard her tell this story, but from then until now, Aunt Zanie's tobacco money has been conscientiously and joyously devoted to the nobler purpose of sending gospel light into dark places.

Reader, do you hear the repeated calls for help? Are you doing all you can to relieve the needy? Have you a pipe? Some carnal pleasure? Some cherished indulgence? Can you give it up? and let the Lord use the money at costs? Will you?

Do you pray, dare you pray, as did Aunt Zanie, with honest purpose to obey, "Lord, show me how to give more?" Then wait upon him as she did, with strong pleadings for the answer, and "Whatsoever he saith unto you, do it."

When Christians thus pray and thus give, then will the treasury overflow, sowers and reapers be multiplied, deserts blossom, parched ground become a pool, and thirsty land springs of water. How does the sacrifice compare with the bloom? Will you lay down your pipe?—*Standard*.

LEAVES FROM OUR BRANCHES.

Old Colony Branch.—The semiannual meeting was held in the beautiful town of Norton on June 5th, and was well attended, despite the threatening weather. The devotional meeting, preceding the business meeting, was centered upon the theme of the building of Solomon's Temple. Reports from the Junior auxiliaries and mission circles are always expected at this time of year, and they were full of hope and promise for the future. It was thought they had been greatly helped by those at the rooms in Boston in laying out and planning work. Miss Lamson, of Boston, was present and spoke upon Junior work, beginning with the cradle roll; and Miss Matthews, of Monastir, Turkey, a teacher with Miss Cole, whose salary this Branch assumes, addressed us, making altogether a day long to be remembered.

A missionary Union has been formed in Brooklyn, *New York*, composed of representatives from the various evangelical denominations, from whom are chosen a president and vice presidents, one from each denomination in the city; a secretary and assistant secretary; a treasurer and assistant treasurer, also a committee of ten from each denomination to prepare and arrange a programme for each meeting of the Union, each denomination in its turn,

—this committee to be under the direction of its own denominational vice president.

Meetings were held weekly in the chapel of the Reformed Church on the Heights, Pierrepont Street, at three o'clock in the afternoon. During the summer months the meetings are omitted.

The interest shown in these gatherings of the Union during the first few weeks, seems to prove that there was a place for such a Union. It aims to increase intelligence, to bind all workers together in mutual understanding and sympathy, to increase united prayer for the evangelization of the world. Conversationals are introduced in the meetings, and have been successful, "no one being at a loss for questions."

One of the leaders of this movement, writing of it, says: "The friends gave us a delightful meeting last Friday. I was surprised at the extent of their foreign work. I have not missed a meeting as yet. It seems as if I could not, they are such a delight and of such profit."

Another lady says of the meetings: "They are steadily becoming better known, and next fall I am sure everybody will take hold of them with renewed interest."

We may hail this movement and bid it Godspeed, since it is one step toward that broad field of service where all Christian workers will stand in loving rank more intelligent, far seeing and active, because of union.

M. L. D.

The Suffolk Branch held its fifteenth annual meeting, by invitation of the five Somerville churches, in Franklin Street Church, East Somerville. More than five hundred ladies enjoyed the bountiful hospitality and the rich programme prepared for the day. The ten reports of the district secretaries, showing the work done by the fifty-eight auxiliaries, were full of encouragement and valuable suggestions. There are twenty-one young woman's societies, twenty-seven children's societies, and several Cradle Rolls connected with the Branch. The receipts of the year are \$15,927.62; of this, \$1,500 was raised in the young woman's societies. Twenty missionaries are supported by the Branch, besides schools, native teachers, and Bible readers. Touring in Suffolk Branch, as presented by one of the young ladies, was made to seem very attractive, and the good results were apparent. Five papers were read by young ladies upon the following topics: "Why am I interested in Foreign Missions?" "Lighthouse Observations," "Social Mission of Girls," "Missions and Temperance," "The Missionary Call." These were all helpful and suggestive, showing that the young women are preparing in many ways to fill the places of the older ones as they drop out by the way. Missionary addresses were made by Mrs. F. E. Clark, Mrs. C. E. Holbrook, of the Zulu Mission; Miss Mary L. Daniels, of Harpoot, Turkey.

OUR BOOK TABLE.

James Gilmour and his Boys. By Richard Lovett, M.A. This book, by the author of "James Gilmour of Mongolia: His Letters, Diaries, etc.," is composed principally of letters from Gilmour to his two young

sons, while they were at school in England. Many of the letters are printed and given facsimile. Those who have charge of boys' mission circles or mothers who begin at the home fireside to interest their children in missions, will hail this book with special delight.

The Conversion of India. By George Smith, C.I.E., LL.D. Dr. George Smith, of Edinburgh, Mission Secretary of the Free Church of Scotland, is well known among readers of missionary literature as the biographer of Duff, Wilson, Henry Martyn, and other stars of the first magnitude in the spiritual heavens.

He lived for several years in Serampore, near Calcutta, the scene of the labors of Cary, Marshman, and Ward. At his house in Edinburgh, in 1880, it was the writer's privilege to meet, for the first time, Narayan Sheshadri, whom even Mozoomdar, in his recent article in *The Outlook*, speaks well of. Whoever is disturbed by that article of Mozoomdar's in *The Outlook* should read Bishop Thoburn's hopeful presentation of missionary progress in India in *The Independent* for May 24th.

Dr. Smith's *Conversion of India* includes the years from A. D. 193-1893. As a full review of this volume appears in *The Missionary Herald* for June, we will simply refer our readers to it as an invaluable addition to the reference library. As *The Missionary Herald* says, it is "the work of an erudite scholar, of a philosophic historian, as well as a devout and evangelical Christian."

G. H. C.

The Bishop's Conversion, by Ellen Blackmar Maxwell. Hunt & Eaton, New York, price \$1.25.

"The India of one's dreams is a fanciful India, and exists only in visions and poets' fancies," says Mrs. Maxwell early in her book. To those who have seen India only in poetical passages of the "Mahabarata" or the "Light of Asia," Mrs. Maxwell's interior views are disenchanting and somewhat prosaic. Here is a clear, unidealized picture of the everyday life of the missionary, sometimes in the church, sometimes in the publishing house, often in the school, oftener on evangelical tours, but, what is the special charm of the book, oftenest in the home, whose Christian domestic life sets strangely against the background of an Indian *ménage*.

Next to these interesting interiors, the interest of the book is sustained by character pictures revealing the Hindu mind with a clearness and fidelity impossible to mere description. The romance of Sitara is well worth the price of the book; but this work is not written for its romance or its novel local color, but has manifestly a serious object, lightly satirical or painfully pathetic, of teaching us who remain at home how ill-taken are our points when we would prescribe the same rules of living for our Christian workers in the home and foreign fields.

The fact that Mrs. Maxwell writes the "Bishop's Conversion" with her own heart's blood, and that her husband was a noble sacrifice to the work which shortened his life by at least twenty years, adds to the interest we take in its pages. They will be not merely more intelligent adherents of missionary work in India who read this book, but more practical believers in that crucial saying of our Lord, "He that loseth his life for my sake shall find it."

L. M. H.

TOPICS FOR AUXILIARY MEETINGS.

August.—Missionary Ships. See LIFE AND LIGHT for July.

September.—Proportionate Giving.

October.—Two Lives Given to India and Ceylon: Mrs. Harriet Newell and Miss Eliza Agnew.

November.—Thank-offering Meetings.

December.—The Life and Times of Dr. Cyrus Hamlin.

PROPORTIONATE GIVING.

TOPIC FOR SEPTEMBER.

It is hoped that this subject will be considered in all our auxiliaries in the most personal manner, and that steps will be taken to secure as many signatures as possible to the pledge cards issued by the Board. The pledge reads as follows: "I promise that for the year ending . . . I will set apart a fixed proportion of my income for religious and benevolent purpose. Of this sum I will give a definite part for the work of the Woman's Board of Missions." A printed form of a letter to accompany the card when sent to individuals will be furnished by the Board (free) if desired.

The following programme for the meeting is suggested: 1. Singing. 2. Responsive Reading (arranged by Mrs. Esther Tuttle Pritchard, price 2 cents). 3. Prayer. 4. Paper on "Stewardship;" see leaflets, "The Tenfold Blessing of the Tenth" (free), and "Christian Stewardship" (price 3 cents). 5. Explanation of general plan for Proportionate Giving; see leaflet, "Paying what we Owe" (price 1 cent). 6. Personal Experience in Proportionate Giving, by one or more present. If no one has had this experience let some one read, "My Little Box" (free), or "One Woman's Experience in Tithing" (price 2 cents). 7. Explanation of the action of the Board on the subject (see LIFE AND LIGHT for March, April, May, and June, 1894), and the giving out of pledge cards. 8. Prayer of consecration. 9. Singing.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1894

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Brownville</i> —Y. P. S. C. E. and S. S.,	11 00	M. Mrs. Mary Alice Beal and Mrs. M. O. Patton, 49, Cumberland Centre, Aux.,	
<i>Calais</i> —Mary L. Newton, const. self L. M.,	25 00	Thank Off., 24 30; Orono, Aux., 5.84;	
<i>Lynna</i> —Y. P. S. C. E.,	2 18	Denmark, Ladies' contrib., 1, Belfast,	
<i>Maine Branch</i> —Mrs. Woodbury S. Dana,		Aux., 23, Brooks, Cong. Ch. and Soc'y	
Treas. Ellsworth, Aux. 1+35 Rock-		2, South Freeport, Aux., 55.50; Sears-	
and, Golden. Sands, 7, Bethel, 2d Ch.,		port, Aux., 19, Gray, Aux., 7.50, Norridge-	
Aux., prev. cont. const. L. M. Miss Ann		wick, Aux., 18, West Falmouth, Aux.,	
G. L. Rowe, 10, Little Helpers, 150,		10 M. C., 3, Bridgton, Aux., 14, Kenne-	
Skochoy, Miss's Soc'y, 18 25, Bode-		becport, Aux., 11.20, Saco, Aux., 18;	
ford, Pavilion Ch., Aux., const. L. M.		Farmington, Aux., 37.70, Auburn, 6th	
Mrs. T. Arthur Frey, 25, Hallowell, Aux.,		St. Ch., Aux., 5, Castine, Ladies of Cong.	
25, Hampden, Aux., 45, Y. P. S. C. E., 10;		Ch., 10, Lewiston, Pine St. Ch., Aux.,	
Jonesport, Aux., 2, Bangor, Aux., 50.50;		const. L. M. Mrs. Mary Fogg and Mrs.	
Waterville, Aux., 20 13, Gardner, Aux.,		Harriet Sands, 50, Woodford's, Cong.	
prev. cont. const. L. M. Mrs. J. L. Quim-		Ch., Aux., const. L. M. Mrs. Martha	
by, 17, Brunswick, Aux., 15 90, Bath,		Newman Blake, 25, Gorham, Aux., 29;	
M. C. of Central Ch., 27, Y. P. S. C. E.,		South Paris Aux., 10; Phippsburg, Aux.,	
10; East Machias, Aux., 7.30, Litchfield		12 40, Warren, Aux., 10, No. Edgcomb,	
Corner, Aux., 16, Fryeburg, Aux., 20;		Aux., 4 50, Winthrop, Aux., 5, Portland,	
Yarmouth, 1st Ch., Aux., 25.75, Harps-		Union Miss'y Meeting, 12 83, Y. Ladies'	
well Centre, Aux., prev. cont. const. L.		M. B., 118, State St. Ch., Aux. (of which	
M. Mrs. W. C. Eaton, 14, Thomaston,		25 from a Friend const. L. M. Miss Helen	
Aux., 6; Woolwich, Y. P. S. C. E., 12.50;		M. Putney, 115.35, "The Gleaners," 40,	
Boothbay Harbor, prev. cont. const. L.		High St. Ch., M. C., 100.90, 2d Parish Ch.,	
		Aux., 42, Williston Ch., Aux., prev. cont.	

M. Mrs. Jennie B. Loring, Mrs.
Small, Miss Addie B. Davis, 29, 1,321 20
Total, 1,300 33

NEW HAMPSHIRE.

where Branch.—Miss A. E. Mc-
wan. Bedford, Aux., 3.70; Can-
M. C., 15; Concord, Aux., 20;
Circle, 52; Candia, Helpers, 5;
s, Aux., 13.18; Dover, Y. P. S.
st Ch., 20; Dunbarton, Hillside
5; Exeter, Aux., 5; Miss M.
Frank Off., 5; Junior C. E., 1st
Hampton, Buds of Promise, 5;
Ladies of Cong. Ch., 17.50;
Aux., 10; Lancaster, M. C.,
2th, Aux., 15; Nashua, Aux.,
20, 24.94; Hanover, Friends, 14;
and No. Haverhill, Aux., 22;
East, Friends, 2; Swansey,
Troy, Aux., const. L. M. Mrs.
aner, 25.50; Warner, Four Leaf
sh, 1; Webster, "Alfred Little
," 8; Winchester, Aux., 12.75;
it, Y. P. S. C. E., 10; Greenland,
T. M. Mill, 487 57
2 00
Total, 490 57

VERMONT.

Branch.—Mrs. T. M. Howard,
Barre, Willing Helpers, 10.83;
son, No. Aux., 1.11; Junior C.
thel, Mrs. Laura F. Sparhawk,
leboro, Aux., 30; Brattleboro,
nior C. E., 2; Burlington, Col-
Ch. Y. P. S. C. E., 10; Cabot,
P. S. C. E., 10; Fairfield Cen-
Ch., 7; Franklin Co. Offering,
rgia, Aux., 3.50; Highgate, 7.75;
try, King's Dau., 5; Saxton's
erry Hills, 2; Stanstead, South,
50; St. Johnsbury, So. Ch.,
25; North Ch., Aux. (of which
Off.), 20. Less expense, 5.83, 190 04
Total, 190 04

MASSACHUSETTS.

Y. P. S. C. E. of South Cong. 5 00
nd Woburn Branch.—Mrs. Chas.
t, Treas. Billerica, Willing
.10; Winchester, Mission Union,
egton, Aux., 15, a Friend, 1;
dford, M. C., 8, 34 00
Branch.—Mrs. C. E. West,
Adams, Aux., 42.83; Curtisville,
20; Dalton, Y. L., 3; Hinsdale,
.50; Housatonic, Aux., 12.30;
ling Workers, 39.75; Aux., 2;
Golden Rule, 10; Mill River,
ew Lebanon, 20.75; Peru, 18;
l, 1st Ch., Aux., 53.26; Memorial
Workers, 63.25; South Ch., Aux.,
edfield, Aux., 22.78; W. Stock-
aux., 2.75, 320 11
George Du Bois, Charles Wa-
Edward Edson Proctor, 10 cts.
Branch.—Miss Sarah W. Clark,
lynn, Y. P. S. C. E. of 1st Ch., 20

1, of Chestnut St. Ch., 10; Lynnfield
Centre, Aux., 16, 27 00
Franklin.—Y. P. S. C. E., 10 00
Franklin Co. Branch.—Miss L. A. Spar-
hawk, Treas. Greenfield, Aux., 1.15;
Orange, Aux., 32, 23 15
Hampshire Co. Branch.—Miss H. J. Kneel-
and, Treas. Belchertown, Aux., 1.00;
Hadley, Aux., 29; Hatfield, Aux., 6.95;
Huntington Hill, Aux., 2; Northamp-
ton, 1st Ch., Div., 15, M. B., 17.70, Ed-
wards Ch., Junior Aux., 150, Gordon Hall
Band, 17.85; South Hadley, Faithful
Workers, 30; Cummington, Aux., 2, 773 42
Middlesex Branch.—Mrs. E. H. Higelow,
Treas. Framingham, Aux., 1.50; So.
Framingham, Aux., 96.75, Y. P. S. C. E.,
6.50; Hopkinton, Aux., 3, Maynard, Mrs.
Lucy A. Maynard, in mem. of Fannie,
Mary, Hattie, and "Little Vickie," 10;
Sudbury, Helping Hand Soc'y, 10; Wel-
lesley, Dana Hall Miss'y Soc'y, 75, 202 78
New Braintree.—A Friend, 40
Norfolk and Pilgrim Branch.—Miss S.
B. Tirrell, Treas. Brockton, Aux., 85;
So. Weymouth, Old South Ch., Aux., 8,
North Middlesex Branch.—Mrs. Eliza-
beth Hunt, Treas. Harvard, Y. P. S.
C. E., 10 00
Salem.—Junior C. E. of Crombie St. Ch., 5 00
South Hadley.—Miss Mary L. Judd's S. S.
Class, 11 36
Springfield.—Junior Aux. Olivet Ch., 10 00
Springfield Branch.—Miss H. T. Bucking-
ham, Treas. Holyoke, 1st Ch., Aux., 70,
2d Ch., I'll Try Hand, 14.50; Springfield,
Hope Ch., Mission Reserves, 10, North
Ch., Aux., 25, Park Ch., Aux., 205.04,
South Ch., Junior Aux., 10, Olivet Ch.,
M. B., 10, 344 54
Suffolk Branch.—Miss Myra B. Child,
Treas. Arlington, Y. L. M. C., 15; Au-
burndale, King's Dau., 20, Lasell Sem'y,
10, Boston, Mt. Vernon Ch., Aux., 114,
Y. L. Aux., 25, Central Ch., Aux., 8, S.,
and Sale, 322.97, Park St., Aux., 303,
Echo Band, 15, Shawmut Ch., Aux., 21,
Miss Mary R. Bishop, 20, Union Ch., Y.
L. Aux., 90; Cambridgeport, Y. L. M. C.,
15; Charlestown, Junior C. E. of Win-
throp Ch., 5, Chelsea, 3d Ch., 16.80; Dor-
chester, Pilgrim Ch., Aux., 21.10, Village
Ch., Sunshine Circle, 5; E. Boston, Ma-
dura Aux., 17.20, Jamaica Plain, Junior
C. E. of Central Ch., 30, Needham, Aux.,
20, Norwood, Aux., 50, Roxbury, Aux.
of Eliot Ch., 25, Aux. Immanuel Ch.,
5.69, Walnut Ave., Aux., prev. cont.
const. L. M's Mrs. W. P. Kittidge, Mrs.
J. W. Hubbard, Mrs. F. H. Runens, Mrs.
C. H. Foster, Mrs. C. H. W. Wood, Mrs.
Geo. Fisk, Mrs. G. W. Gregory, Mrs.
F. W. F. Leach, Somerville, Broad-
way Ch., Y. P. S. C. E., 10, "Mrs. Martha
E. Whitaker Memo. Paul L." 10, Prospect
Hill Ch., Aux., 16.75; Newton, Little
Helpers of Eliot Ch., 15, Y. P. S. C. E.,
10, Newton Centre, Aux., 58.10, Y. P. S.
C. E., 10, Maria B. Furber M. B., 10, New-
tonville, Aux., 125.82, W. Newton, Aux.,
25, Waltham, Aux., Trin. Ch., 20, 1,537 43
Worcester.—Class in Hope Ch., S. S., 1.50,
Y. P. S. C. E. of Pilgrim Ch., 10, 11 50
Worcester Co. Branch.—Mrs. E. A. Sum-
ner, Treas. Clinton, Junior C. E., 10;
Holden, Aux., 10, Millbury, S. S. Class,
Prim. Class, and M. C. of 1st C. C., 15.92;

Southbridge, Burkside M. C., 10; West-	
borough, Aux., 29, Worcester, Park Ch.	
M. C., 5,	79 92
—,—"R,"	10 00
—,—"A Friend,"	6 00
Total,	3,278 91

CONNECTICUT.

<i>Barkhamstead.</i> —A Friend,	80
<i>Eastern Conn. Branch</i> Miss M. I. Lock-	
wood, Treas. Roxrah, Aux., 11.50, Lis-	
bon, Aux., of which 25 const. L. M. Mrs.	
Sarah B. Hadley, 28, Windham, Mrs. C.	
G. Lathrop, 5, Groton, Aux., 24.50, Put-	
nam, Aux., prev. cont. const. L. M. Mrs.	
J. W. Cutler, Mrs. Chas. N. Penn, and	
Mrs. Mary J. Chase, 66.25; Lebanon,	
Aux., 10, Wauregan, Aux., 20; Pomfret,	
Aux., 36, New London, 1st Ch., Aux., 89,	
2d Ch., Aux., 108.00, Brooklyn, Aux.,	
prev. cont. const. L. M. Mrs. Geo. Gil-	
bert and Miss Eva Snow, 62, Jewett	
City, Aux., 10, Griswold, Aux., 22, North	
Woodstock, Aux., of which 25 const. L.	
M. Miss Sarah L. Bishop, 28.50, Central	
Village, Aux., 12.35; Taftville, Aux., 16;	
Stonington, Aux., 2d Ch., 8.35, Wood-	
stock, Aux., 58, Norwich, Park Ch.,	
Aux., 131 73, 2d Ch., Aux., 28, Hanover,	
Aux., 13, Preston, Long Soc'y, 5.25,	
Aux., 11 15, Plainfield, Aux., 18.60, Col-	
chester, Y. L. M. S., 13.13, West Awakes,	
8 05, Bays, M. R., 6, Griswold, Pachaug,	
Acorn M. C., 14, Putnam, M. Workers,	
50, Brooklyn, M. Workers, 4, Norwich,	
2d Ch., Thistle-town Soc'y, 60, Park Ch.,	
Y. L. Aux., 25, Groton, S. S., 13.50, New	
London, 1st Ch., Ransom Band, 7 71;	
Norwich, 1st Ch., Light Bearers, 20;	
Jewett City, Junior C. E. M. H., 5,	1,051 60
<i>Hartford Branch</i> —Mrs. M. Bradford	
Scott, Treas. Bristol, Aux., 14 10, En-	
field, Kings St. M. C., 10, Hartford, 1st	
Ch., Aux., 2, Pearl St. Ch., Circle Roll,	
18, Manchester, 2d Ch., 21 82, New Brit-	
ain, 1st Ch., Aux., 72 70, Little Rivers M.	
C., 5 24, South Ch., Aux., 120, Newing-	
ton, Y. P. S. C. E., 2 21,	266 13
Total	1,318 59

LEGACY.

<i>Norwich</i> —Legacy of Mrs. Mary B. Coit,	500 00
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NEW YORK.

<i>Gloversville</i> —Junior C. E.,	5 00
<i>New York State Branch</i> Miss C. A.	
Holmes, Treas. Coll. at An. Meeting,	
31 70, Brooklyn, Lewis Ave. Ch., King's	
Dau., 13 50, Junior Circle, 5, Earnest	
Workers, 7, New Eng. Ch., Aux., const.	
L. M. Miss Margueret Boyd and Mrs. Em-	
ma S. Phillips, 50, East Cl., Aux., 15;	
Buffalo, 1st Ch., S. S., 1, W. G. Ban-	
croft M. B., 20, Mrs. W. G. Bancroft,	
200 Crown Point, Aux., 5 50, East Bloom-	
field, Aux., 12 63, Ellington, Aux., 19,	
Enlira, Park Ch., Aux., 60, E. Smith-	
field, Pa., Aux., 10 50, Y. P. S. C. E., 3 29,	
Fairport, Aux., 15, Gaines, Union, 10,	
Hamilton, Aux., 14, Jamestown, Aux.,	
25, Junior C. E., 10, Millville, Aux., 1,	
Newark Valley, Chorus Band, 12, New	
York, Pilgrim Ch., Aux., 20, Broadway,	

Tabernacle Aux., 125; Rochester, Mount	
Hor, Miss'y Friends, 30, Children of	
Monroe Hill M. B., 3.25; Scranton, Pa.,	
Aux., 20, Sinclairville, Aux., 1.70. Less	
expenses, 251.95,	503 12
—,—"A Friend,"	5 00
—,—"A Friend,"	5 00
Total,	514 12

NEW JERSEY.

<i>East Orange.</i> —Mrs. C. H. Everest,	15 00
Total,	15 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Miss E. Flavell,	
Treas. D. C. Washington, 1st Ch., Aux.,	
51.76, M. C., of which 50 const. L. M's	
Mrs. M. Ross Fishburn and Miss Ellen	
Marshall Rugg, 75, Junior C. E., 20;	
N. J., East Orange, 1st Ch., Aux., 96,	
Trinity Ch., W. F. M. S., 24.25, Eliza-	
beth, Y. P. S. C. E., 10; Jersey City,	
Aux., 29.60, Newark, Belleville Ave. Ch.,	
Aux., 1, Y. P. S. C. E., 15; Orange Val-	
ley, Aux., 15, Paterson, Y. P. S. C. E.,	
10; Westfield, Infant Class in S. S., 6,	
Penn., Philadelphia, Aux., 120.30,	473 00
Total,	473 00

NORTH CAROLINA.

<i>High Point.</i> W. M. U.,	1 00
<i>Hillsboro.</i> —W. M. U.,	1 50
Total,	2 50

FLORIDA.

<i>Interlachen.</i> —Aux.,	10 00
Total,	10 00

OHIO.

<i>Wakeman.</i> —S. S.,	25 50
Total,	25 50

TENNESSEE.

<i>Moasy Creek.</i> —Alice M. Crosby,	5 00
Total,	5 00

WISCONSIN.

<i>Oak Centre.</i> —Mrs. S. B. Howard,	1 00
Total,	1 00

KANSAS.

<i>Emporia.</i> —Carrie Bradley,	4 00
Total,	4 00

CANADA.

<i>Cary</i> —W. B. M.,	92 50
Total,	92 50

General Funds,	7,797 85
Variety Account,	46 51
Legacies,	500 00
Total,	\$8,344 36



OUR MISSIONARIES.

MRS. JAMES C. PERKINS.

J. C. Perkins and family, also Miss Mary Perkins, are stationed at Ottai, in the Madura Mission, India. Rev. J. C. Perkins and Miss Perkins are from San Francisco, their father, Mr.

Perkins, having been for years a resident of the State. Mary Perkins was the first president of our Young Ladies' Branch,

second from among their number to enter the foreign field. She sailed for India in October, 1885, her father assuming all expenses. Mrs. J. C. Perkins was born in Baltimore, Maryland, where she lived, after her mother's death, with her two aunts. Mr.

Perkins preached during a vacation in Princeton in the Faith Church, where, and there became acquainted with Miss Taylor. She was at that time teaching in the city. They were married in June, 1885, and soon sailed for India. They were first stationed at Pasumalai, afterwards at Ottai. Our Board has contributed five hundred dollars a year for school work, under the charge of Rev. J. C. Perkins, and Mrs. Perkins, a part of



MRS. JAMES C. PERKINS.

which has been distributed in fifteen-dollar scholarships, for the support of worthy girls. In the boarding school at Arupukottai, under the care of Miss Mary Perkins, more than ninety children are cared for in all respects. Within a year eight of the older girls have united with the church. There are many day schools in the mission, attended by several thousand Christian and non-Christian children. Mrs. Perkins has sent us the sketch of "Sara," one of their young Hindu girls, which has interested very many in this country, and shows what fifteen dollars a year will do for the girls of India. This sketch can be obtained by application to our secretaries. Mr. Perkins writes to a personal friend: "You do not know what a fight it is! We go



PERKINS BUNGALOW.

into school work, and read and teach the Bible there. We send women into the houses. We have street preaching, bazaar preaching, singing, the distribution of Scripture and tracts, the exhibition of stereopticon pictures illustrating the Scriptures, all besides the regular church services. I appreciate the words 'fishers of men' as never before."

MISS LYDIA GERTRUDE BARKER.

Miss Barker was born in San Francisco, January 17, 1869. She takes the name Lydia from her father's mother, whom in many respects she closely resembles. Her early education was in the public schools of Oakland and Berkeley. At the age of thirteen she entered Harmon Seminary, graduating

eighteen. We are unable to determine any fixed time of her conversion; she was a child of God from infancy, joining the church in Berkeley when she was twelve years of age. She has always been an active and earnest worker for her dear Master, and has seemed to us at home as untiring in her desire and energy to do good and win souls. At the early age of sixteen she felt the call to go to India. No doubt her attention was first attracted to this matter by her Sunday-school teacher, Miss Mary Perkins, now working so faithfully in the Madura mission. She often talked about India with her mother, expressing a wish to go out to assist Miss Perkins. Her parents felt that she had the missionary spirit in strong measure for fully six years. They dissuaded her going until she became nineteen, but she has been quietly persistent and has never wavered in her purpose.

She has felt that a medical education would greatly increase her usefulness, and looks forward to the possibility of this course at a later day. Two years ago she received a very encouraging letter from Miss Perkins, at which she expressed her desire with so much earnestness to her parents that they could no longer refuse her. She was then fully prepared for her mission, spending some six months at the Western Training School in Chicago, under the faithful, helpful care of Mrs. Perkins.

She left for India, October 5, 1893.

Miss Barker is the daughter of Mr. and Mrs. James L. Barker, of Berkeley, California. Our Board having met all expenses necessary to placing her in her chosen field, her father assumes her support. Miss Barker is our youngest and our latest adopted missionary. We feel that a life of great usefulness is before her.



MISS BARKER.

MISS ALICE J. STARKWEATHER.

Miss Starkweather sailed for Japan in 1876, from her home in Hartford, Connecticut. Her field in Japan was school work in Kyoto. She was in charge of a girls' boarding school, having two lady associates; also two Japanese

teachers, and a Japanese matron. There were forty boarders in the school. Frequent letters from Miss Starkweather kept us in close touch with the enterprise. Letters in good English were received from the Japanese girls, and many became Christians. But Miss Starkweather's health broke down, and after ten years of most faithful service she was obliged to give up her work in Japan.

MISS ALICE E. HARWOOD.

Miss Harwood is the daughter of Rev. and Mrs. J. H. Harwood, of Claremont, Los Angeles County, Cal. She was born at Crystal Lake, Ill. She was converted, and joined her father's church in St. Louis when she was thirteen years old. She was educated in the public schools of St. Louis, and spent five years at Oberlin College, including two years given to the study of art in the Art Department. She taught three years in her father's academy at Santa Ana, and also at Orange Collegiate Institute, both in Southern California.

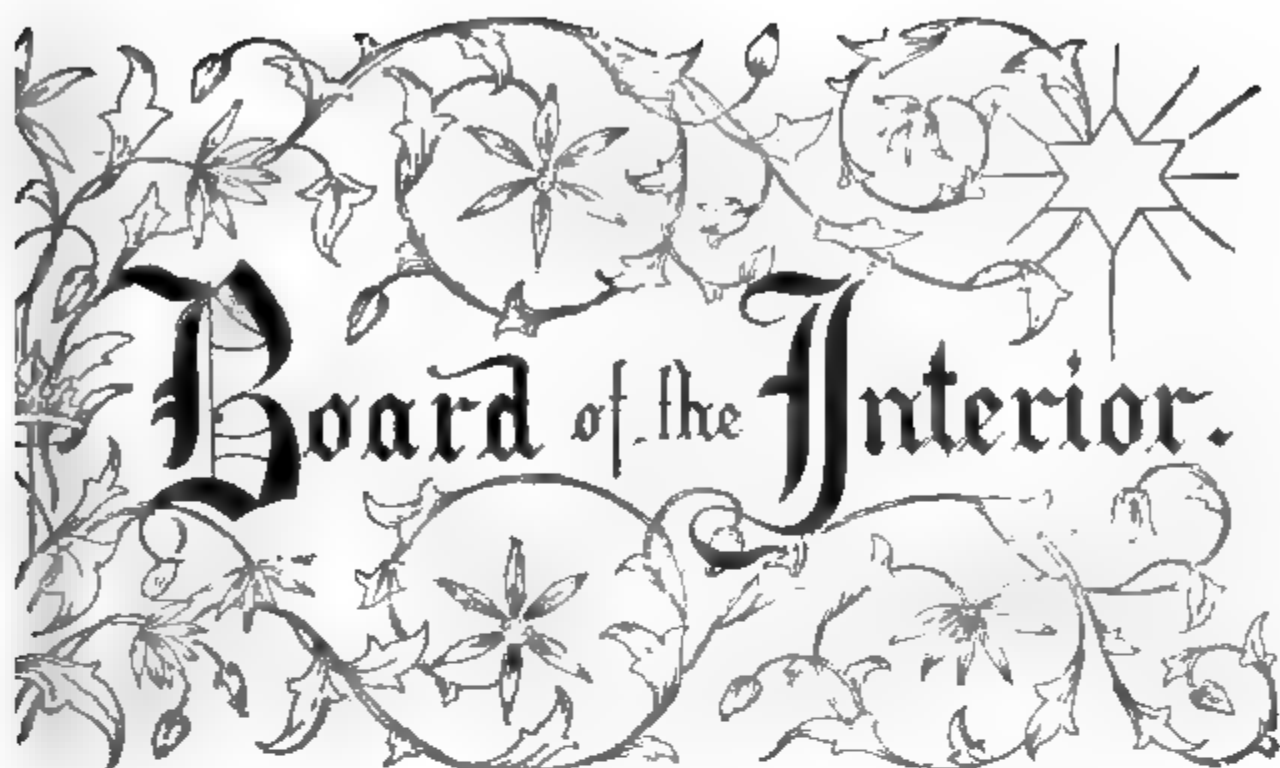
As the oldest daughter of a large family, she had many home duties. She was also active in Christian Endeavor circles, and in all kinds of church work. Her attention had been for some time directed toward foreign mission work, and after making formal application for appointment to the American Board in December, 1890, she was adopted by our Woman's Board. She took a three months' course at Chicago, in Mr. Moody's Bible Training School, and completed her arrangements to leave for Japan, sailing in September, 1891.

Mrs. Harwood, being then president of our Southern Branch, the fact that her daughter was about to go as a missionary awakened much enthusiasm.

Miss Harwood found her first Christian work in Niigata. Later she was transferred to Kumamoto, Japan, where she is now located.



MISS HARWOOD.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
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BULGARIA.

LETTER FROM MARY M. HASKELL.

SAMOKOV, BULGARIA, May 7, 1894.

MY DEAR MRS. CLARK: I am going to give myself a treat this afternoon in the way of a visit with you. Downstairs a girl is cleaning the parlor, a boy beating the carpet, and I am sitting in this clean study with a heart at rest. You see, while the dear little mother and father are away at a social meeting, we are trying to get this house clean from garret to cellar.

It is a delight to walk from one room to another and congratulate one's self that it is all "getting done." This morning we could have shouted for joy on learning of the quarantine that delays the party a whole day, and gives us an extra day to prepare for the work of the coming term. Of course I had known all along of quarantine, but had not thought of it as a blessing in disguise before.

Miss Malthie is with the party. She has gone to read her report of the school, and to plead for a six years' course, that we may not fall below the standard of education that the national schools maintain, and be put to shame

by our neighbors. So we are waiting, now, all busy with preparations for the new term, and longing to hear——

Alas, alas! "The best laid plans of mice and men"——

Tuesday.—Yesterday, just as I had settled myself for a visit, a caller came. We almost never have callers, and it was a pity to have the house in the process of being cleaned, and quite upside down. But never mind. As this caller was calling, a telegram came from Para, announcing the fact that the travelers arrive to-day, Tuesday.

Quarantine must be lifted. To think of the trouble that quarantine has caused us all along, and just now, when it might have served us so well, it is—not. You may imagine a house as busy as a beehive. Three women at work, and a girl sewing for me, and Miss Maltbie's rooms at the school being cleaned, and your missionary correspondent vacillating among the cleaners, now arranging closet shelves, now directing, now studying. We are baking bread, also, and getting in supplies, making yeast, and browning coffee, just exactly the work that must be done in the grand city of Chicago.

Our house is large, and very pleasant, with its sunny windows and views of the mountains. We have no carpets tacked down, but rugs, or pieces of carpet on the floors. I am quite glad, for the women don't know how to sweep carpets, but they all scrub well enough. People here have no carpets, but at *Belek den* (the "Great Day," Easter) they bring out their treasures,—pieces of carpet, that probably the women themselves have woven.

Would you like to hear about our Easter? It was a week ago Sunday. Six weeks before this the people have been fasting, and the week before they held services each day in the church.

One night they represented the burial of Christ. By Saturday night before Easter the houses are scoured with brick, and every one has been to the bath. Some go only at Christmas, Easter, and before the great celebrations of three days for the Virgin in August. Nearly every one has some new article of clothing.

Saturday night, about ten o'clock, they go to the dimly lighted churches. There are no seats, or means of warming the churches; and it is well at this time, for they are packed as closely as people can stand. The women are mostly in a back balcony behind a lattice work, which is rather a relic of Turkish times. The priests keep up their chanting and various ceremonies until nearly midnight, when they all march out of the church, led by the grand bishop, the most holy of all, and arrayed in royal purple and gold embroidery. Outside the church they keep on chanting until the hour of midnight has come, when a priest knocks on a door, and cries, "Lift up your heads, O ye gates, and the King of glory shall come in!" A voice

"Who is the King of glory?" And the priest answers, "The Lord is risen, he is the King of glory." The door miraculously (?) flies open, as the bells peal, and the cannon fire, the procession passes into the church, and the priest says, "Christ is risen!" And the people answer, "He is risen indeed." Then the priest allows the people to light their candles from his and from one another's; the chandeliers are all lighted and swinging, and every one says to his neighbor, "Christ is risen," and is answered, "He is risen indeed."

This is the ideal programme. When we went we could hear nothing and see little, and we were in the center of the church in a good place. In the procession which passed out were some of the leading citizens, and among them one who boasts of infidelity, and another whose character is not an honor to any cause; but they wish to keep up church connections, and so go along in this time. Money goes a good way in this country toward conciliating the Lord and the "Holy Virgin." People can do about as they please if they have money to buy silver bands or jewels for the Virgin's pictures, and they pay the priests to pray for them.

Now I have been talking as though I had always known you, but you see my kind letter was so friendly and sociable it gave one the feeling of acquaintance. I am much obliged to those who appointed you corresponding secretary. I am very glad that you are from Oberlin, for dear Oberlin is my alma mater. I graduated from the Literary Course in '89. I see by a recent review that Professor Ellis has gone. What can Oberlin be without

My favorite professor, whose life has been an inspiration and whose words are treasured up, is Professor Chamberlain. He was younger than Professor Ellis or Professor Monroe (and of course we don't compare any of them to President Fairchild), and so he seemed more like us students, and his kindness and goodness came nearer us.

It is looking like rain, and if it will only pour down right hard, I, for one, shall be relieved. You see it is the custom here, where railroads are five miles away from us, to go out to meet the travelers. We have arranged to meet them on horseback, but, as the Bulgarian idiom is, "It does not ride to me" right; or, in English, it seems pleasanter to be sitting in this clean house than to be galloping over the plains. I think we have had plenty of exercise already. I have promised myself not to talk about school, for this is a long session, and there would be no end should I begin that subject. And now I must go to see about the workers. The cake is baked, the sewing girl has finished, and there is the supper to think of. No old bread in the house, and the biscuits made by our faithful Eleuka would probably be heavy. Must now go over to Mrs. Kingsbury's to see whether she has old bread. She is

going to take in the Clarke family, and we Miss Maltbie, who seems like a member of our household. I shall try to persuade dear Miss Maltbie to take some meal with us after this. She has insisted on boarding at the school; but after living there myself for two weeks on black bread and mongas, I feel sure Miss Maltbie needs home food.

Please pray for us, dear Mrs. Clark; we especially need your prayers for our workers. Do you imagine the native Christians are earnest, thoughtful, grateful souls, eager to help raise their people? The American Board is poor, and we cannot give them as much recompense as they would like, and we never hear the last of it. A day laborer receives here about a franc a day (*i. e.*, a woman); a carpenter receives two and a half francs. But a lady teacher receives from ten to fifteen francs a day. The teachers receive the same wages as the Columbus teachers received when I taught there, but a day's work of a woman was five francs. This seems quite unjust to us, as the common people are heavily taxed to pay these wages. We do not and cannot pay such salaries to our preachers and teachers, and consequently we have much trouble in securing workers.

And now I must close this long, rambling letter. If you can spare time to write to us sometimes, to remind us that we are not a poor little handful of foreigners plodding on alone, but are working together with the great, glorious company of God's people, whose prayers unite with ours, how courageously and joyfully we shall go forward!

Our friends came safely; the six years' programme for the school was adopted; and my brother was appointed with Dr. House to occupy Thessalonica, only twenty-four hours from Samokov when there is no quarantine. Think of me in the future writing epistles to the Thessalonians (if the Prudential Committee at Boston approve of the arrangement).

CHINA.

REPORT OF WOMAN'S WORK FOR TIENTSIN, 1893-94.

BY MISS U. J. STANLEY.

IN casting about for a suitable framing for this report, we have concluded that it is a matter of secondary importance; and we are convinced that if we can "arise and report progress," the matter will entirely overshadow the manner, and the factor be absorbed by the facts. By progress we do not mean an interrupted advance along a smooth road, but a steep ascent, a difficult path, with many backslidings, where we can only see that we are *drawing a little nearer* the distant mountain top when we turn our eyes backward and view the way we have come, stage by stage.

Though we have nothing of unusual importance to report, and though in point of numbers the advance has not been great, the prevailing spirit of deeper earnestness and the evidences of a real desire to learn and know more of the truth, have filled us with great thankfulness for the present and sure hope for the future. Our especial cause for thankfulness is that our working force has been increased by the coming of Miss Gertrude Stanley to join us in the work. The work is divided into three departments,—school, touring, and general work for women.

School.—The total number of pupils during the year has been 33. The average attendance has been 22, belonging to two classes,—day and boarding pupils. The average number of boarders has been 17. In September, '93, four of the more advanced pupils were transferred to the Bridgman School, and the reports that come to us of their progress and growth make us feel sure that in them we shall have earnest Christian helpers. Two others were sent to the London Mission School, in Peking, as their parents belonged to that church. The studies pursued have been the Scriptures, Old and New Testament history, Genesis, Chinese classics, arithmetic, mental and written, and geography. All the older girls have regular lessons in character writing. On the first day of February there was a formal examination of the school. Miss Roberts, of the London Mission, and Miss Wilson, of the American Methodist Mission, were invited to act as an examining committee. The girls received the almost unqualified commendation of the committee, who expressed both surprise and gratification at the quantity and quality of the work done. This experience of being brought before comparative strangers to prove their diligence and intelligence, will be a wholesome incentive to them, and will help them to correct any habits of carelessness or indifference that might otherwise grow upon them. Besides the schoolroom work the girls have all had regular instruction in knitting and sewing, and have been responsible for the cleanliness and order of rooms on the schoolroom premises. We have experienced some difficulty in settling upon a suitable woman for matron of the school, for it is hard to find all the cardinal virtues in one woman. We have had industry and good nature offset by deceit, cleverness and patience entirely hung by the wavering line between mine and thine. Mrs. Ma, a woman from one of the south villages, served the school very well during the winter, but as she is no seamstress was unfitted for the place. At present Mrs. Yang, an old playmate of Miss Stanley's, who has occupied for the past eight years an important place in the city orphanage, holds the position, and has thus far proved quite efficient. This coming to us of one who was under our influence when but a child, encourages us in the little things, and makes us feel that nothing done "in His name" is done

in vain. The deportment of the girls during the year has been in the main good. Some of the girls have shown decided growth in womanly character, and have developed a spirit of helpfulness which has led to the decline of quarrels and disagreements. Eight have expressed a desire to be taken into the church on probation. Great credit is due to their teacher, Eunice, for her faithful and patient work in the school. She is with the children day and night; her influence is all in the right direction, and she has their love and respect.

General Work.—Outside of the care of the school, a fair amount of general work is done. Every afternoon is devoted to the work of visiting homes and teaching those who are willing to learn. At present there are twenty under regular instruction, whose faithfulness and perseverance makes the teaching a pleasure. During the year 317 visits without, and 219 with teaching, have been made, making a total of 536. In October a Tuesday evening class was started, to give those women who are busy as serving women, or *amahs*, an opportunity of coming together for mutual help and instruction. Seven have attended regularly, and the class has been a real help to them, not only in learning Christian character, but in other ways. During the Week of Prayer, and after, there were meetings held for the women of our Tientsin churches; meetings which brought them and us a great blessing.

The class with the Friday afternoon prayer meeting, the Sunday school, and visiting, are the means used for bringing the women and girls under Christian influence. For some months Mrs. Bostwick has gathered a company of children together on Sundays at the house of a church member. The average attendance has been fifteen. At present the class is stopped, but she hopes to take it up again in the fall.

The city work is more encouraging in some ways than last year. For the first three months of the year there was an average attendance of seven women on Sunday and Wednesday afternoons, and three or four could read quite well in the primer. Since then the number has fluctuated, and no definite invitations for visiting in the homes have been given. In February a tea meeting was held, and twenty women, mothers and relatives of the day-school boys, responded. Here we need a good, earnest woman, who can go where a foreigner will not be welcomed. If the women were not so sensitive to the ridicule and railing of their neighbors, they would doubtless come in greater numbers. Such discouraging work has need for much strong pleading before Him who has all power in heaven and earth.

Touring.—In October a tour was made to Hsien-hsien. It was disappointing to find two women who gave much promise, and had had much

instruction with the hope that they would be of much help to their neighbors, had been content to do nothing. A number of villages were visited, and teaching done where many were ready and willing to hear. In November two villages to the southwest of Tientsin twenty-five and forty li were visited, and meetings held with the women. Here the crowds that came at first have dropped off, but the hopeful few continue faithful. Only one woman from this district has had any regular instruction, and she has done something in teaching in her own village. In March three new villages near the city of Ching-hai were visited, where a warm reception was given us. The women seem thoroughly in earnest, and in one place, Chê-tien, have learned the Lord's Prayer and a blessing. This teaching has been done by a young man, Li, who was in the men's station class during the winter. The days spent there were simply filled with discourse on the doctrine, from early morning till late at night. The women sat quietly listening or asking questions. Never has a more encouraging and refreshing trip been taken by the touring member of the station.

As our work among the women, especially those in the country, grows, our need for a suitable building for classes becomes more pressing. This need was urged last year, and during the winter the lack of such a building was keenly felt. Once more, prayerfully and earnestly, we ask that the need be supplied, if possible, before another winter.

We do feel that the work this year has been more encouraging than ever before, that the outlook for the future is full of hope; and our prayer is that the interest may in no case wane, that the many open doors may never be closed against us, and that our strength, our faith, and our love may increase from day to day.

LETTER FROM MISS GRACE WYCKOFF.

PANG-CHUANG, April 6, '94.

I BELIEVE I feel like writing you a letter to-day, and a delightful rain, which hindered me from filling an appointment to a village six miles away, gives me the time. I am sorry to miss seeing the ten or twelve women, but the wheat needs the rain, and I imagine that I need this afternoon. There are many other things that ought to have my attention just now, but this is perhaps just as important; anyway, I have laid everything else aside, and am giving the time to writing. Your letter of January 4th was received almost two months ago, but if you had been here during this time I think you would have said, "No time for letters until station classes are over."

We seem to have three New Years rather than one. At the end of December we are in the midst of work ; then the Chinese New Year, a month or so later, stops us again for a few days ; after which we recontinue till the time for our annual mission meeting at Tung-cho. By this time winter classes are just closing, and we think the year's work is done. Yesterday (April 5th) the women belonging to what we term the "mother's class," left for their homes after a ten days' stay in our midst.

There were fourteen scholars, three others who acted as teachers, four small children who served in the capacity of baby tenders, three babies large enough to run around, and six in arms. This means a different kind of school from the other classes held during the winter, for the instruction of women and children. There is, of necessity, a good deal of confusion and interruption. We send the babies off, howling, sometimes (?), to be petted and coaxed by their small master or mistress ; but now hunger, and then a fall or something else, brings both back, and not infrequently there is more music ; then a few peanuts are handed around and some playthings distributed, and in course of time the morning session, from nine to twelve, is dismissed, dinner is prepared and eaten, from two o'clock to four the same routine is gone through with. At four, or half past, we have a short sing, and I must confess it is rather a relief to have school over.

In this way we help these tired, busy mothers to read and make a little more progress than they could at home. One woman of about forty years of age, not overbright, by reading a little each week at home, together with such a short class each year, has during this six years finished four small books and two Gospels, and is in a fair way to be quite at home in the New Testament before she is an old woman.

The poor mothers in China find it laborious work indeed to climb from not recognizing a single character, to this step of intellectual attainment. Although but a step, it is a climb for them.

The report of our year's work will appear in due time. I wish, however, I could take you over the past six months, and that you might see the work which we have tried to do, and the press under which it has been done, and also that which might have been done had we had more time and more workers. Indeed we do miss Mrs. Smith, and you can understand how gladly and longingly we hope for Miss Porter's return to our station.

Early in the fall, just as soon as the cotton picking was over, one of us made a tour to our three outstations, visiting in all some twelve villages near these small centers. This trip was made with a view to arranging for a school of two or three weeks shortly to follow in each of these places. Two months' time was consumed in this work. Meanwhile at Pang-Chuang

aily visits to the hospital and village work, but with less occasional visits, was continued. The Girls' Boarding School was in session, and four different classes for women and children were conducted, each of which required more or less of the foreigner's time.

You can well imagine that it took all the time of Mrs. Peck, Mrs. Porter, and myself to get all this work done. Before the Chinese New Year we had another division of station class here for twenty days. Then came Chinese New Year, and a little time for breathing. We improved this opportunity by making a visit to the capital of the province of Shan-Tung, where we have friends in the Presbyterian Mission. Both going and coming we made it convenient to go to two other outstations.

The first few days after Chinese New Year are leisure days for the Chinese, and it is very desirable to visit the villages once during this season, so the first few days of February were thus employed.

Then another tour of ten days was made to a new village sixty miles distant, the new term of school opened, and owing to a change in time for our mission meeting, the remaining three divisions of station classes were crowded in, one leaving the day the next arrived.

During this time Mrs. Peck and I put in another ten days' trip to the outstations above mentioned. You will thus see that out of the six months, almost three have been spent in this work in outside villages. Two hundred women and children have attended these classes referred to. What has it all amounted to? We don't know; but could you sit and talk with a few old women who have had the advantages of this instruction, could you know this one and that one, some younger, some older, hear them pray, listen to their testimony to the power of the gospel to help and comfort, it would seem to you well worth while the time.

Paul was confident of this very thing, "that He which hath begun a good work in you, will perform it until the day of Jesus Christ." This is our confidence.

To think that there are those around us, and not a few, who have a living hope and faith! O, there is so much of heathenish darkness, and ignorance, and superstition!

On Easter Sunday we had a large gathering; four hundred present, our chapel full, forty were received to the church,—fifteen by profession and the rest on probation. We need a larger chapel for these large meetings; we must have a school building before next year.

Of this and the school I shall hope to write at another time; I ought not to write more. I am sure your prayers do follow us and our work.

LETTER FROM MISS MARY EDITH STANLEY.

TIENTSIN, CHINA, May 11, 1894.

MY DEAR MISS POLLOCK: We have a house full of guests, and I only write a note to slip in with a copy of our report which I want to send you. How delightful a mission meeting we had I cannot tell you, for words fail me; we all enjoyed ourselves in every way, so much. Our ladies' noon prayer meetings were so helpful, and all through every meeting there was such a manifest showing of God's Spirit with us, that to each one came a fresh impetus and a renewed desire for a fuller consecration to our work.

The reports from the various stations were very interesting and encouraging indeed, and we look forward with much hope to the future. You will, in time, have an opportunity of seeing all the reports, and reading for yourself the encouraging things. Yesterday I spent a most delightful afternoon in the city, talking with a few women. There was to be a great idol procession to take place, and as the processions go right by our chapel door, the mothers, sisters, aunts, and grandmothers of the day-school boys always come there to see them. I have never gone up before, but decided to do so yesterday, and sent word to the women that I would be there early, and we would have a talk about the doctrine. I had hoped for more to come, but the ones who came were women, one especially, in whom I am very much interested, and we had a very good talk. About five o'clock, the helpers and their wives sat down to supper, Chinese of course, and had such a nice, jolly time,—a good time indeed. I left before the procession really began, so saw nothing of it. I think another time I will stay and see the procession, and "write it up." The god they took out yesterday was the god of the lower regions. They take him out once a year for an airing.

To-morrow morning Miss Gertrude Wyckoff and I are going to take some of our Chinese women for a little trip on the railroad. She has a couple of Pang-Chuang women with her, and we will take Mrs. Len, our school-teacher's wife, and Eunice.

I send the report, which will tell much that I could not. Last Sunday four of our girls were taken into the church on probation. Please remember me to the friends at the Rooms.

LETTER FROM FRANCES E. NIEBERG.

FOOCHOW, CHINA.

MY DEAR MRS. LYMAN: I am afraid I have 'most forgotten the first impressions, for I feel quite at home here (except that I know nothing of the language), but I remember they were very pleasant indeed, and much beyond my expectations.

The scenery about here is beautiful. The mountains seem new every time I look at them. Then some of the hills on which temples are situated are very pretty indeed. I am thankful every day for these beauties of nature which surround us, for we are very human, and depend greatly on our surroundings to keep us always cheerful. The flowers, too, make another bright spot in this dark land. "Every prospect pleases, and only man is vile." The narrow streets seemed very queer to me at first, and were so crowded : I wondered how we ever should make our way through ; but I soon found that foreigners were such a source of curiosity that the crowd stood back to gaze at us, and so room was made for us to pass through. I must confess I felt rather timid at first when I became separated from the rest of the party, and my coolies did not understand just where they were to go, depended on following the others. It was a very distrustful spirit to manifest, but showed how weak indeed the flesh is. One day my chair was set down on the bridge, to wait for the rest of the party, and it was not long before I was completely surrounded ; and I was about as interested in studying the crowd as they were in studying me. When they took my chair up again to start, I thought I should surely be thrown into the river, for my chair wobbled first to one side, then the other, before they could get it balanced on their shoulders.

We cannot step out of the yard that we are not surrounded. It is indeed fortunate, for it is no trouble to get an audience to speak to of Christ's love to them. A great deal of the seed is sown in that way. When I see how closely they watch us in all things,—and they are so bright they almost seem to read our inmost thoughts,—there comes to my mind what a missionary friend of mine from Africa told me. They had been proclaiming the gospel to the people, when one of the leading men said, " Yes, it sounds very good, the doctrine you tell us about ; but we will look at you a long time and see where there is truth in it." I feel that is what these people are doing with us. May they indeed see the image of our Saviour reflected in the lives of his children.

This is a blessed work, and I am glad I have been called to take part in it, and pray that I may be used in any way He may see best. I have often thought, as we are studying the language and making so little progress, that there is certainly a lesson of patience in it that may be valuable in our future work. I have been so glad that Dr. Woodhull allows me to help her some, that it is a change from my study. The task of learning the language is indeed a difficult one, and rises up as a mountain before me ; but I try to think of it as one day's work at a time, and not as a great whole.

I am the " baby " of the mission now ; and I really feel like one, for I have

had to be named, and must learn to talk. I am very helpless, and depend on those around me for everything. I shall indeed be glad when I can stand for myself, and not feel my dependence on others. Dr. Woodhull and sister are such dear good people, and are so kind to me that if it had been my choice I have chosen with whom I should make my home, I could not have been better pleased. The way all along has been made very easy for me. Dr. Woodhull's sister met us in Japan, which, of course, was added pleasure on the way; and on our arrival here a warm welcome awaited us.

We found our house taken possession of and beautifully decorated with ferns, chrysanthemums, tube roses, etc., which told the thoughtfulness of loving hearts. It was dark before we left the boat landing and saw that our baggage was taken care of, and so could not reach the city before the shops were closed. We stopped for the night with our people at Ponasangu, and came into the city early in the morning.

The narrow streets seemed very queer to me, for it seemed as if we were going through a very long building, and my eyes were so tired trying to take in both sides of the streets at once and their queer shops. I am glad there is no sham here, for the worst is in plain view, and you find something better when you get back into the building. I have seen a dirty meat market in the front room, and several rooms back a beautiful silk store. I am being somewhat oblivious to the filth, and can go through the streets without trying to hold my breath and closing my nose with my 'kerchief.

The work has begun this year with the schools all filled, and many have been turned away. If we had more buildings and more workers better work might spread!

In the hospital we have three young lady students, and several more want to come in. We have some very encouraging cases. Only a few days ago a woman left who had been healed, and she was very happy, and had been very much interested in the Doctrine. She said she knew it was good and would thank God every day for having done so much for her. She learned the parables and miracles, and could repeat a prayer and a hymn. We feel she will be a great power for good among her friends. She lives about four or five miles from here, but we will try to visit her occasionally, and encourage her all we can. Our patients have all been exceptionally nice ones, and have been so thankful for all that was done for them.

Dr. Woodhull has given me charge of her sister's school, and I go there four times per week, and any other time I am sent for, and treat any one who may be sick. When I learn something of the language, we will visit some of the villages around here and dispense medicine and teach the Doctrine. There is so much to be done if one has the time and strength.

I have enjoyed the Calendar so much, and think, as I look at it day by day, what a power in the united prayers that are going up to the throne of God, and how can he but hear the pleadings of his children. How wonderful the tie that binds us all together the world over. The workers in the home land are doing their part as well as we, and if it were not for the interest there, we would not be here to-day.

TURKEY.

LETTER FROM MISS IDA MELLINGER.

OORFA, TURKEY.

MY DEAR SECRETARY: Did I ever write of a Sunday-school class I have among our poor neighbors' children? They are wretchedly poor, ignorant, and rough. They are in the streets all day Sundays, playing, and learning all sorts of evil words and ways. For some time I have called them together at a neighbor's house, taught them Bible verses, hymns, and a Bible story is illustrated by pictures. About fifty children attend. This week I determined to try to do more there, as now I am acquainted with their homes. The last two days I succeeded in getting eight into our schools. In giving an example of one instance, the difficulty of the whole can be seen. In one dirty little yard there lives a grandmother and grandfather, with an enormous family of sons and daughters. These are all married, and each has a numerous family of little ones. One of these is a little girl, quick, and learning much that is bad. I asked her grandmother to let her come to school. The woman was almost speechless from surprise, and then exclaimed: "She learn to read when neither I, nor her father, nor our parents, or grandparents, or relatives have learned! Why should she learn? What good will it do her?" No amount of argument on my part could clear up the mystery to her. The child is in school though, now, and very happy to be there. I feel that each child brought under the influence of our dear Christian teachers will be benefited for life, and that their homes and those of their children will be different from those we now see.

There has been a great deal of sickness in the city this winter, and very many have died. It has been my great joy to sit by the side of a few Gregorians whom I could not doubt were truly Christians, and who are now in the heavenly land. I will tell you of one dear old woman whom I dearly loved. A year ago last New Year's I took cards and called on all our near neighbors, ostensibly to give the bright pictures to the children, but in reality to make the acquaintance of these Gregorian homes. I found in one

yard an old woman who was bowed together, and could in no wise lift herself up. She did her housework by crawling. She was nearly blind, and at all times a great sufferer. The tears ran down her withered, yet sweet, pale face as she repeated after me the verse I gave. From that day she was an object of special care and love. This winter she suffered more than usual, and as her husband was a stone-cutter in the mountains, and away from home all day, I found she might die alone. One day she told me her story of suffering. Thirty-two years before she was a bride, and one day when she was in the yard cooking some food she felt something cold on one of her limbs, and looking down saw a snake wrapping itself about her. She attempted to pull it off, but it only clung the tighter, and she fainted, and lay unconscious all day till her husband came home at night. A long fever followed, and from that day she was the cripple I knew. Six months of each year she was unable to leave her bed, yet she had no word of complaint. She grew to love the Word so much that she did not want me to even ask how she was feeling. She would say: "You cannot stay long; read a few verses and let us talk of them." One Friday her husband came home, took the fever so prevalent in the city, and died the following day. As she grew weaker I sat beside her each day, and the day before she went home she was unconscious of what was passing about her, but from time to time she spoke to Jesus Christ as though she saw him face to face. I miss her, but rejoice that one more soul has gotten the victory.

I become much attached to a great many homes, and often wish I could concentrate my work more. I cannot see those I am especially trying to lead to the light as often as I would like. There are hundreds—yes, I think I can safely say thousands—of homes open to me, and it seems so little one can do for so many. It is my desire that the Protestant women help in this work. But those capable of lending a helping hand are so hemmed in by household cares and the customs of the country, that at present little can be done by them.

Miss Shattuck is very tired, and working very hard, as usual, yet her schools give her much joy. They could scarcely be recognized as the same found here a year and a half ago.

LETTER FROM EFFIE M. CHAMBERS.

ERZROOM, TURKEY, May 5, 1894.

MY DEAR MRS. CLARKE:—

It is almost post time, but I must tell you the glad news. We have been granted permission for repairs on our girls' school. We hope to make the *said* "repairs," like the broad mantle of charity, cover a great deal. The

permit reads "for slight repairs," which will at least let us mend our leaky roofs and repair the wall that is dangerous. We hope for enlargement, also, and the chief man of the community says he thinks we may go on and do as much as we like, so we do not tear down the front wall of our building. They plan to begin work Monday, but this is Turkey, and we may be disappointed yet. However, I could not wait longer to tell you about it. I shall be so happy if it can be put through without any further trouble.

We are planning to reopen our boarding department next year. It will be so nice if we can get our new building finished, or, rather, our old building made over, in time for the reopening of the school.

Then if I only could have my associate ; but of course that is not possible unless these station troubles come to a more speedy settlement than seems probable now. But the Lord can do great things, and we are all praying that he will not only lead us to see our duty, but to do it.

I must close now, as it is nearly post time, and I do not want this letter to wait over. Love to all at the rooms.

WOMAN'S BOARD OF THE INTERIOR.

RECEIPTS FROM MAY 18 TO JUNE 18, 1894.

MRS. J. B. LEAKE, TREASURER.

ILLINOIS.	IOWA.
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 10.55; Chicago, California Ave. Ch., 5, Covenant Ch., 25, Mrs. Elinor Miller, 25, New England Ch., 109.25, Union Park Ch., of wh. 25 Mrs. A. A. Banks, to const. Miss Hazel A. B. Pierce L. M., 25, Miss Belle Spence, to const. Mrs. C. Shervrey L. M., 100, a Friend, 25; Elmhurst, 15.58; Evanston, 62.50; Galesburg, First Cong. Ch., 50; Galva, 21.75; Ontario, 10; Poplar Grove, 10; Moline, 29; Naperville, 19.05; Rantoul, 6; Rogers Park, First Ch., 9; Waukegan, 17.92, 550 60	BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 6; Anamosa, 8; Decorah, 15; Des Moines, Plymouth Ch., 17.13; Emmetsburg, 4; Genoa Bluffs, 5.10; Le Mars, 6.18; Old Man's Creek, 3.35; Oskaloosa, 4.10; Red Oak, Miss M. I. Clark, 25; Storm Lake, 7.25, 101 11
JUNIOR: Chicago, Millard Ave. Ch., 35, Union Park Ch., to const. Sylvia Corwin L. M., 25; Rockford College, 40; Winnebago, 10, 110 00	JUNIOR: Clay, 9.60; Genoa Bluffs, King's Daughters, 2.08, 11 68
JUVENILE: Elmhurst, Forget-Me-Not Soc., 1.50; Galesburg, First Cong. Ch., 10; Joy Prairie, 6.25; Payson, Cheerful Workers, 5; Somonauk, 5, 27 75	JUVENILE: Cedar Rapids, Busy Bees, 3, Earl A. Munger, 2; Grinnell, Busy Bees, proceeds of festival, 70.85; Traer, Coral Workers, 10; Webster City, 7.25, 93 10
C. E.: Cambridge, 10 00	JUNIOR C. E.: Storm Lake, 5; Anita, 3.11, 8 11
JUNIOR C. E.: Chebanse, 2.51; Huntley, 4, 6 51	SUNDAY SCHOOLS: Emmetsburg, 3; Decorah, 2.65, 5 65
SUNDAY SCHOOLS: Chicago, First Ch., 34 71; Galesburg, Old First Ch., 39.46, 74 17	Total, 219 65
Total, 779 03	KANSAS.
LEGACY: Rockford, Mrs. Harriet A. Sanford, four shares of Rockford Insurance stock, valued at \$1,000.	BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Leavenworth, 20; Blue Rapids, 12.50, 32 50
	Less expenses, 1 35
	Total, 31 15

MICHIGAN.

BRANCH.	Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 20.17, Allegan, 9, Fredonia, 2.50, Keweenaw, of wh 2 is from the member of society, 4.94, Michigan City, Mrs. E. M. Stewart, 1, Olivet, 2.75, Port Huron, 2.25, Romeo, 70, South, Emmett, 50 cts., Whitaker, 10.72, Webster 11.50, Wayne, 10,	169 83
JUNIOR	Owosso, King's Daughters,	10 00
JUVENILE	Ann Arbor, Children's M. S., 25, Memphis, Children's C. E. S., 1.25,	26 25
	Total,	206 08

MINNESOTA.

BRANCH.	Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Minneapolis, Fifth Ave. Ch., 3.79, Northfield, Carlton College Students, 57.62, Aux., 62, Spring Valley, 10,	133 41
JUNIOR	Northfield,	14 90
C. E.	Brownston, 2.25, Faribault, 10; St. Paul, Atlantic Ch., 5,	17 25
JUVENILE	Hutchinson, 10,	10 00
JUNIOR	C. E. Minneapolis, Vine Ch., 5, Rochester, 5,	10 00
SUNDAY SCHOOL	Freeborn, 54 cts., Minneapolis, Plymouth Ch., 1.83,	74 37
FOR THE DEBT	Arka C. E., 5.65, Minneapolis, Miss Lora Kolster, 5, St. Paul, a Friend, 5, St. Cloud, C. E., 1.65,	18 30
SPECIAL.	Minneapolis, Park Ave. Ch., Aux., for furnishing new building at Marso in Turkey,	10 00
		288 23
	Less expenses,	6 74
	Total,	281 49

MONTANA.

UNION	Chinook, Mrs. Fannie Richey,	2 00
	Total,	2 00

NORTH DAKOTA.

BRANCH.	Mrs. G. L. O'Neale, of Buxton, Treas. Fargo, Plymouth Ch., 5, Lasbon, 2.60,	7 60
JUVENILE	Valley City, 1.56; Dwight, Helping Hands, 5,	6 55
	Total,	14 15

OHIO.

BRANCH.	Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Mite-box Society, 4.67, Austinburg, 5, Conneaut, 16.50, Cortland, 2, Huntsburg, 11.25, Medina, 10, North Ankerst, 5, Oberlin, 50, Painesville, 27.25, Ravenna, 15, Sandusky, 10, Steubenville, 10, Tallmadge, 10, Toledo, First Ch., 110, Wauseon, 2,	288 67
Rockport.	Mrs. Clara Bassett,	8 95
JUNIOR	Lake Erie Seminary, Y. L. S., C. E. Jefferson, 5, Oberlin, First Ch., 36; West Cleveland, Lakewood Ch., 10, Cincinnati, Walnut Hills Ch., 10,	61 00
JUVENILE	Elyria, Boys' Mission Club,	12 50
SUNDAY SCHOOL	Oberlin, First Ch.,	23 16
SPECIAL.	Columbus, First Ch., C. E., 15; Harmar, 13; Toledo, Washington St. Ch., 52.80,	80 80

SELF-DENIAL:	Cleveland, Hough Ave. Ch.,	50
FOR THE DEBT:	Oberlin, a Friend,	5 08
		510 58
	Less expenses,	13 80
	Total,	497 08

SOUTH DAKOTA.

BRANCH.	Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Colvin and La Roche, 7, Fort Yates, Elkhorn Chapel, 4; Plankinton, 5,	15 00
JUVENILE:	Huron, 2; Watertown, Snowflakes, 2,	4 00
	Total,	20 00

WISCONSIN.

BRANCH.	Mrs. R. Colburn, of Whitewater, Treas. Appleton, 11.50; Arena, First Ch., 3.09, Leeds, 5, Stoughton, Ladies in convention, 1.81, Two Rivers, 2.25; Wisconsin, a Friend, 25, a Friend, for Miss Porter's outfit, 250,	296 8
JUNIOR.	Endavor, Covenant Workers, 15, Grand Rapids, 40; Milwaukee, Grand Ave. Ch., 25, South Milwaukee, C. E., 3.15, Wyoming, C. E., 4.15,	87 30
JUVENILE	Green Bay, S. S., 14, La Crosse, Local Workers, 40, South Milwaukee, Jan. C. E., 1.85,	55 35
		441 43
	Less expenses,	13 22
	Total,	428 21

LOUISIANA.

New Orleans.	University Ch., Aux., 10, Straight Univ., Lower Lights, 5.65,	15 65
	Total,	15 65

PENNSYLVANIA.

Pittsburg.	Mrs. W. S. G.,	10 00
	Total,	10 00

MICRONESIA.

Ruk.	Girls' School,	5 50
	Total,	5 50

TURKEY.

Hadjin.	Armenian women,	1 93
	Total,	1 93

MISCELLANEOUS.

Sale of leaflets,	19.47; envelopes, 30 cts.; boxes, 6; African curios, 1.75; etc., 85 cts.,	20 37
Total for month,		2,541 85
Previously acknowledged,		20,515 00
Total since November 4, 1893,		\$23,156 85
	Miss JESSIE C. FITCH, Ass't Treas.	



XIV. SEPTEMBER, 1894.

No. 9.

Get Great Things from God. Attempt Great Things for God.

Record of receipts for the month ending July 18th, shows a falling off \$600 from the same month last year. This makes the decrease for since January 1st over five thousand dollars as compared with last year. If this decrease should continue in the coming months, it would be a great disaster to our work.

Motto of the Woman's Union Missionary Society for 1894 is "Pray, Watch, and Wait." Shall we make this motto our own for the next few months, and strive to increase receipts?

Charity that begins at home and stays at home generally dies of heart failure. *Ram's Horn.*

"It is to thank God," said a Chinese convert in Singapore of a service performed which pleased and surprised the missionary.

Topic suggested for auxiliary meetings in October is, "Two Lives in India and Ceylon,—Mrs. Harriet Newell and Miss Eliza Agnew," and will give a large part of our space in this number,—we wish it were ten

times as large,—to work in those two countries. Mrs. Newell was allowed only the briefest glimpse of the sore need of the women of India, and then was driven away before she could lift a hand to help them. If she could have seen what Mr. Hume has been able to write as to the remarkable progress that has been made in behalf of these women; if she could have read the gracious appreciation of Mrs. Bissell's full, rich missionary life in the farewell address given on another page, she would have gone to meet her Lord with a song in her heart. Miss Agnew's work of forty years in Ceylon was in marked contrast to that of Mrs. Newell. A sketch of her life is in some sense a description of all woman's missionary work in Ceylon. With long life was she satisfied, and she saw the salvation of the Lord

ONE of the directors of the East India Company, in the beginning of this century said, "I would rather see a band of devils in India than a band of missionaries." The Secretary of State for India recently recorded the sentiment of the Government in an official report. "The Government cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of those six hundred missionaries, whose blameless example and self-denying labor are infusing new vigor into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way better men and better citizens of the great empire in which they dwell."

It is with deep gratitude that we are able to state that the terrible earthquakes in Turkey in July have neither taken the lives of any of our missionaries nor seriously injured any of our Board property. Many of the inner partitions in our college buildings in Scutari were cracked, and the house occupied by our work in Gedik Pasha under the care of Mrs. Newell was considerably injured. The latter is a rented house, not owned by the Board. An account of Mrs. Newell's almost miraculous escape will be given in our next number. In Adabazar the schoolhouse still stands intact in the midst of ruin and desolation all about it, even almost in the school yard. There was no loss of life among the Protestants in Adabazar, but many have lost their homes, and this calamity, added to the heavy taxation, the failure of the tobacco crop, creates extreme poverty and suffering among the people. Miss Fumman writes: "Poor in Turkey has a very different meaning in Turkey from what it does in America. One of our native preachers, who has had \$600 a month, has been cut down to \$450, and he has a family of six to support. I wish some wealthy Christians could be here for one month. They do not know,—no Christian could refuse to give who did know."

INFLUENCE OF BOOKS.—A puritan divine named Sibbs wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitudes led to Christ by it, was Philip Doddridge. Doddridge wrote the "Rise and Progress of Religion in the Soul," and "the time would fail us to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Leigh Richmond to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages, and over five million copies have been sold. Carey's compassion for benighted men was first awakened by reading Cook's "Voyage around the World." Buchanan's "Star in the East" led Judson to be a missionary, and untold has been the influence of the apostle of Burma in heathen lands and at home.—*Rev. John Gordon.*

We subscribe most heartily to this testimony to the value of good books, and we believe none are of greater value in specific work than the modern books on foreign missions. There are many instances where the reading of one of these fascinating publications has led to a strong interest in missions, and we think one of the best ways of rousing the indifferent is to place them within easy reach of their hands. With this idea in view the modest missionary library has been started in the Rooms of our Woman's Board. Many have already availed themselves of books from its shelves, and doubtless many more will do so in the autumn. The list of books and terms will be found on the cover of LIFE AND LIGHT.

IN the July number of *Christian Literature and Review of the Churches*, published by the Christian Literature Company, 13 Astor Place, New York City, there is an interesting correspondence between Dr. Henry S. Lunn and Mrs. Annie Besant on "The Moral Evils of Hinduism." Mrs. Besant not only asserts the equality of Oriental religions with the Christian religion, but even their superiority to the faith which we profess. The sermon preached in St. James's Hall, London, by Dr. Lunn, April 29th, deals not only with philosophic Hinduism, which is chiefly emphasized by all these defenders of false faiths, but he also shows that what the apostle Paul said of the Romans is repeated with mournful iteration in the life of India to-day, and that popular Hinduism is the worship of the incarnation of the worst vices of mankind. In his opening sentence Dr. Lunn says: "We are face to face to-day with a situation almost unparalleled in the history of Christian missions. All the great missionary societies, with scarcely an exception, on

both sides of the Atlantic, record a serious decline in income. This decline is due, no doubt, to some extent, to the exceptional financial pressure, and this is especially so in the case of American societies. There are, however, far more serious causes at work, and the most important of these is the teaching that idolatry is not so bad a thing after all, and that heathen nations may be saved by a regeneration of their own creeds."

We who live in the spiritual atmosphere of Eastern Massachusetts know how broad is the mental hospitality toward all religions, especially as their representatives have had the ear of the public since they appeared on the platform of the World's Parliament of Religions. While we recognize the world's gropings after God through all the ages, in the great ethnic religions, yet Count Bernstoff's declaration on the opening day of the Parliament, "I believe only the Bible to be true, and Protestant Christianity the only true religion," should receive an unqualified amen from every loyal Christian heart.

MANY persons interested in missions were surprised and pained by an article in the April *Forum*, entitled "Why Christian Missions have Failed in India." It was written by a Hindu, a lawyer of Bombay, Virchand A. Gandhi by name. He spent some time in the United States last year, and delivered an address before the World's Congress of Religions. An able reply appears in the June *Forum* under the title, "The Success of Christian Missions in India." The author of this article, Mr. Frederick Perry Powers, was born in Turkey in 1849, where his father was an American missionary. He is a successful author and journalist, and has, as a layman, for many years taken a keen interest in Christian missions. His rejoinder, though necessarily brief, is overwhelmingly convincing, and he has done excellent service to the cause of missions by referring to a dozen or more standard publications on Christian work in foreign fields. Mr. Gandhi says: "The Christians, being meat eaters and wine imbibers, seem to us to represent a religion devoid of humane practices; for, to the mild Hindu, brotherhood does not mean simply the brotherhood of man, but the brotherhood of all living beings." To which Mr. Powers replies: "No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. . . . Their aversion to killing cows is pure superstition. . . . Now, if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day, if thereby they may help to convince the dupes of Brahmin superstition that beef is diet and not deity."

G. H. C.

CEYLON.

MISS ELIZA AGNEW.

BY MRS. KATHARINE HASTINGS WOOD.

To go half way round the world is now the voyage of a holiday. It was very different when, in 1839, Miss Eliza Agnew sailed from Boston for Ceylon. She went never intending to come back. For forty-three years she labored, but she never returned to America. "I gave it all up when I left America," she said. Her decision was no sentimental idea of duty. She was not a sentimentalist. It was no stern conception of missionary denial. Others took needed home furloughs with her hearty concurrence. But for herself, she stayed, and somehow she did not seem to miss the inspiration or the bodily health which



MISS ELIZA AGNEW.

others received from the journeys home. Born in New York City, Miss Agnew did not enter foreign missionary work until she was over thirty years of age. She was sent by the Board to Ceylon to work in the Oodoo-ville Boarding School. No single lady had been sent before to Ceylon, and the people could not at first understand that a woman actually unmarried should come so far. Miss Agnew was fond of relating how the day she arrived, while busy in her room, two bright black eyes peered up at her through a convenient hole in the hedge, and a small voice anxiously asked, "Please, where is Mr. Agnew?"

The present Oodooville School is in a large structure built of the white coral stone of the country, with wide verandas gracefully arched, and tiled floors and roofs,—a building whose beauty is a feature that is properly emphasized by all who love the school. The school in Miss Agnew's day was not so housed. It was in a long, low stucco building, whitewashed without and within; its floors of country cement, and its roofs thatched with

palm leaves, in which the little squirrels nested, and from which a snake now and then dropped. One of the rooms, long and low, was the bedroom. Here each girl spread her mat at night and slept wrapped in her cloth. Another was the dining room, where the girls sat on the long palm-leaf mat at meal time and ate rice and curry with their fingers.

Much of the growth had already taken place when Miss Agnew came. She died an old lady in 1883, but the first stages of the mission had already passed before she came to the field. That belongs to the story of a still earlier generation. The education of girls had been going on for twenty years. The idea had lost its association of degradation, and girls were often brought by heathen parents, who were strangers to the missionaries, to be placed in the school. Miss Agnew found ninety-five girls at Oodooville, and every year more were brought than could be accommodated.

For forty years she was the efficient principal of this school. She was an excellent example of what we do not think enough of in America,—the power of long-continued missionary service. The Oriental honors age and appreciates combined labor, while things there move so slowly that a short period of work accomplishes less than here. Miss Agnew saw three and four generations of pupils. All the Province came to know and love her. To thirteen hundred women she was the one embodiment really known of education and Christianity. Her power was in geometrical ratio to her length of service. Wherein lay her power? First in her justice. One must live in an Eastern country and see how universally the people distrust each other to realize what a power this quality may be. The girls learned that she was to be trusted to do what was right. Coupled with that was her personal sympathy and care. Nothing shows her whole character better than the way in which the vacations of her later life were spent. One vacation she reserved for rest for herself at a little thatched bungalow on the north coast of Ceylon, where the coral rocks dip down into the warm Eastern sea. The other vacations she gave to her girls of former years. She visited each station in the mission, and it was understood by all that she had come to see the former Oodooville scholars. "*Chennamma* (little lady) writes that she is coming this week," a missionary lady would say to the Christian women at her station. Their bright black eyes would light up, and then they would look at each other shyly and laugh, and one more bold than the others would say: "We are glad. Now we must go home and see that the children's clothes are mended, and the yard swept, and everything made neat." During the week she would go to see some woman married and settled years before. She would praise the yard, the fruit trees, the neatness of the cooking utensils, and the clean faces of the children. But perhaps

the cloth of one little one had an unsightly rent. "Oh, my Anarche!" she would say, "is this the way you learned to take care of clothes? You have not lost your needles and thread down the well, have you? Now the next time I come you must have the clothes all as nice and neat as are the pretty little ones that wear them." So, with loving praise and kindly reproof, all the little matters of the household were noted. The women grew old, and their grandchildren took the place of their children, but they were still her girls to Miss Agnew, and she still kept the same loving watch over them as in the first years when they went from the school to their own homes. Do you wonder that her name is in the most literal sense a household word in all that part of Ceylon?

It seems almost like intruding to enter Miss Agnew's private religious life, but here lay the strength of her long, useful career. Her religious life was the—shall I say old-fashioned, outspoken kind. If anything went very wrong and was very exasperating, a little sigh and "I'll tell the Master," was all she said. Her pupils used to say that no morning bell was needed to rouse them, for at the same time each morning, before daylight, they heard her, in her adjoining room, rise and pray for the school and for them individually. There was no doubt about the guiding power of her life. It was Christ. But she did not "hold down the gospel" in selfishness. Methods changed, and new things came up after she left America, and later missionaries brought out "new-fangled notions," but she took an interest in them all.

In 1879 Miss Agnew resigned her position as principal of Oodooville School. At this time it was suggested by the mission that she might like to return to America to visit her friends in her native land. Her characteristic reply was: "My work for the women of Jaffna is not yet finished. Guide me, O Thou great Jehovah! is my daily prayer. In that hope will I rest." After a brief visit to the Pulney Hills, she moved to Manepy, expressing a desire to spend her declining years among the native Christians. Her days were spent in making calls upon old graduates and seeing women in her room. The old pupils who had yielded to temptation and strayed from the fold were not forgotten, but visited and revisited, prayed with, and earnestly exhorted to return to the Lord.

In June, 1883, Miss Agnew received a partial paralytic shock, and after that was, more or less, confined to her room until the end came. The native women considered it a privilege to care for her, but in her half-unconscious state she longed for her own country women, and the missionary ladies were glad to be with her who had been so much to them. On the 14th of June, 1883, she peacefully passed away. The funeral was held the next day, and many Christian families attended. She was buried at Oodooville, in the

"Campo Sancto" of Jaffna, where many of the missionaries lie, and only a few steps from her home of so many years.

We have not sketched this quiet, busy, uneventful life because of any wonderful heroism or marvelous achievement in it. It is true she was a bright, clever woman. Father Spaulding, the missionary at Oodooville for many years, was wont to call her his encyclopedia, so accurate and broad was her stock of information. With her personality and strength of character she would, probably, have been a power in any community, but she was not a genius. She was simply a noble woman with wisdom and perseverance, and the grace to use these qualities for Christ and his cause. Who will say, that she could anywhere else have found so rich a field for her service as in forming the lives of those hundreds of Hindu women?

Our mission fields are full of Miss Agnews. Their names may not be widely known here in America, as hers was not, but quietly and faithfully they are doing a work which in detail is very small, but in sum is very great. I am sure if at this point Miss Agnew could look over my shoulder, she would say, "Now tell them to turn from the Miss Agnew who is gone to the Miss Agnews who are here and whom they can help."

WOMAN'S WORK IN CEYLON.

From the Report of the Ceylon Mission for 1893 we make some extracts, showing the progress and present condition of the work in which the Woman's Board has an especial interest. The good results shown are fruits from the seed so faithfully and carefully planted by Miss Agnew and her co-laborers. The Report says:—

Our girls' boarding schools are wonderful as transforming agencies. The shy, uncouth, ignorant girl who enters the open doors, emerges, after a period of four or five years, the self-possessed, earnest, practical, intelligent Christian young woman. Small wonder that we think so much of our boarding schools, when every year so large a proportion of our converts come from these institutions. The number uniting with the church from these schools last year is rather less than the average, yet out of seventy eight admitted on profession of faith in all our churches, no less than thirty two were members of Jaffna College, Tillipally Training School, Oodooville and Oodoopitty Girls' Boarding Schools. Several others were boys and girls from our village schools.

Undoubtedly of the Bible women employed in Ceylon many enjoyed the teaching and training of Miss Agnew. The report says of them:—

The large majority are women past middle age, who have some influence and are not tied down to their homes by young children. Quite a proportion, however, are younger women, and a few unmarried girls.



RECEIVING SACRED ASHES FROM A FAKIR.

These Bible women, while not reporting many conversions as a result of their labors, are a power for good. We could profitably spend double the amount we now receive for this work.

Of the individual reports of these Bible women we make space for three. Mrs. Eunice Samuel, of Chavagacherry, writes:—

Here we have some low-caste people in the village. Whenever other people see us holding meetings at the houses of these low people, they mock and ridicule us. But we continue still to preach to them, for they listen to our words. A Roman Catholic young man who was at one of our meetings, asked for a book to read. We gave him a tract. After reading this he asked for another. We then gave him a Gospel of Luke. He asked what was contained in this book. We told him it contained the record of Christ's birth, life, and death, and asked whether he did not have it in the Roman Catholic Bible. He replied that the priests did not allow them to read the Bible. He got permission from us to read the Gospel and keep it.

Mrs. Anna Arunasalam, of Nunavil, writes:—

One night a meeting was held in a school bungalow near our place. Nearly a hundred and fifty persons attended the meeting, of whom about fifty were women. After the meeting was over I met some of the women, and asked them how they liked our meeting. They replied: "No such instructions can be obtained in our temples, and what you teach is all acceptable, but we cannot at all become Christians, as our parents and relatives will hate us, and further, it is very hard for us to walk according to the doctrines we heard this night, though they be true. We also believe that our gods will not allow us to go to hell, but will procure a place for us in heaven. Is heaven a place only for Christians? Shall we not have a share in that happy place?"

Mrs. Elizabeth Murugesu, of Maddewil, writes:—

We went to an old woman who was lying at the point of death, and told her her condition, and asked of her hope in the other world. She answered that she worshiped the Lord, and hoped to enter heaven. We read some passages from the Bible, and prayed with her. We went there often and talked to her; but when she recovered she made vows to the god Pilliar. A meeting was held here by the ladies of the Zenana Mission. There were more than fifty women, and many seemed interested.

These three Bible women report a distribution of over a hundred portions of Scripture, and half a dozen women who can be classed as inquirers.

ODOOVILLE GIRLS' BOARDING SCHOOL.

It will be remembered that this was Miss Agnew's special school, her life work. It is now self-supporting. The Report for 1893 says of it:—

Of the hundred and twenty-two pupils, December, 1893, fifty-two were church members. All the pupils of the Training School class, the English



SELLING BANGLES.

class, and the eighth standard are included in this number. Eleven pupils united with the church during the year. Over thirty attend the meeting for inquirers.

The pastor has held weekly meetings in the school, which have been helpful, especially to the Christians of the school. The services held by two evangelists from Colombo deepened the religious interest near the close of the year.

In February a class of seventeen graduated, but of these two joined our training school class, and eight joined the English class which was formed this year. Two former graduates also came into this class. At the beginning of the school year thirty new pupils were admitted into the various classes. Eleven of the old pupils either did not return, or dropped out during the year. One graduate of the Training School was made teacher. The three Seniors in the Training School were successful in their examinations in December, and have received their certificates, but the Junior students were not successful in their arithmetic paper.

The principal event of the year was the coming of Miss Myers in June. She has found her hands full of work, and has taken charge of various departments in the school.

Of the Oodoopitty Girls' Boarding School, Mr. Smith writes:—

The boarding school has prospered fairly well, and has, I trust, justified the sacrifice of home comforts, and the interruptions to family life involved in the residence of my wife and children at this station during the absence of Mr. and Mrs. Hastings in America. It has been a labor of love on the part of Mrs. Smith, and she has done a great deal for the school.

Nine girls were admitted to the church during the year, and twice the number attended the inquirers' class. A small class was graduated at the beginning of the year, and a large number admitted as new pupils, making the total enrolled thirty-seven or eight.

Of the Misses Leitch, the earnest, indefatigable sisters, the report gives us a characteristic glimpse —

It may not be out of place just here to mention the return of the Misses Leitch to Ceylon, as they were formerly members of our mission. These young ladies have attached themselves to a Medical and Zenana Society in England, and are desirous of giving Jaffna a medical mission for women. Chavagacherry was passed over to them for this purpose by vote of the Prudential Committee, and the mission house has been greatly enlarged and put in order, in the hope that such a mission would be established at this station.

The ladies arrived in June, but after two or three months, during which time they resided for the most part in Jaffna town, owing to the unfinished state of their house at Chavagacherry, they went to Colombo, where they took up, with their wonted enthusiasm, a scheme for a hospital for women in that city. They were instrumental, also, in getting up a numerously signed petition against the unrestricted sale of opium and chaug. Dr. Leslie and Miss Walker, a trained nurse, who were to inaugurate their medical work in Jaffna, arrived in Colombo at the close of the year, and went with the Misses Leitch to Newera Eliya, the hill sanitarium of Ceylon, where they expect to remain several months, studying the language. In the meantime their house in Chavagacherry is approaching completion, and when finished will be one of the largest and most complete mission houses in Jaffna.

INDIA.

A FAREWELL ADDRESS TO MRS. AND MISS BISSELL.

The following "letter of respect," read at a church gathering in honor of our missionary, Mrs. M. E. Bissell and her daughter Emily, with its pleasant Oriental tone, shows a good appreciation of the remarkable work accomplished by Mrs. Bissell in her forty years of service. The record is one that we all might envy.

THE LETTER OF RESPECT FROM THE FIRST CHURCH OF AHMEDNAGAR TO MRS. M. E. BISSELL AND MISS EMILY BISSELL ON THEIR DEPARTURE TO AMERICA.

(Presented at a gathering of the church March 13, 1894.)

THE loving salaams of the Christian people of the First Church of Ahmednagar to Mrs. Bissell, our respected and dear mother.

Forty-two years have now passed since you first came to India, and during this time, with your dear husband, you have preached the Lord's tidings, and labored exceedingly for the growth of his kingdom at Sirur, Kolgaw, and Ahmednagar.

The First Church of Ahmednagar has been hitherto called "the mother of churches." Our dear and respected Rev. Dr. Bissell, who has gone to heaven, used to watch over the affairs of this church with great zeal and care. Since his death this same care and zeal has been shown by you. Though you have had full mission work, still you have been taking a careful interest in our church. For this all the people of this church, small and great, are heartily thankful to you. The picture is always before us of how you have been always working for the native Christian women. Carrying

on the women's twelve-o'clock prayer meeting, teaching slowly but regularly the women who cannot read, reading Scripture at worship time, choosing very useful books for the women, having them read and telling them the meaning, helping them to make progress in their spiritual lives, and teaching them how to be good and pleasant housewives,—all this you have been doing with the Lord's help. We greatly wonder to see your strong yearnings for the growth of our Christian women to a higher condition.

Female education being sadly neglected in India, by great exertions of body and mind you brought the girls' school into great prosperity. Because you had much work yourself, the school has been put in charge of many young ladies. Afterwards your dear daughter, Miss Emily, carried on that work for six years with great ability. She also being obliged to go with you to your own country, the church is very sorry to be separated from her. She used to labor like her mother for the church, for girls, and for all Christian people. We are glad that she followed her mother's footsteps. There are now many women who, having been instructed in worldly and spiritual knowledge by the respected Mrs. Bissell, began to serve the Lord, and at carrying on domestic affairs happily in their homes, are good helpmeets to their husbands, and by their speech and conduct are laboring for the kingdom of Christ. In order that these women might gain more knowledge of the Scriptures, the plan has been adopted of holding semi-annual examination both in Ahmednagar and other places. You have had the oversight of the examinations. You have also gathered the women together at certain times to hear the report of how the Lord's work is being carried on in Nagar or other places; and you have given these women advice and instruction, encouraged them in their difficulties, and treated them as gently and kind as though they were your own daughters. It requires a very strong and wise person to do this great work, but you have carried it on in all circumstances in weakness and strength, in joy and in sorrow. It is the outshining Christ's love in you. In this connection we must also mention the fact that you have translated and published two volumes of the book called "Women of the Bible." It is not a common thing for a person with all the household affairs to look after, doing mission work, and having many duties crowded in on every hand, to prepare good books. Yet you have done this. The books are now found in many homes, and many women have the pleasure of reading them. You have also trained many Bible women by long and patient effort; and now, wherever these Bible women are seen teaching and preaching, it occurs to us that it is the fruit of your labors.

In regard to the matter of attending the sick, giving them medicine, directions for their diet, etc., we cannot give you the praise you deserve. You

have always been ready to visit the bedside of the sick with words of comfort and cheer. There was, as it were, a little dispensary every morning and evening at your bungalow. The mothers, believing your "homœopathic pills" to be very beneficial, used to bring their sick children to your bungalow at proper and improper times. There is a saying among us, "For the sickness of children bring the pills of Bissell Madam Sahib." When your medicine does not effect a cure, you have given the patients a note to the doctor, and often lent your own *tonga* to send them to the hospital, and sometimes gone yourself to see that they had the best treatment possible. In times when any disease was prevailing you have never hesitated to visit and attend to the needs of the sick.

In connection with the music of the church your services have been especially valuable. Besides teaching the young people the tunes, and training them to sing properly, you have yourself translated many English hymns into Marathi. Many of the sweet songs which we sing were written by you. . . . When we remember all these things the fire of sorrow is kindled in our minds by your departure, and it is very hard to suffer the pain of your separation. Still, joining our hands, we pray that the Almighty Lord will bring you safely across land and sea to your desired destination; that he will grant you a happy meeting with your sons and daughters, and grandchildren, and dear friends, and that having become strong in the air of your native country, he will bring you both back soon to our land of India. Amen.

WHAT GAIN FOR WOMEN IN INDIA IN TWENTY-FIVE YEARS?

BY REV. ROBERT A. HUME.

RELATIVELY there has been greater gain than for women in America. Where Christian and other Western influences are felt the gain is most evident.

I. EDUCATION.—1. Twenty-five years ago an infinitesimally small portion of Indian girls could read, or went to school. Now, a respectable fraction is attending school, and it is the rule that Christian girls should study somewhat, and that intelligent non-Christians should send their daughters to school. 2. Then, most of the schools for girls were carried on by missions. Now, the government, native states, municipalities, wealthy individuals, and societies of intelligent Indian gentlemen carry on such schools, and, except for the backward classes, these are more numerous than mission schools.

3. The following figures represent the gain even in mission schools fit in twenty-nine years: In 1861 Protestant missions in India reported 61 day schools and 108 boarding schools for girls, with 15,969 pupils. A few more girls were studying in mixed schools. No zenana scholars reported in the general statistics. In 1890, Protestant missions reported 1,507 day schools and 166 boarding schools for girls, with 71,500 pupils. 40,513 houses which were being regularly visited for their women by workers. A good many girls are also studying in mixed schools. Especially has there been a wonderful advance in English and higher education. Twenty-five years ago the few Indian girls who were able to speak English could be readily counted. Now they are numbered by thousands. Indian ladies have been through college courses, and hold university degrees up to B.A. and M.A., from Calcutta and from Cambridge, England. Latterly a few have been to Europe and America for university and professional studies.

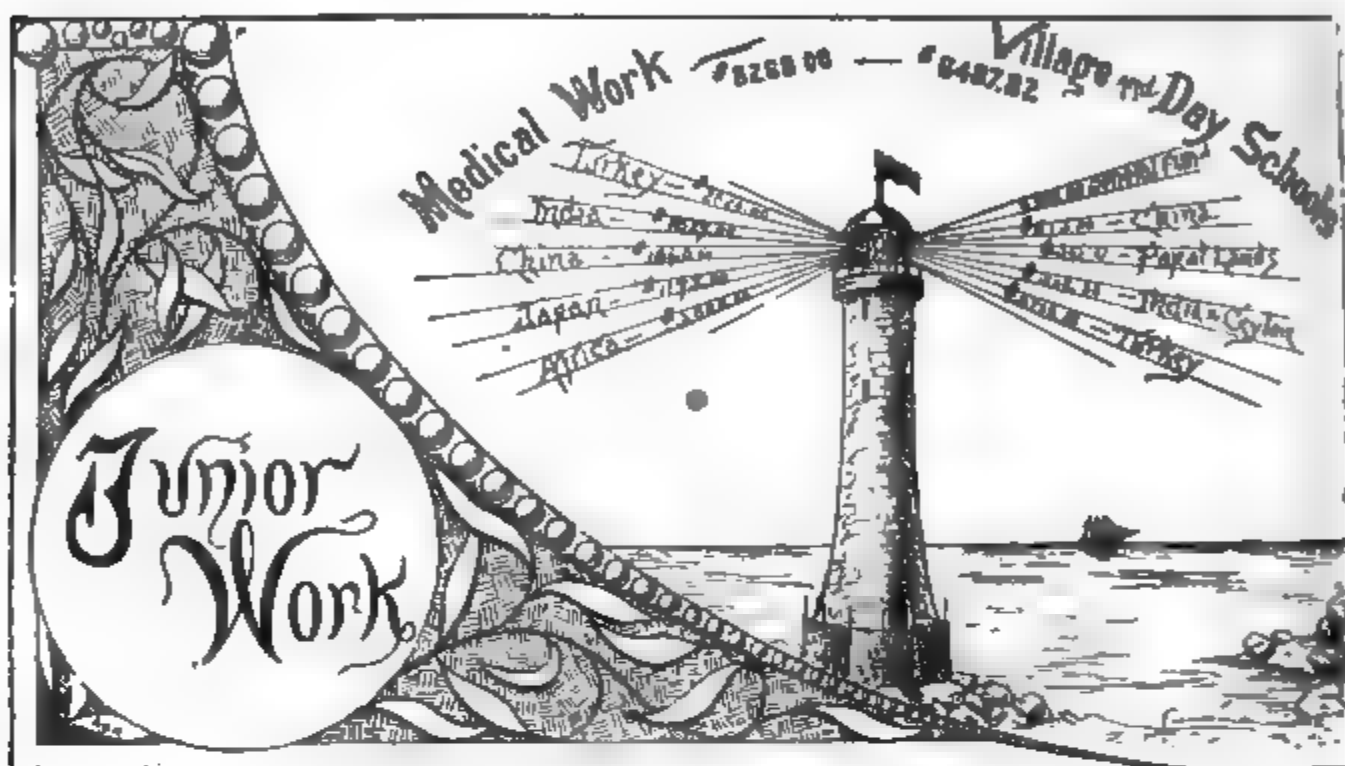
II. OCCUPATION.—Twenty-five years ago there was really nothing for an Indian girl to do except to get married and keep house. A very few Christian women were teachers in mission schools; but these were widows or young women looking forward to marriage. Now, in some communities, among intelligent people, there is the beginning of a sentiment that to get married is not the only end of woman's existence. 1. Teaching is coming to be recognized as an honorable and suitable occupation for women. In 1890 Protestant Indian missions reported that they were employing 1,200 Indian Christian women and 383 non-Christian women; while all the agencies which conduct schools for girls employed Indian women probably by the thousand. Some teach English, and some receive excellent salaries. 2. In the large cities of the Empire there are schools to train women to become nurses and hospital assistants. In a good many places there are hospitals which give occupation to women thus trained. Occasionally they practice independently. 3. Such religious service as comes to women and deaconesses gives a new and satisfying occupation to some Christian women. 4. A few of the most cultivated and forceful are editing papers and magazines for women. A few are practicing as physicians. A few are instructors in colleges. At least one has acted as principal of a government normal college. 5. There is the beginning of service in government offices, in business houses, in art, etc.

III. INFLUENCE.—Indian women, especially of the upper castes though uneducated, have always exercised a very powerful influence in their own homes. 1. But better educated and more spiritual wives and mothers and sisters are exercising a greater influence in homes, because

companions for husbands and brothers, and better able to mould and guide the older children. 2. A new and large sphere in the community outside the home is opening to educated Indian women through ladies' clubs and associations, and in the varied activities of the church. Occasionally the most confident Indian ladies speak to mixed audiences of men and women, and even preside at large convocations. 3. In the sphere of political power there is a beginning for Indian women. In some places, if they possess certain qualifications, they exercise the franchise in municipal elections. To the Indian National Congresses they sometimes come as delegates, and appear on the platform.

IV. CONTROL OF SELF.—1. In the past, a girl practically never had any voice or choice in that very important matter of deciding who should be her husband. There is now the beginning of such choice, especially among Christians. 2. The age of consent has been raised. 3. There has been little gain as to the age when the marriage ceremony takes place. Among Christians and Brahmos legal enactments have raised the age. 4. Among the low castes, widows could always remarry. Twenty-five years ago this was unknown among the upper castes. Now the law allows any widow to marry, and there is the beginning of this practice. 5. The marriage ceremony once having been performed, the wife was practically under the absolute control of the husband. Even now the law prescribes imprisonment for a wife who refuses to live with a husband who offers at least to house her. But lately two brave women won the beginning of better things for their sex by refusing in court to live with legal, but unworthy, husbands; for, though the court was obliged by the law to pass decrees against the women, there was enough public sentiment to prevent the enforcement of the decrees.

V. SPIRITUAL LIFE.—Women in India, as elsewhere, have been more religious than men. But Hinduism prescribed that women should not be taught even their own religious books. Hence Hinduism, and also Islamism, have made the religion of their women consist of intense ceremonialism. But the new influences, and especially Christianity, have been bringing to Indian women that chiefest treasure, spiritual life. By His supreme revelation of himself in Jesus Christ, now to know Him who before was an unknown God, is to some Indian women the chief gain of the last quarter century. What the future will bring for the other hundred and forty millions of Indian women depends on the Christian women of America, Europe, and India. The first word of our risen Lord was "Woman": "Woman, why weepest thou?" And when by his revelation of himself as a living Saviour, he had turned her tears to joy, he bade her run to tell the good news to others.—*Heathen Woman's Friend*.



—To give light to them that sit in darkness Luke 1:79—

CHINA.

LETTER FROM MISS ABBIE G. CHAPIN TO CHRISTIAN ENDEAVOR SOCIETIES.

TUNG-CHO, CHINA, May 9th.

MY DEAR FRIENDS: You cannot think how pleased I was to learn that I was to be adopted by the Christian Endeavor Societies and other young people, and so keep in touch with the work I loved so dearly at home, and help you into direct touch with the work I love so much here. I only wish I were more worthy of the privilege. I shall need your prayers, and am sure you will give them.

Of course you will want to know what I am doing. My chief business at present is to do faithful study, but I do thank God that he lets me have the joy of doing something even during these preparation days. I think I have spoken of a little Sunday school which I have every Sunday afternoon. I want to tell you about two of the little girls, so that you can help me pray for them. They are two timid, frightened-looking little things about eight and ten years of age, who have been coming more or less regularly. I often wondered what made them look so scared, but a few weeks ago I found out. One Sunday the little one was sitting upon the *kang* (brick bed) near me,

and the older one was standing beside it minding a big, cross baby that she was trying to keep quiet, when an impudent-looking boy of about fourteen came swaggering in, and making a dive at her began striking her unmercifully; then catching her by her hair jerked her over on her back on the hard earth floor. He finished by pulling her up and, telling her to go home, pushing her out of the door. It all happened so quickly that I had no time to think what to do, and really, I don't know what I could have done. But when he came back after the little one and saw that Mrs. Wan, the woman of the house, and I were going to interfere, he backed out, only to wait, however, as I learned afterwards, to catch her outside and beat her till she fainted away. This charming youth is their brother, who, being a boy and in school, is the pride and pet of his grandfather, who will not allow his father to correct him; consequently he lords it over the whole family. He has taken it into his lordship's head that he will not have his little sisters learn to read, especially with a foreigner; "the boys at school laugh about it, you know." I do not know how it will end, but pray that the dear Lord will make it possible for the girls to go on some way. The little one has stolen in two or three times since, and hurriedly learned the verse and read a little, not daring to stay through.

The road to this place takes us through a narrow, filthy alley, that runs along the wall of the granary where the Emperor's grain is stored. In one of the little mud huts we pass there lived an old woman whom we have sometimes been to see. She was nearly blind, and very feeble. One of the Bible readers first found her out and brought her here to meeting a few times, until she became too weak. She has a gambling son who is there part of the time, and that made it impossible for us to give her clothing, or even much food at a time, as he would take it and leave her to suffer. The poor old soul, however, seemed to get a real idea of the plan of salvation, and would pray to have her sins forgiven and be taken to heaven.

Last Sunday as Miss Andrews and I came by, we thought we would stop and see her. We called, but receiving no answer pushed open the door and saw the poor old thing lying dead on the brick bed, with a few rags over her. The tiny room was filthy and dark, with nothing in it but a few broken dishes. We let one of the neighbors know, and left the place, thanking God for heavenly mansions prepared for just such as she. We learned afterwards that her son had been away two or three days, and no one had been near.

Oh, you girls in the home land cannot realize what it means to be a woman in China! Sometimes, when I come home, with my heart aching with the sin and sorrow I have seen, I can only go down on my knees and ask God

to let me have more chances to show my heart's gratitude to him for all my blessings and privileges. And oh, I am so glad he lets us have a share in the blessed work of bringing all this sin and sorrow to Jesus, who alone can cure it; aren't you?

FOR CHILDREN'S MEETINGS.—THE GIRLS' BOARDING SCHOOL AT MARSOVAN, TURKEY.

BY MRS. JAMES L. HILL.

LET three favorite hymns be chosen, and sung by the children. Short Scripture reading and prayer. Questions on Turkey (see Note 1). A short paper on the Armenians of Turkey as distinct from the Turks (see Note 2). Map exercises (see Note 3). Questions upon the Girls' Boarding School at Marsovan (see Note 4).

When was its building burned? (Feb. 2, 1893.) Let some one give all possible information about this fire. What are some of the articles needed to furnish the new building? (See Note 5.) Items of interest may be learned from the Annual Report of Marsovan Station for 1892-93, and from news items from Marsovan (hektograph copy), and from an extract from a letter of Mrs. C. C. Tracy of July 28, 1893. Let the leader bring out anew the fact that the children of our mission circles are relied upon to help in the completion and furnishing of this building.

Note 1. What does the Bible say of some of the lands now included in, and bordering upon the Turkish Empire? What two great divisions has Turkey? How is a part of this land described in the Old Testament? What kinds of missionary schools are there? How many young people in all these schools? (See Sunday School Missionary Concert Exercise No. 5, Turkish Empire, by Miss Mary Evans.) Have you ever seen any Turks or Armenians in this country? What Turkish articles have you seen for sale?

Note 2. See Exercise mentioned in Note 1, and Bartlett's sketch of Turkey.

Note 3. Show the divisions of Eastern, Western, and Central Turkey. In which division is Marsovan? Locate Marsovan upon the map. Ascertain approximately (by the scale of miles on the map) its distance from the Black Sea; from Constantinople.

Note 4. What was the original name of this school? In its beginning, nearly fifty years ago, in what city was it organized? (Let the children tell anything they may have learned of this great city.) Why was it deemed best that this school should be removed to Marsovan? How do our girls look? Where do they sleep? What do they study? How do the graduates compare with those who have never been to a Protestant school? In what do the girls engage beside their studies? How does this school rank among the agencies for good? (See leaflet, *The Boarding School at Marsovan, Turkey*, 3 cents.)

Note 5. See "Letter from Miss Bush," of date Feb. 10, 1894.

Our Work at Home.

"WHAT SHE LOST."

BY E. R. B.

"MAMMA, you have not changed your missionary calendar this morning," said little Lettie, coming into the sitting room and quietly cuddling up in a big chair in front of the blazing fire, kitty in one arm and a big doll in the other.

"Mamma, why don't you turn over that pink calendar of yours? I thought I would just see if there was any more about Japan to-day, and so peeped in your room, but it's just the same as yesterday, and you said we musn't touch it;" and Charlie, not waiting for a reply, banged the door, and, stumbling over a rug, deposited himself in a heap on the floor, and began pulling the cat's tail.

Just then the door opened for the third time, and Mr. Rogers entered, rubbing his hands, and looking at the bright picture with evident satisfaction.

"My dear, is breakfast ready? I have much business to attend to this morning, and would like to have it promptly."

These remarks were nothing in themselves, but judging from the look of impatience on the face of Mrs. Rogers as she turned from the window, where she had been contemplating the steady down-pour of rain, one could see they meant much to her.

The fact was, Mrs. Rogers was in no very happy frame of mind that morning. The baby had been unusually restless, and she had waked with a nervous headache to find, upon going to the kitchen, that the cook had failed to appear. This, with the two days' leave of absence given the nurse, seemed an accumulation of trouble too great to be borne calmly.

Now, Mrs. Rogers was a Christian, and tried to perform every duty with the thought that it was done for Christ, and was, as a rule, a very bright, cheery little woman; but she had made two mistakes that morning. One was, she had failed to ask for special grace to bear the special trials which she knew the day would bring; and another was, she had failed to turn her missionary calendar, a thing she had promised herself to do each morning before she left her room. It was not that the calendar could not be changed

any time in the day, but she had a vivid consciousness of the evening she had brought the calendar home from the missionary meeting; how she had said to her husband, standing in front, and Charlie and Lettie on either side of her, "We will turn this early every morning, so we each can remember the names of our missionaries in our prayers, and have them in our thoughts as often as possible during the day," and then to Charlie and Lettie, "Mamma will put the cover aside each day, dears, so my little ones can read the verses and names, but I do not want you to touch it, as the little hands are too often soiled, and I want to distribute the leaves and so induce others to buy and use it;" and she had somehow felt that the calendar was bringing a blessing upon her and her family.

It had been her custom, upon rising each morning, to go direct to the calendar, which was suspended from the gas fixture at the side of the bureau, and so arrange the little tinted cover that the children could easily read it, and she had noted, not without great thankfulness, that her husband would invariably stop a few moments in front of the calendar, before kneeling in prayer, and so there was an increasing joy in her heart that at least four prayers would ascend each day from her home—her Christian home—for those who amid strangers, in a strange land, were toiling, patiently and lovingly, to plant the blessed cross of Christ. She had never yet failed to offer that morning prayer for those distant workers, and to lead the thoughts of both husband and children to this precious theme, for "out of the fulness of the heart the mouth speaketh," but now—this morning—what had happened? She hardly knew; but one thing, she was conscious of not wanting to pray; and how her heart throbbed at the thought, and the poor aching temples beat in sympathy. She had not set the example of morning devotions; had a conscious feeling that husband and children were disappointed in her, and equally conscious that her husband (who was seemingly indifferent to missions) would never voluntarily turn that calendar. And thus four prayers, at least, that she knew of, had not been offered that morning for those who were expecting it as their right, and deserved it as their reward.

"But I can't help it," was the thought that came as she turned impatiently from the window. "I am sure I have had enough to worry me this morning, and I am equally sure that the Lord does not expect impossible things, and if I did not have time for prayer and the usual little talk to the children about the missionary verse, I just can't help it, that's all."

"But," said conscience, "it is not too late now, you can easily make up for lost time."

"No," said the rebellious heart, "I am just too tired for anything, and the day has just begun and I do think that these things should be brought

before the children's remembrance by Will as well as I. I'm just going to let that calendar go for this day!" Ah! Mrs. Rogers, who was it that only on yesterday had said to Mrs. Thomson, "I think it a woman's peculiar duty and peculiar pleasure to attend to the religious training of her children. I think a man had best leave the first lessons to the mother?"

And as Mrs. Rogers reached that conclusion, she also reached the table, and to emphasize her thought sat down in such a decided manner that both husband and children glanced up.

"What is the matter, my dear, you look unhappy this morning?"

Now, if there is one thing above another that a woman dislikes to be told, it is that she looks unhappy, especially if she is suffering from a headache, and at the same time is having an argument with conscience, conscious all the time that she is in the wrong and conscience is in the right. An impatient answer was on her tongue, but was resolutely held back, and only the cloud upon the brow grew deeper.

Husband and children finished their breakfast in silence, and then went out, the first to business and the latter to school.

The peremptory baby and the household duties gave no time for self-examination, but oh! the dull heartache and the self-reproachings of that day; would she ever forget it? Would God ever forgive her? Would the day ever come to an end? And oh!—as she afterwards recalled it—the hidden manna only waiting to be gathered, so near and yet she could not see it!

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As the beams of the setting sun shone through the rifted clouds and defied their gloom, and the crimson-tinted horizon gave promise of a coming morrow of sunshine, Mrs. Rogers stole up to her room with lowered head and humbled heart, and sinking on her knees, prayed that the beams of heavenly light might so shine through her inward gloom. Almost immediately came the words, "How often would I have gathered thee together, as a hen doth gather her brood under her wings, but ye would not."

Mechanically she turned to the calendar, and the last sunbeam resting on the embossed page, showed with startling brilliancy the promise, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"Can you believe I trust in Him?" She held out her hands and raised a tearful face to her waiting husband.

"I would sooner doubt my life," he said earnestly.

"Then God forgive me; and oh! Will, to think how much I lost in not having this verse to strengthen me this day!"

IN MEMORIAM.

MRS. LUTHER GULICK.

DIED in Japan, June 14, 1894, Mrs. Louisa Lewis, widow of Rev. Luther Gulick, aged sixty-four years.

In the death of Mrs. Luther Gulick a long, eventful, devoted missionary life is ended. She and her husband were among the pioneers in missionary work in Micronesia, and, although a large part of her life was spent in Japan, she always turned to the years in Micronesia with special love and yearning. The zest, and humor, and pathos with which she described her experiences there, just before she went to Japan three years ago, will long be remembered by all who heard her. In 1875 she went to Japan with her husband, who was then in the employ of the American Bible Society, and the same earnest spirit characterized her efforts to scatter the precious word of God among the highly cultured Japanese, as was shown in all her intercourse with the simple islanders whom she loved so well. After fifteen years of this service in Japan, Dr. Gulick's health failed and they returned to this country, and after a lingering illness he died in Springfield, Mass., in 1891.

After the death of her husband Mrs. Gulick's heart turned with great longing to the work of her life, which she felt sure was not yet ended. Her great desire was granted, and in the summer of 1891 she left for Japan, where she spent three most active, useful years, making her home with her daughter, Mrs. C. A. Clark, in Kumamoto.

Her last hours are described by her daughter as follows: "I cannot go through the details of those interminably long anxious days and nights when three times we thought the dear mother was slipping away from us, and yet we were able to bring her back and to have her stay on earth a little longer. We telegraphed to the missionary physician, Dr. Taylor, begging him to come to us, but he replied that it was utterly impossible for him to get a passport to come in time to do any good. He suggested that we should take her to Osaka. . . . As soon as possible a spring cot was turned into a litter, heavy dark blankets into a canopy, and four careful men secured to carry her. When the preparations were all made my brother asked her if she was ready to start. 'Yes, if you think best,' was her characteristic answer. She was in a heavy sleep from the quieting medicine which she had taken, and unconscious when she was carried down stairs. She roused a little, and I asked if she would like to see my boys again. 'Yes.' I went to bring them; but when I returned she was in a sound sleep,—the sleep from which she never roused.

"All that afternoon we walked on under the clouded sun, stopping to give nourishment or to moisten the parched lips with a little wine, while the breath came more and more heavily. At three the pulse began to fail. We were sure the end was near, but there seemed to be nothing to do but to go on through the lengthening shadows toward our first stopping place, while into our hearts the heavy shadow of our coming loss crept with chilling gloom. Did mother know where she was? Did she know she was dying on the road,—dying as she had lived, untiring, unresting? That night about twelve o'clock she breathed her last. Her glad spirit went home from a small wayside hotel to the palace of the King, home to the many dear ones awaiting her. . . . We reached Kobe with our precious burden, and found friends at the wharf with beautiful flowers and words of sympathy. That evening, while the shadows of the high mountains covered all the dark pine trees in 'God's acre' by the sea, we laid our precious dust by the side of her little son Allie, by Grandfather and Grandmother Gulick, and Aunt Emily, to wait the last trump."

OUR BOOK TABLE.

Indika: The Country and the People of India and Ceylon. By John F. Hurst, D.D., LL.D. New York: Harper Brothers, 1891. Svo., pp. 794. Price, \$3.75.

The title of Bishop Hurst's book is the same with that of the famous work written on India by the Greek traveler Megasthenes soon after the times of Alexander. There is no other single work in English that summarizes as attractively as does this stately volume the chief points of interest concerning the land of the Ganges. The author's personal experience in travel is not made unduly prominent, but is used as a thread to connect the various topics naturally arising as he passes from city to city. His descriptions of scenery are felicitous, but one values pre-eminently the chapters concerning the history, politics, social life, industries, races, and religions of the land. A student of missions in India feels especially grateful to Bishop Hurst for his account of medical missions and the Countess Dufferin Fund for Female Medical Aid, also for his comprehensive and illuminating history of the Theistic movement as evidenced in the various somajes, and for the religious significance of the reformatory movements. The book is furnished with a copious index, numerous illustrations, and maps, and is a volume not only for reading, but also for reference. It is popular and timely, and an important contribution to the current history of cosmopolitan reform. G. H. C.

BOARD MEETING.

A SPECIAL meeting of the Woman's Board of Missions will be held in the Congregational Church, Montclair, N. J., on Wednesday and Thursday, Nov. 7 and 8, 1894. It will be in all respects like an annual meeting, with the exception of certain legal action, which must be taken at the usual time according to the constitution. The delegates' session will be held on Tuesday, November 6th, as usual. The ladies of Montclair will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 8th to Miss Elizabeth F. Johnson, 80 Park Street, Montclair. To any besides delegates who may desire to secure board, suitable places at reasonable prices will be recommended on application to the same address.

TOPICS FOR AUXILIARY MEETINGS.

- September.*—Proportionate Giving. See LIFE AND LIGHT for August.
October.—Two Lives Given to India and Ceylon: Mrs. Harriet Newell and Miss Eliza Agnew.
November.—Thank-offering Meetings.
December.—The Life and Times of Dr. Cyrus Hamlin.
January.—Missionary Literature.
February.—Thirty Years in India. The Work of Mrs. S. B. Capron.
March.—Young People's Societies of Christian Endeavor in Mission Fields.
April.—The Apostle of Japan,—Rev. Joseph Hardy Neesima.
May.—Earliest and Latest Workers in China. Dr. Robert Morrison and others.

TWO LIVES GIVEN TO INDIA AND CEYLON.

TOPIC FOR OCTOBER.

MRS. HARRIET NEWELL and Miss Eliza Agnew.

For this meeting we would suggest brief papers as follows: 1. Sketch of the sailing of the first missionaries to India, with a glance at the present condition of the missions in India. See Bartlett's Sketch (price 6 cents), and Condensed Sketches of the Marathi, Madras, and Ceylon Missions (price 2 cents each). 2. Sketch of Mrs. Harriet Newell, see monthly leaflet (free). 3. Sketch of Miss Eliza Agnew, see *Mission Studies* for July, to be obtained from 59 Dearborn Street, Chicago, Room 603 (price 3 cents). 4. Sketch of the School in Ondoor Ille, see LIFE AND LIGHT for December, 1870, and February, 1884. All these references except *Mission Studies* can be obtained at No. 1 Congregational House, Boston, Mass.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

—Desert Palm Society, 35 00
Branch.—Mrs. Woodbury S. Dana,
 Auburn, Y. L. M. B. (of wh. 25
 L. M. Miss Oakes), 30; Biddeford,
 and Cong. Ch., Ladies' Miss. Circle,
 Washington Co. Conf., Ladies' Con-
 9.45; Wells, Second Parish Ch.
 24; South Gardiner, Aux., 9.14;
 st, Jun. Endeavorers, 7.65; Augusta,
 50; Friends in Maine Branch, 15, 178 24
 Total, 213 24

NEW HAMPSHIRE.

Hampshire Branch.—Miss A. E. Mc-
 e, Treas. Atkinson, Master's Mes-
 sers, 10; Chester, Aux., 20.25, Christ-
 Roses, 6.75; Concord, Kimball,
 's Daughters, South Ch., 11; Jaffrey,
 Aux., 25; Keene, First Ch., Light
 ers, in memory of Bessie Merrill,
 Lebanon, Aux., 33.25; Milford, Aux.,
 L. M's, Mrs. Alice Russell Peck,
 Lucy A. Needham, Mrs. Georgia A.
 ols, Mrs. Harriett E. Sargent, 100;
 na, Aux., 27.40; Orford, Aux. (of
 const. L. M. Mrs. Eva R. Hanna-
 37.17; Tilton, Aux., 12.65, 313 47
 Total, 313 47

LEGACY.

—New Hampshire Branch,
 cy of Mrs. C. P. Abbott, 515 00

VERMONT.

nt Branch.—Mrs. T. M. Howard,
 Alburgh, Aux., 3; Burlington,
 Chester, 6; Danville, 24; Norwich,
 Royalton, South, Mrs. Susan H.
 s, 30; Randolph, West, const. L. M.
 Mary H. Goldsbury, 25; St. Johns-
 North Ch., 58.70, South Ch., Jun.
 t, 54; Waterbury, Aux., 8.71, J. C.
 5, 334 41
 Total, 334 41

MASSACHUSETTS.

nd,
er and Woburn Branch.—Mrs. C. E.
 t, Treas. Reading, Aux., 10; Law-
 s, Cadets, 5.28; Bedford, Golden
 Band, 10; Winchester, Aux. (of
 5, by Mrs. Jennie Herrick, to const.
 Mrs. Lydia L. Blood), 133.83; Lex-
 on, Aux. (of wh. 25 const. L. M. Mrs.
 l. Redman), 59; Andover, Abbot
 emy, 85.71; Malden, A Friend, 10;
 Medford, Aux., 9, 322 82
able Co. Branch.—Miss Amelia
 , Treas. Falmouth, Y. P. S. C. E., 20 50

Berkshire Branch.—Mrs. C. E. West,
 Treas. Canaan Four Corners, 26; Dal-
 ton, Penny Gatherers, 59.69; Housatonic,
 Aux., 16.70; Richmond, Aux., 20.50, 122 89
Brookfield.—Cong. Ch., 1 00
Essex No. Branch.—Mrs. Wallace L.
 Kimball, Treas. Ipswich, Aux., 11;
 Newburyport, Primary Class of Pros-
 pect St. Ch., S. S., 3.41, Aux., 100; Belle-
 ville, Aux., 20, North Ch., Y. P. S. C. E.,
 10; Haverhill, North Ch., Aux. (of wh.
 25 const. L. M. Mrs. Mary A. Graves),
 38.20, 182 61
Everett.—Mrs. Andrew Allen, 1 40
Falmouth.—Y. P. S. C. E., 5 00
Franklin Co. Branch.—Miss L. A. Spar-
 hawk, Treas. Greenfield, Aux., 4.55;
 Northfield, Aux., 10, 14 55
Hampshire Co. Branch.—Miss H. J. Knee-
 land, Treas. Amherst, Aux., 5; Hat-
 field, Wide Awakes, 5; Williamsburg,
 Mrs. James, 25; South Hadley, Mt. Hol-
 yoke College, 30, 65 00
Marlboro.—Jun. Aux., 10 00
Middlesex Branch.—Mrs. E. H. Bigelow,
 Treas. Lincoln, Mayflowers, 1; Marl-
 boro, Aux., 22, 23 00
Norfolk and Pilgrim Branch.—Miss S.
 B. Tirrell, Treas. Braintree, First Ch.,
 Aux., 6 50
North Middlesex Branch.—Mrs. Eliza-
 beth Hunt, Treas. Boxboro, Aux., 15 58
Salem.—Smith College, Miss'y Soc'y, 45 60
South Lynnfield.—Aux., 10 00
Springfield Branch.—Miss H. T. Bucking-
 ham, Treas. Ludlow Centre, Aux., 13;
 Monson, Aux., 22; Springfield, First Ch.,
 61, Jun. Y. P. S. C. E., 15, South Ch.,
 Aux., 36, Jun. Aux., 9, 156 00
Wellesley.—J. Y. P. S. C. E., 30 00
Worcester.—Central Ch., 42 00
Worcester Co. Branch.—Mrs. E. A. Sum-
 ner, Treas. Brookfield, Mary E. John-
 son, 26; Grafton, Extra-cent-a-Day Band,
 38 31; Hubbardston, Cong. Ch., 3; Up-
 ton, Aux., 35; Ware, Aux., with prev.
 contri. const. L. M's Mrs. F. O. Rugg,
 Mrs. H. B. Anderson, Mrs. G. Paton,
 Mrs. S. W. Flint, Mrs. S. M. Gould, Miss
 Charlotte Richardson, Miss Emma
 Gould, Miss Ellen J. Harding, 164.50;
 Warren, Aux., 9.25; Webster, Miss Eliza
 F. Larcher, 7; Worcester, Union Ch.,
 Aux., 59.72, Piedmont Ch., Aux., 44,
 Park Ch., Aux., 10, Salem St. Ch., Aux.,
 24.16, 420 94
Suffolk Branch.—Miss Myra B. Child,
 Treas. Allston, 52.67; Auburndale, Aux.,
 11.73; Boston, Berkeley Temple, Aux.,
 30, Central Ch., S. S., 2.37, Mt. Vernon
 Ch., Aux., Mrs. Myron Winslow, 30; Y.
 L., Aux., Mrs. Myron Winslow, 30, Shaw-
 mut Ch., Y. P. S. C. E., 5; Jun. Aux.,
 const. L. M. Miss E. J. Wheelock, 25;
 Shawmut Branch, Willing Workers,
 40, Union Ch., Union Workers, 5.23;
 Brighton, Aux., 66, Little Helpers, 5;

Cambridge, Miss F. M. Quarrie, 4, Shepard Memorial Ch., Aux., 190, Shepard Guild, 15, Chelsea, Central Ch., Pilgrim Band, 47 50, Dedham, S. C. E., 10, Dorchester, Second Ch., Aux., 38 14, Y. L., Aux., 2 50, Village Ch., Jun. Aux., 25, S. S., 20, Hyde Park, Aux., 61 38, Y. P. S. C. E., 12, Jamaica Plain, Central Ch., Aux., 135, Newton, Eliot Ch., Aux. (of wh. 25 const. I. M. Miss Emilie F. Emerson, 140), Newton Centre, Maria Furber M. C., 25, Newton Highlands, 24 05, Newtonville, Central Ch., Aux., 19, Crale Roll, 12, Rosindale, Aux., const. I. M. Mrs. Anna C. Warner, 25, Roxbury, Highland Ch., Aux., 60, Somerville, Broadway Cong. Ch., Young Ladies' M. S., 5, South Boston, Phillips Ch., Aux., 8, Wellesley, Mrs. Henry F. Durant, as a memorial of Henry F. Durant, Jr., 240, West Roxbury, Aux., 27,

Total, 3,040 85

LEGACY.

Worcester—Legacy of Elbridge G. Partridge, 500 00

RHODE ISLAND.

Providence.—Mrs. David Moulton's Children, 16 00

Total, 16 00

CONNECTICUT.

Eastern Conn. Branch—Miss M. I. Lockwood, Treas. Windham, Aux., 8, Norwich, Broadway Ch., Aux., 209 43; Thompson, Aux., 13 33, Colchester, Aux., 4 87, Danielsonville, Aux., 21 29, Promfret M. C., 18, Groton, Aux., A memorial of Mrs. Mary Elizabeth Whitman, 37,

311 92

Hartford Branch—Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C., 20, Columbia, Aux., 28, East Windsor, Aux., 10, Hartford, Asylum Hill Ch., Daisy Chalm, 14 75, Windsor Ave., Aux., 1, Kensington, Aux., 18, Burnside, Long Hill Aux., 7 75, Plainville, Y. P. S. C. E., 6, Simsbury, M. B., 28, Tolland, Aux., 36 35,

166 85

New Haven Branch—Miss J. Twining, Treas. Ansonia, C. E. S., 37 60, Bethany, Aux., 18, Bethel, C. R., 12 34, Bridgeport, Aux., 55 29, Park St. Ch., C. R., 10 20, Oliver Ch., C. R., 6 40, Second Ch., C. R., 19 35, Centerbrook and Ivoryton, Aux., 5, Chester, Aux., 5, C. E. S., 5, Clinton, Aux., 5, Cohalt, C. R., 1; East Hampton, Friends, 7 50, C. R., 60 cts., East Haven, C. E. S., 44 47, Essex, Aux., 5, A Friend, 5, C. E. S., 6, Falls Village, Aux., 10; Goshen, C. R., 1 50, Green's Farms, Aux., 17, Haddam, Aux., 1 80, Higganum, Aux., 1, Killingworth, C. E. S., 16 60, Meriden, First Ch., C. R., 10, Middletown, First Ch., Aux., 50 83, Mission Helpers, 5, C. R., 3 40, South Ch., Aux., 40, Milford, First Ch., Aux., 75 cts., Milington, Aux., 1, New Haven, Center Ch., Young People, 18 42, C. R., 5 95, Ch. of Redeemer, Aux., 1, Busy Bees, 5; Davenport, Ch., C. R., 4, C. E. S., 18, Dix-

well Ave. Ch., Aux., 10, Dwight Place Ch., C. E. S., 25 66; Fair Haven, Second Ch., S. S., 1, Grand Ave. Ch., C. E. S., 40, C. R., 8 75, Humphrey St. Ch., Y. L. M. C., 30, C. E. S., 48 72, United Ch., Aux., 5 25, C. R., 8 84, North Woodbury, C. R., 1 40; Norwalk, C. R., 2; Portland, Aux., 5, W. and W., 5, C. R., 2 35; Ridgefield, S. F., 2 25; Saybrook, Aux., 5, C. E. S., 2 08, Southbury, Aux., 13, Stamford, C. E. S., 2; Stratford, Aux., 2, C. E. S., 20 35, C. R., 5, Thomaston, Aux., 47; Washington, C. E. S., 20; Westchester, C. E. S., 6, C. R., 2 40, West Haven, Aux., 1 10, H. H., 5, Wilton, C. R., 1, Winsted, Aux., 80, Second Ch., C. E. S., 14 03, Fairfield Co. Meeting, Thank-off., 176 35, A Friend, by Miss Sterling, 10, A Friend, coupon, 20, Grace Dynon, 1, Children's Meeting, 7 35, A Friend, 30, Mrs. Cady's School, 7 15,

1,133 92

Total, 1,512 78

NEW YORK.

Brooklyn.—Jun. C. E. of Willoughby Ave. Chapel, 1 12

Honeoye.—Young People and Happy Workers of Cong. Ch., 19 00

New York State Branch—Miss C. A. Holmes, Treas. Aquebogue, Aux., 10, Brooklyn, New England Ch., Aux., prev. contri. const. L. M's Mrs. Emma S. Phillips and Miss Margaret Boyd, Tompkins Ave. Ch., Aux., 100, Binghamton, First Ch., Aux., 9 43, Camden, Aux., 10; Elmira, Park Ch., Aux., 34 86; Fairport, Aux., to complete L. M. Ruth Moore, 15, Madison, Aux., 26. Expenses, 37,

168 29

Poughkeepsie.—Mrs. Clara M. Buck, in memory of a dear mother, 5 00

Syracuse.—Good Will Ch., 3 25

Total, 194 25

SOUTH CAROLINA.

Charleston.—Women of Plymouth Ch., 2 00

Total, 2 00

OHIO.

North Munroeville.—Mrs. H. M. St. John, 4 40

Total, 4 40

CANADA.

Canadian Woman's Board, 25 57

Total, 25 57

FOREIGN LANDS.

England. Chigwell, Miss S. L. Ropes, 25 00

Turkey—Harpoot, Woman's Miss'y Soc'y, 30 00

Total, 55 00

General Funds, 5,811 73
Variety Account, 19 25
Legacies, 1,015 00

Total, \$6,945 98



OUR MISSIONARIES.

MISS EFFIE B. GUNNISON.

Miss GUNNISON is the first of our California girls to enter upon foreign missionary work since the organization of our Board. She is the daughter of Mr. A. R. Gunnison, of 1320 21st Street, San Francisco. She was well qualified for her work in Japan by a liberal education in music, as well as in other branches.

She was teaching in a large school in San Francisco when her personal interest became enlisted in behalf of foreign missions.

In May, 1885, Miss Gunnison was formally adopted as a missionary of our Board. She was present at the June meeting, and told us of the way in which she had been led.

In August, by invitation of the Young Ladies' Mission Circle of the First Congregational Church, Oakland, members of all Young Ladies' Mission Circles in the vicinity gathered in the church parlors to meet Miss Gunnison. September 12th another meeting was held at Bethany Church to discuss the advisability of forming a Young Ladies' Branch of the Woman's



MISS EFFIE B. GUNNISON.

Board of Missions. Mrs. Dwinell was invited to preside, and presented many reasons why the young ladies should thus organize. Said organization was decided upon that day, and has been effectively at work ever since.

Miss Gunnison sailed for Japan Sept. 19, 1885. At first she taught music in the mission school in Kobe, and then there came a call from Matsuyama for an American to take charge of a girls' school in Matsuyama,—a school which the Japanese themselves started, assuming all expense except the teacher's salary of \$675.

MATSUYAMA.

A little dot on the map of Japan stands for the city of Matsuyama, a place of some 12,200 inhabitants.

To this place Miss Gunnison went, and for a long time stayed there, entirely alone as far as the companionship of Americans was concerned, making the best she could out of the draughty old barn which served as a schoolhouse, and faithfully leading the girls in her care into the light of Christianity and religion. The most pressing need was a suitable building. The difficulty was finally mastered by dividing the expense, the people there proposing half if the remainder could be found here; and as this was soon raised by private subscription, the long-needed schoolhouse was at last provided. A home for the teachers, called the "California Home,"* was also erected by the Woman's Board of the Pacific in 1892.

With two new buildings, a schoolhouse and a home, the station is well equipped. Miss Judson has also recently been assigned to the mission, and much encouragement is felt for the future success of the school, so well founded in "faith and good works" by Miss Gunnison. Miss Gunnison is a member of Bethany Church, San Francisco, and is supported by the Young Ladies' Branch.

MRS. ARTHUR H. SMITH

It was a great pleasure to have Mrs. Smith with us at our anniversary. She had but recently arrived with her family from China, at Snohomish, Wash., where her mother, Mrs. Dickinson, and sister, Mrs. W. C. Merritt reside. She came to California and to Santa Cruz by special invitation of the Woman's Board, and her presence was felt to be an inspiration and help. Emma Dickinson Smith was born in Mount Zion, near Jonesville, Wis. Her father died in childhood. In 1871 Miss Dickinson married Rev. A. H. Smith, and went with him as missionary to China. Their first station was Tientsin, China, where they lived for ten years, and where three children were born, two of whom, Marie and Henry, are now living.

*A good picture of this will be found in LIFE AND LIGHT for November, 1892.

At the family removed to Pang-Chuang, a village quite in the interior. They found themselves two hundred miles from a railroad and two hundred miles from a post office, and the state of things even now is very primitive. Still the people were very kind and appreciative, their minds having been opened by the missionaries of the "two f's"—famine and flood—and the temporal benefits afforded by the missions of Mr. Smith, Dr. Ford and others. After a few years the family were compelled by business necessity to return to America. In 1888 they again sailed for China, and found a host of friends awaiting them. Their labors have been greatly blessed. During their present sojourn in this country we hope that our churches will hear how the gospel is doing there. Mrs. Smith has contributed many articles to LIFE and LIGHT. She has also written several leaflets, among them "Two Sunny Hearts" and "Little Gate Keeper," which can be obtained by addressing our home secretaries.



MRS. ARTHUR H. SMITH.

MISS MARY FLORENCE DENTON.

Miss Denton is a native Californian, her early home being in Nevada. Afterwards she lived at Spenceville, Placer County. Her father supported his children in his own home. Miss Denton was a successful teacher for a number of years. When teaching in Los Angeles she became acquainted with Dr. Gordon and family, of Kyoto, Japan, which event proved a crisis in her life, as it decided her to engage in foreign missionary work. She united with the First Congregational Church in Los Angeles, and made many friends in the southern part of the State. She was adopted as a missionary of our Board, after having received appointment by the American Board, in May, 1888. At that May meeting in Berkeley Miss Denton was present, and all were glad to meet her. Miss Denton sailed for

Japan in August, 1888. At Dr. Gordon's special request she began at once teaching in the Doshisha, at Kyoto. She has been an enthusiastic, devoted missionary, and very actively at work. She made a hurried trip to California in 1891, accompanying a young cousin suddenly rendered motherless while traveling in Japan. Her mother and younger brothers and sisters are now living in San Jose.

THE DOUBLE CURE IN CHINA.

HERE is a precious instance of the double cure going on in the mission hospitals of China. It occurs in a recent speech of the Rev. Dr. Swanson. "An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here. He was an extremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the river would not wash it clean. He came here and he has returned home, but the tiger is changed into a lamb and his wife is astonished at the change. He has ceased thrashing her, they are now quite comfortable, and he never says a bad word.'

" 'Well,' asked the doctor, 'what do you want?'

" 'Well,' she replied, 'don't tell any one, but I have a foul mouth. I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of that medicine that has cured that old man, so that I may be what I ought to be.'"—*Medical Missions at Home and Abroad.*

SPEED THE GOSPEL.

Let the lightning flash the message
Far out on every hand,
And by the throbbing engine send it
Over all our native land

Let the ships, their white wings spreading,
Take the tidings as they fly, —
The glad tidings of salvation
To all lands beneath the sky.

Send it up to northern ice fields,
Let it bet to the reindeer too
With the Saviour's blessed story
Over the frozen wastes of snow,

Let swift dromedaries take it,
Over Arabia's desert plains,
Till the tented Arab lists
To the gospel's loving strains.

Send it into storied Egypt
Up the far, far reaching Nile,
To the dusky tribes so savage
Till its love their hearts beguile.

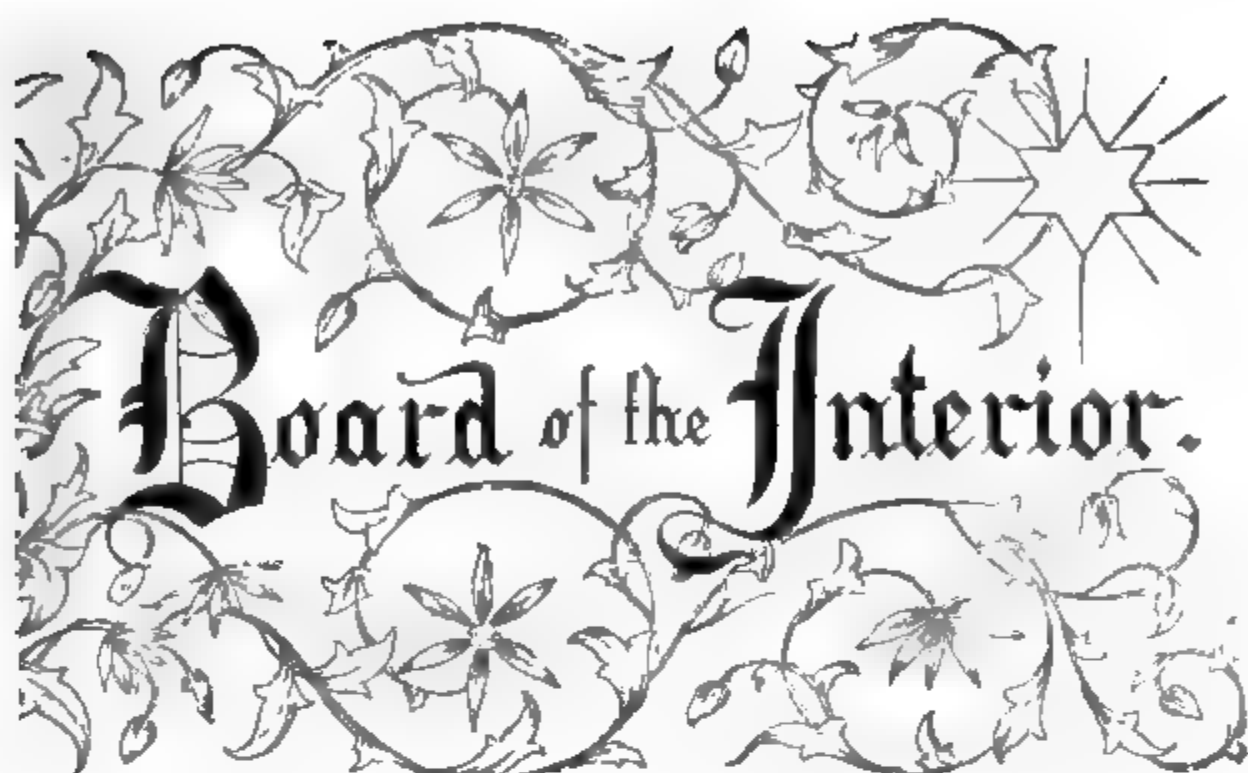
Send it into classic countries,
Into Italy and Spain,
Till the mighty, old, red dragon
Never more shall rule and reign.

Into fair, vast India send it,
Till the haughty Brahmin's pride
Bows before the simple story
Of Christ's love for all mankind,

Send it o'er the Himalayas,
Into Siam's ancient land,
Till its heathen gods are broken
And its temples empty stand.

Send it on to Russia's millions,
And to sunny Japan's shore,
And to every palm crowned island
Where the ocean surges roar.

Send it to all lands and countries,
Till each tongue the story tells,
And each fragrant breeze that bloweth
Bears the sound of Sabbath bells.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago
Mrs. H. M. LYMAN.
Miss SARAH POLLOCK.

Mrs. JAMES G. JOHNSON.
Mrs. GRAHAM TAYLOR.

CHINA.

LETTER FROM MISS M. L. PARTRIDGE.

FEN-CHOW-FU, SHANSI, May 4, 1894.

R MRS. CLARK: We were so disappointed to hear that Miss Hinman
en appointed to the Bridgman School, for we had hoped so much to
er here. But it must be right some way. Dear Mrs. Davis is work-
most superhumanly, but with her growing family must needs be cir-
ibed in her abilities, and the work grows and spreads, and she needs
to help carry it on. Mr. Price, too, has a fine school, but a young
uld do the teaching, and leave him free for the evangelistic work,
s now neglected. Haven't you some young lady friend in mind who
ome? I'm going to write to as many as possible about the matter,
I not the ladies pray for these two young ladies so sorely needed?

about myself, and my work and study. The language study is a
to me, but I am slow at it, and fear I shall not do you much honor.
am studying as hard as the others will allow me, and enjoy it very

I never can jabber in it as Miss Bird does; you'd think it her mother
to hear her. It is hard to be able to do so little; my life never has
id in just such a groove before; but it's a splendid chance to learn
e, and I need that. Every one is very good to me, and all try to help

not to acquire the language. But it seems very strange to the Chinese that it takes us so long to learn to speak a simple language like theirs.

I have just attended a Chinese wedding, and found it very interesting, although the ceremony was foreign, and some heathen rites were omitted. We have many pleasures here, different from those at home, and more keenly appreciated. Our Christmas and Thanksgiving (foreign) services were especially enjoyable. It has been a matter of interest to me to find how much benefit one could obtain from a service without understanding a whole sentence in the entire sermon. I carry a Bible with both English and Chinese text, and so get the subject always, and often much of the spirit of the meeting.

JAPAN.

MRS. LUTHER GULICK'S DEATH.

KOBE, JAPAN, June 19, 1894.

I WRITE especially now, as I think you will be glad to learn the particulars of Mrs. Luther Gulick's sickness and death. Mrs. Gulick was in the interest with her daughter, Mrs. Cyrus Clark, and was taken ill about three weeks ago, suffering most intensely. . . . Dr. Taylor was telegraphed for, but he had no passport, and had, also, three critical cases in Osaka. Long telegrams were sent, and his advice was followed, while a Japanese physician took charge of the case.

Mr. Sydney Gulick was touring in that part of Japan, and as soon as news of his mother's illness reached him he went at once, and was a great help and comfort in caring for her. Miss Julia Gulick was also there the last part of the time.

Dr. Taylor advised bringing Mrs. Gulick to Osaka. When first proposed it was considered impossible, but later they all felt it would be better to make the attempt. . . . They started in the morning, carrying her very tenderly on a cot, and she slept even as they journeyed. At a place about seventeen miles from home they stopped at a hotel to rest, and there she died. The next day, I think it was, Mr. Sydney Gulick, Mrs. Clark and her children, and Miss Julia Gulick took the steamer for Kobe.

Preparations had been made for a burial on Sunday morning; but when it became apparent that the steamer might reach Kobe about five in the afternoon, we held ourselves in readiness to go to the grave at any time. When it looked as though the party might reach Kobe late in the evening, I had a room prepared in this house for the casket, and had also prepared for the party. You know this house was built by the Gulicks, and here "Grandma

Gulick " died, also one of Mrs. Luther Gulick's sons, and I think others of the Gulick family breathed their last in these rooms. It seemed fitting that for these reasons they should bring the body here.

However, the steamer reached Kobe at five. Mr. Sydney Gulick and others went at once to the cemetery with the body. Mr. and Mrs. John Gulick and their children, Mrs. Sidney Gulick and Sue, Mr. and Mrs. Theodore Gulick, besides the members of this station, were also there. The hour was lovely, just before evening. The grave was near her son's, and all was as quiet and restful as possible. . . . And so the last of that early band who went to Micronesia has gone! Miss Telford, who is waiting for her summons, said, with quivering lip, when she heard how glad Mrs. Gulick was to go, "O, yes; she has done her work; of course she would be glad to go." And it is true; she had done her work.

TURKEY.

LETTER FROM MRS. MARDEN.

MARASH, March 31, 1894.

OUR school is going on as usual. I am anxious to have Miss Blakely begin her vacation, which she will in a week or two. I hardly know how things will go with us when she is really gone. I have tried to look ahead and learn the ways, but I fancy when she is really gone, a hundred things will immediately occur to me.

Miss Lovell is hard at work in music and biology, which sounds very large, but is really only a touch of science,—enough to let the girls get the idea that there are really wonderful things in the world. On Wednesday eve of last week we had a "Musical," the programme given mostly by the pupils; instrumental and vocal, choruses and duets. I fancy the Wellesley Glee Club might have marveled at our ambitious efforts, yet for us it was fair. Our guests were delighted. Of course fond papas and mammas are alike the world over.

. My own work at present is a Bible lesson to the one girl who forms the special class for Bible workers. You will think this a poor beginning, no doubt, but in view of the cares I should be obliged to take up when Miss Blakely should go away, it did not seem wise to press the matter, especially as we have no room for more until the new building is up. History is also given me, and most fascinating work I find it from a Christian standpoint. As we are not allowed text-books it is somewhat difficult to get our lessons. Miss Blakely's classes fall to me now. The city schools really might occupy all my time could I give it to them.

Miss Hess, of course, has to devote the lion's share of her time to the language. She has, though, two classes daily besides some general work. You will observe that we are not in danger of rusting out.

In our mothers' meeting, not long since, Mrs. Lee had planned out the subject on "Our Girls." Of course she had something to say about early marriages and kindred topics. Others of the native women spoke, and at the close, to ease off some rather close remarks I had made, I proposed that the mothers petition the church committee, in whose hands such matters are, to raise the limit of marriage for girls, from sixteen to eighteen. To my great surprise the women actually thought it a good plan. And I think such a sentiment will come out of it that the point can be carried.

I shall need the prayers of you all in the Friday meeting. I love to think of the "handmaidens of the Lord" in the upper chamber, praying for their sisters in the field, and I am sure much needed strength and wisdom is vouchsafed to us thereby.

Later Mrs. Marden writes —

My family consists of nineteen boarders and ten day pupils; all of them dear, nice girls, not perfect (who is?) but growing in grace and favor every day, I hope and pray. Four of these will go out into the world this year,—one to Hadjan, to teach with Mrs. Coffing, one to Adana, to Miss Webb, one to Aintab, and one to remain in Marash. Thus you see we represent different interests in our world.

In Marash the people are earnest in spiritual work. I look with pride at some of our women working for schools, mission work, etc. The women of the First Church have in charge a mission school and kindergarten, for which they are responsible. The Second Church has just ordained and settled a pastor over themselves, who has worked long enough to prove that he is an earnest man. His church is in good condition, all ends kept up, and a full church every Sabbath.

... ———

WORDS FROM MISS HESS.

A letter from Miss Hess, our new missionary in Marash, to her special correspondent, dated June 12th, is full of good cheer, spite of an attack of ophthalmia. It was written during the excitement of commencement week, and with the annual meeting at Aintab just in prospect. The letter is not for print, but as the "special correspondent" is away, we venture to take a few sentences, wishing we might quote it all—

YESTERDAY, in accordance with our agreement, we had public examination, to which we invited the proper officials and the room full of leading Protestants. The man at the head of the Moslem high school came, very much beturbaned indeed. The official was pleased, and did not try to hide

his expression of it. Of course they will sign the diplomas all right. We had the girls' essays submitted, and to-morrow they will read them here, and receive their diplomas in the presence of the official, who will sign them. Four girls will graduate, and I wish I might speak personally of them and their plans for the future. They are educated, strong, Christian girls, with an earnest purpose to show by their lives the gratitude they feel for their advantages in this college.

This morning I attended the graduating exercises of the Academy, as I was on a committee to decide upon the prize English oration. I am as surprised and delighted as you would be at the progress and appearance of those boys. Aside from their dress, I could imagine myself in a New England debating school where every one felt he must win.

Since I came six months ago, you might expect me to report considerable progress in the language; but, alas! I cannot truthfully do so. I have felt it my duty to undertake a good deal of school work. Fridays I teach all day. Other days I have algebra, English, and once a week English writing, English composition, and criticism. Besides, I have various household duties. It is no more than my part, and I am sure that it is a just division of labor. . . .

I have not told you yet how happy I am here, because I want you to take my happiness for granted. I had fancied that a missionary's life became quite simplified, but I find more complexities and perplexities than I ever dreamed of.

WORK AMONG THE WOMEN OF OORFA.

BY MISS IDA MELLINGER.

On arriving in Oorfa, about the middle of September, the missionary whose work is among the homes, began to call on the sick and feeble of the Protestants and Gregorians. The women who assisted last year could not leave the housework till a few weeks later. Four of the younger women, who had rendered valuable service, were obliged to give up all outside work, because of increased home duties. One of the workers died, and her patient suffering was a most effectual witness for the Master. Her mother, who was formerly among the workers, became too feeble through sorrow and age to continue. Another went with her husband to live in another place, and reports reach us that she is letting her light shine in that town, where there are few Armenians, the place being Turkish. Four women who were not interested last year, offered in the autumn to do what they could. One whose husband objected to her doing any outside work, as it would cause her

to go into the street, began holding meetings in her own house. Through her efforts a pastor's wife was induced to help with the meetings, and thereby was kept from dwelling continually on her loneliness, her husband being in another city. These meetings continued until both women had taken the fever so prevalent in the city. A young bride has charge of these meetings now, and they are largely attended. A meeting was begun in a new quarter of the city among Gregorians, at their request. Many came till a priest persuaded the women not to attend a Protestant meeting.

The work of the missionary in this department has been for the most part house to house visiting. Calls were made on all our church members, some two hundred families. There has been much sickness in the city during the past year; many of the sick in our congregation, as well as Gregorians, requested calls. For a few weeks there were so many ill that no other visits were made. Several among the Gregorians were frequently visited, and before death their lives gave evidence that they had been born from above. One thousand people from the famine region came in the fall, and lived in the tombs outside the city. They were utterly destitute, and many sick and dying. Protestant women gave their aid, as did many of the Gregorians. So long as they were without work, which was nearly all winter, meetings were held among them, many received medical care, and Bibles were given.

The Bible woman has proved most faithful, and willing to engage in any work assigned her. Besides holding meetings and much house to house work, she has taught twelve women to read during the year. Some were girls too large to go to school, others young married women, and one woman more than fifty years old. For a few weeks the Bible woman was laid aside from work by the illness of herself and mother.

A great many of the people have diseased eyes, and would become blind unless treated, many of whom were too poor to have a physician's care, and were treated by us, instructions having been given by the physician. Though this has taken considerable time, results have been satisfactory, and by entering their homes so often, there has been much opportunity for seed-sowing which otherwise could not have been obtained.

In January arrangements were made for the Sunday-school lesson to be given in classes. Previous to this it had been given from the pulpit, and the attendance of women was from six to thirty. Now there is an average of more than a hundred. The teachers for the women, girls, and children, meet weekly for the study of the lesson, and one of the results of the new system is the interest awakened in the study of the Word among the teachers. The quickened conception of the truth and the spiritual growth is very marked. Many Protestant women who never read their Bibles, now study

lesson diligently. Gregorian women attend the Sunday school regularly. Sunday school for neglected Gregorian children in our neighborhood has continued through the year with an average attendance of fifty. These are eight verses of Scripture and hymns, and a Bible story is illustrated with a picture. Some of these children have, with much difficulty, been brought to the day schools. The parents are uneducated, rough, and poor, and do not understand why they should put themselves to the least inconvenience in order that the children learn to read. In some instances mothers are blind, and exceedingly poor, and such children have been given work, that they might earn money for tuition and books. In an average eight families a day have been visited, besides conducting meetings and instructing several in Bible study.

LETTER FROM MISS SHATTUCK.

OORFA, TURKEY, April 18, 1894.

I AM very much encouraged in regard to the school work here this year. All departments are in far better condition than last year; teachers are doing excellent work, and pupils as well as we could reasonably expect. We again have a teacher engaged for kindergarten in the autumn; and if she, like the last, does not get married or otherwise disappoint us, we shall have work of a degree nearer the foundations in the future. I see from the experience at Marash and Hadjin that kindergartens will be maintained with much difficulty from the pecuniary considerations; nothing else. By some, I think kindergarten work has been looked upon as a kind of luxury. I may have had something of that feeling years ago, but I now regard the training as absolutely essential, here especially, where the homes are deficient in proper instruction, and the streets so full of evil, which the wee tots imbibe before we can have them in primary schools to learn from books.

Sanna and I have given special attention to sewing and various forms of handwork (oh, how I hate the latter!) in our school this year. The people like it, and by means of this we hold girls longer for the instruction from us. The mental discipline of the handwork is quite apparent, as some of them repeatedly rip out, or plan the worsted and crochet work by countings.

As to color there is no possibility of training this people. I learned years ago. Possibly generations hence that can be accomplished. Recently we saw it would be a great gain to take in an additional class to the school, making five classes temporarily, but eventually only four. We have as assistant these last three months a young teacher who was last year at the Antioch Seminary. I think we may like to continue her next year also;

for though Osanna gives every minute of the six hours, and I a full half day to teaching there, we cannot do all. This dear girl (Hanum) expected to be married this year; her parents engaged her while she was away at school. Her betrothed is now very low in consumption, and so the family are disappointed.

Is it not dreadful that consumption is so on the increase in this land? I believe it is from too many sleeping in the room with the diseased person, and the lack of other necessary precautions. Our physician told me recently he knew of at least eighty cases in this city! When I called on this young man I was exceedingly gratified at finding him in a large, airy room, his head near two full-sized windows, and everything about him clean, and the attendants quiet and few, though across the yard, in another room, were large numbers of callers, and the members of the extensive family. At present there is very much illness all about us,—fevers and *la grippe*. Miss Mellinger is almost constantly among the sick. We both feel the days quite too short for what we desire to do.

Lessons left, arrangements all made for the Harem (said to be "on the way" here by a messenger sent), and,—no visitors. Perhaps the gathering of clouds and threatening rain prevented. It is too often thus, however, and we wait days in expectation of a visit from great ones. We do not sit idle while waiting, and next time I hope I may be able to remain in school giving lessons till the arrival. Nevertheless it is right and proper to show due honor to our officials; this I try to do in every place.

SPAIN.

Mr. Abce Gordon Gulick wrote during the last busy year at San Sebastian —

I have the Seniors in French, Psychology, Logic, Ethics, Church History, Evidences of Christianity, and Literature. Miss Barbour's department is Mathematics and Natural Sciences, and Miss Webb cares for Latin, History, Physics, and Chemistry. We have each about seven hours a day of classroom and preparatory work. In fact, I had many "working days" of eighteen hours last term. We shall be glad when the year is over.

The Christian Endeavor Society is flourishing. We have weekly meetings and monthly consecration meetings conducted by the girls, as well as the teachers. We use the topics of the United Society translated into Spanish.

This year the temperance work has had a great uplift, and though but few of the girls have joined the little societies, yet they are in earnest, and they are the first in Spain to take such a stand.

At the close of the year Mrs. Gulick writes again :—

Friday and Saturday, June 29th and 30th, were devoted to the concluding examinations in the Institute. The marks obtained were higher than last year, and we received a first prize, also two “Honorable Mentions” in the difficult studies of philosophy of literature, and rhetoric and logic.

On Saturday the Senior class were examined for the *revalida*, as it is called, which is a brief but thorough examination on different subjects in all the studies they have had during the five years in the Institute. . . . In the evening the girls came back to the house jubilant, with the certificates of their degree of Bachelor of Arts in their hands. We are deeply moved at this brilliant termination, and humbly thankful to God, who has permitted the happy result.

MEXICO.

LETTER FROM HARRIET J. CRAWFORD.

Mrs. Crawford, one of the missionaries of the W. B. M. I., has recently been left a widow, and has given up her work in Hermosillo, Mexico, and taken her four children to California, where she hopes to get pupils in Spanish. The following extracts are from her farewell letter.

HERMOSILLO, SONORA, May 10, 1894.

MY DEAR SECRETARY :—

AFTER returning last January from accompanying my dear mother to her resting place, I began a letter to you, which I think was never finished, on account of illness in the family ; first the children, then my dear husband.

It was hard to know that I never again in this life could see my mother ; now I am thankful that she went first, for she would have grieved and suffered over my being left a widow. . . . Mr. Crawford was ill fifteen days, and left us the third of April. Miss Burrows, our teacher, and Mrs. Blachly, who both live with us, helped me most kindly with the children and with the housework, so that I could remain with him almost constantly. The members of the church were coming at all hours to inquire for him, and to help, if possible. Other Mexican friends, though not members of the church or congregation, were very attentive and kind, and an American Christian gentleman, who lived near, was with us a great deal of the time ; so we were by no means without friends.

Mr. Crawford's death has very much touched this people. They say they never knew before what was a Christian's death, and inquire what it was that enabled him to meet death with joy and calmness. Several have asked :

"What is it that helps you to bear this dreadful loss with calmness and resignation? We know you possess something we know nothing about." Then I gladly tell them what is the faith of the Christian.

There is a great change among the people now: they come to services; they want tracts and Bibles. We feel there is a great work beginning; and if the death of my dearest companion shall be the means of softening and leading hearts to Christ, I surely must not mourn,—I must rather rejoice.

Oh that the Lord may soon send those who may carry on this great work! I could have wished no greater honor than this for my husband, that the Lord permitted him to lay the foundations for this work.

I know I shall miss him more and more as the years go by, but as I feel afraid, his last words come to me: "Do not feel anxious; God will take care of you and the children."

I have been happy all these years that we have been working together; in Mexico and you all in the dear home land. Your prayers and letters have cheered and encouraged me. I am going away from Mexico, but I don't want to go away from the Board. I am going to live in California; there hope to be able to continue in the work among the California Mexicans. I feel sad at thought of leaving the kind service of the W. B. M. I., and shall just as much as now, need your prayers and love.

I am going to look for Spanish pupils in Los Angeles, California, or in position to teach Spanish.

CHILDREN'S WORK.—HOW TO USE THE SOCIAL ELEMENT

BY MRS. MARY C. LEONARD.

CHILDREN, like their elders, are social by nature. They love parties. How, then, can we use this love to further the end we have in view? Perhaps you have found it difficult to get the children together after the summer vacation. If you have, try this plan: Give out notice that all the members of your band, and all who desire to become members, are invited to come to the church parlors, with their lunch baskets, next Saturday afternoon; and see if all your old members are not present, with many new ones. The leader and teachers will be there to meet them, of course. Some of the teachers will take the baskets and prepare the supper, while the leader and one or two of the teachers will see that the children play the games children love to play. The leader will also take a few minutes to tell about the next meeting, describing in a lively, bright way, its programme, and promising a very nice story. About half past four o'clock serve the supper. This may seem early, but it is none too early for the "real party" to begin, as one of

the little boys in my band called it this year. Taking hold of my dress, he said, "Mrs. L., when will the real party begin?" "It has begun now," I said; "we are having it now, in these games we are playing." "But I mean the real party, the eating party," he said. The lunch baskets, supplemented by the teachers with cocoa, fruit, and candy, furnish a very inviting supper, and as the children with beaming faces depart, you can feel that your band is successfully started in its winter's work.

The band having been thus successfully started, and having studied for about three months about Turkey, for instance, let the oldest class in the band (which gives due importance to age) invite the rest of the band to a Turkish Social at the next meeting. At the social they must seat the boys first (according to Turkish custom) upon four pew cushions arranged to form a square, and serve them with what purports to be Turkish sweetmeats, made of three or four kinds of jam and candy mixed, and served upon square soda wafers for plates. After the boys are served, then the girls receive their share. This simple affair has been found very taking with the children, and as they eat their cracker plates there is no after work for the teachers.

A China tea also follows nicely after a course of study upon China. The tea may be preceded by a China match, conducted like a spelling match, only instead of spelling words each member gives a fact about China, and if a new fact cannot be given the member loses his place. For the tea, arrange upon a small table a few Chinese decorated teacups, with a dish of small rice balls, a dish of animal crackers, and a dish of Chinese nuts, if they can be procured from some friendly laundry man. Let a few of the older girls serve the band, group by group, as at a reception. If very weak tea is served in the decorated cups, and the rice balls are eaten with chopsticks, and some of the queer nuts are given to each child, they will think they are having a very nice time indeed. While the groups are being served the rest of the band can be entertained by missionary stories about China, or by games.

In many bands there is an annual entertainment held upon the birthday of the band; that is, upon the date of its organization. In my band we have held a great variety of entertainments upon its birthday,—sales of dolls' clothing, which were always very profitable, stereopticon shows, entertainments consisting of tableaux, songs, and drills, home-made candy sales. Last year we had an entertainment consisting of tableaux, with home-made candy for sale, and a Little Helpers' Cook Book, which we compiled from choice recipes contributed by our church ladies, and which netted us \$55. This year we are planning a Japanese tea, which, as we intend to invite the public, will be a more elaborate affair than the Chinese tea before mentioned.

These social meetings should be held with the idea of associating good times and mission bands together. The idea that a missionary meeting can be poky should never be allowed to enter the minds of the rising generation.

Elyria, Ohio.

ANNUAL MEETING OF W. B. M. I.

THE Annual Meeting of the Woman's Board of Missions of the Interior for 1894, will be held with Plymouth Church, Chicago. The executive session occurs morning and afternoon of Tuesday, October 30th. Regular sessions of annual meeting begin at 9.30 A. M., Wednesday, October 31st, and close Thursday evening, November 1st. There are many indications that this first annual meeting of our second quarter century will be an occasion of great interest. Let prayer be made without ceasing.

Is your society planning to send a delegate to the annual meeting? It is none too early to begin to arrange for this. Probably no one thing would give greater impulse to the work, or more satisfaction to the auxiliaries, than to have every society represented at this meeting. To some societies this may seem impracticable, but we believe earnest effort and careful planning would result in leaving but few societies not represented.

Where it is practicable let each society send a delegate. Where the distance and expense is too great for each society to send a delegate, several neighboring societies can unite in sending one woman who, on her return, should visit each society sending her, and report the meeting. The auxiliaries in Detroit, Mich., all united in sending a delegate to the annual meeting in Omaha. Will not others try this plan this year?

Please do not think that because your society is small, or you are a long distance from the place of meeting, it is not worth while to send a delegate.

What are a delegate's duties? To be present at the whole of every session, in the seats assigned to her State. To be prepared thoughtfully to vote on all questions calling for a vote; and to make full report to the society or societies she represents.

Who should be sent as delegates? Evidently one who can execute the duties stated above, and one who is physically able to bear the fatigue of the journey and attend the sessions. Do not fall into the error of thinking that only one or two ladies in your society can be delegates.

Should money be taken from the regular treasury to pay delegates' expenses? Certainly not! Every society needs a "contingent fund" to meet its expenses. A bright committee on "ways and means" would secure such a fund, by special contribution or a suitable entertainment. Sometimes a delegate prefers to pay her own expenses.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

September.—Thank Offerings; the Treasury.

October.—"In the Beginning;" or, How the work in the various Missions was opened.

November.—The new Mission in Gazaland.

REASONS FOR THANKSGIVING.

That Death has not invaded the ranks of our Missionaries.

For our New Missionaries. Two of these are re-adopted, having given years of service in the foreign field before,—Miss Mary H. Porter of North China and Mrs. Laura Tucker Seelye of Turkey. The new missionaries are: Miss Hinman, for North China; Miss Moulton, for the Marathi Mission, India; Miss Parmelee, a missionary daughter, for Turkey; Miss Fay, for Africa; and Miss Graf, not yet designated.

For the World's Congress of Missions. It greatly stirred and deepened the interest at home. It increased the intelligence of workers, and the papers and addresses form a valuable addition to the missionary literature of the day.

For the Increased Interest of the Societies of Christian Endeavor in Missionary Work. Also for the growing interest of the Young Men's and Young Women's Christian Associations. Let careful note be made of the plans for "missionary extension" at Cleveland. Also of the missionary interest manifest at the Summer Schools for Christian Work in Northfield, Mass., and at Geneva Lake, Wis.

For the Steadfastness of the Student Volunteers. See Reports of the Convention held in Detroit.

For the New Mission in Gazaland That the long, exhausting, and dangerous journey was made in safety. That the opening of the mission has been crowned with success, and that the missionaries have found favor with the people.

For Revivals: In China, in our own and other missions; in North India in the Methodist Episcopal mission, among the Malas in Cuddapah; among the Telugus.

For the Growth of Kindergarten Work that reaches the little children.
That the Work in Ponape has not died, but is growing.

For Growth and Progress in all our Schools. A new Girls' School has been opened in the S. China mission, the Anti-foot-binding School in Pang-Chaung. A new station was opened in the West Central Africa Mission. From almost every boarding school there have been accessions to the churches.

That Sabbath Observance is increased Abroad. A Lord's Day Union has been formed in India.

For the Spread of God's Word.

For an increased spirit of Giving in the Native Churches.

For some Check to the Slave Trade. *Herald*, 1893, pages 334 and 417.

HYMN OF THANKSGIVING.

O Thou whose bounty fills my cup
 With every blessing meet!
 I give thee thanks for every drop,—
 The bitter and the sweet.

I praise thee for the desert road,
 And for the riverside;
 For all thy goodness hath bestowed,
 And all thy grace denied.

I thank thee for both smile and frown,
 And for the gain and loss;
 I praise thee for the future crown,
 And for the present cross.

I thank thee for the wing of love
 Which stirred my worldly nest;
 And for the stormy clouds, which drove
 The flutterer to thy breast.

I bless thee for the glad increase,
 And for the waning joy;
 And for this strange, this settled peace,
 Which nothing can destroy.

—Selected.

WOMAN'S BOARD OF THE INTERIOR.

RECEIPTS FROM JUNE 18 TO JULY 18, 1894.

MRS. J. B. LEAKE, TREASURER.

ILLINOIS.

Mrs. W. A. Talcott, of Rock-
s. Aurora, First Ch., 13; Chi-
cago, R., 3, Mrs. Jacobs, 1, First
Ch., 1. M. Mrs. Laura Tucker
50, Kenwood Evangelical Ch.,
Mad Ave. Ch., 8, New England
Plymouth Ch., 106, Ch. of the
City, 25.75, South Ch., 150, Union
Ch., 25.60; Decatur, 15; Galesburg,
of Christ, 37.50; Geneva, 26;
Harvard, 5; Harvey, 4.16;
Mendon, 30; Neponset, 17;
Payson, 41; Plymouth, 10;
Rockford, First Ch.,
Sycamore, 32.25; Rockford, First Ch.,
Sycamore, 14; Sycamore,
Western Springs, 9, 1,300 35
EBT: Chicago, Plymouth Ch., 25 00
on, 8.50; Chicago, First Ch.,
England Ch., 50, Union Park
lencoe, 7; La Grange, King's
2.50, 153 00
ville, 10; Huntley, 2.60, 12 60
Chicago, Plymouth Ch., Jun.
Mrs. McLean, 1.25; Evanston,
ers, 9.57, 17 34
SCHOOL: Lombard, 12 80
Total, 1,521 09

INDIANA.

Miss Sadie M. Gilbert, of Terre
s. Brightwood, Mrs. Ander-
art, 27.17; Indianapolis, May-
32.10; Liber, 6.40; Lowell,
5; Macksville, 5; Michigan
eville, 2; South Vigo, 1.41, 88 08
art, 1.50; Indianapolis, May-
P. Soc., 8, People's Ch., C.
tsville, C. E., 75 cts.; Michi-
E., 5; Orland, C. E., 5;
First Ch., C. E., 3.50, Oppor-
32 43
eyville, S. S., 1; Elkhart,
cts., M. B., 4.55; Hosmer,
us, 3; Indianapolis, May-
n. C. E., 50 cts.; Kokomo,
Macksville, S. S., 61 cts.;
loss, Juvenile Band, 1.40, 13 56
EMORIAL: Liber, Silver
3 15
Total, 137 22

IOWA.

E. Rew, of Grinnell,
5; Burlington, 49.50;
Cherokee, 14; Daven-
es, Plymouth Ch., 6.05;
rragut, 10; Grinnell,
tend, 4.75; Miles, 15;
Montour, 12.80; Ot-
im, 5; Reinbeck, 19;
Wood, 5; Talmage,
Ward, 1, 236 20
fts, 5.65; Des Moines,
5; Grinnell, Y. L., 10;
vers, 2, 42 65
Busy Bees, So. Br.,
9 69
Marion, 10, 28 50

JUNIOR C. E.: Central City, 2; Muscatine,
2.05; Pilgrim, 2; Tabor, 2.50, 8 55
SUNDAY SCHOOLS: Des Moines, Plymouth
Ch., 24.48; Iowa Falls, 1.61, 26 09
THANK OFFERING: Grinnell, Y. L., 3 83
SPECIAL: Burlington, Mrs. G. B. Little,
for Bible woman, Madura, 45; Grinnell,
Mrs. Eliza A. Potter, for Bible Womans'
Home, Madura, 10, 55 00
Total, 410 51

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka,
Treas. Centralia, 15; Dover, 5; Maple
Hill, 10; Wellsville, 5, 35 00
C. E.: Sunnyside, 1; Topeka, Central Ch.,
1.81, 2 81
JUNIOR C. E.: Ottawa, 5 00
Total, 42 81

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann
Arbor, Treas. Benton Harbor, 5; Char-
lotte, 25; Detroit, First Ch., 104.50, Wood-
ward Ave. Ch., 64.38; Dowagiac, 10; East
Saginaw, 70; Grass Lake, 8.90; Grand
Rapids, First Ch., 75.16; Kalamazoo,
25.81; Muskegon, 5; Manistee, 26; Sand-
stone, 6.11; Vermontville, 10.60, 436 48
JUNIOR: Allegan, 1 80; Cooper, 6; Grand
Rapids, First Ch., 25, 32 80
JUVENILE: Coloma, 5; Grand Rapids,
South Ch., 5; Vermontville, 50 cts., 10 50
FOR THE DEBT: Kalamazoo, 1 35
Total, 481 11

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. Uni-
versity Ave., St. Paul, Treas. Austin,
11.29; Minneapolis, Park Ave. Ch., Aux.,
20; Northfield, Extra-Cent-a-Day Band,
Cong. Ch., 60, Aux., 37; St. Paul, Atlantic
Ch., 9.61, Plymouth Ch., Aux., 37.70, 175 60
JUNIOR: Northfield, 5 00
JUNIOR C. E.: Spring Valley, 10 00
FOR THE DEBT: Northfield, Y. L., 6; Owa-
tonna, Aux., 8, 14 00
SPECIAL: For the Misses Gage and King
toward furnishing new girls' school
building, Marsovan, Class of '90, Carle-
ton College, for "Class of '90 room," 50;
for "St. Paul Quartette room," St. Paul,
Park Ch., Aux., 10, Plymouth Ch., Aux.,
50, 110 00
314 60
Less expenses, 10 45
Total, 304 15

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan
St., St. Louis, Treas. Hannibal, Pilgrim
Ch., 2.25; Kansas City, Clyde Ch., 14.93;
Lamar, 1; Little Rock, Ark., 2.25; Neo-
sha, 9.65; Pierce City, 9.75; Springfield,
Conv. coll., 16.35; St. Joseph, Tabernacle
Ch., 11.65; St. Louis, First Ch., 35, Pil-
grim Ch., 34, Compton Hill Ch., 40.05,
Central Ch., 10.65, 187 53

JUNIOR Springfield, First Ch., C. E., 5;
St. Louis, Pilgrim Ch., Y. L., 60, Com-
pion Hill, Y. L., 12.50, Tabernacle Ch., C.
E., 1.25, Union Ch., C. E. and Jun. C. E.,
5,
JUVENILE Hamilton Children's Band,
S. S. Kansas City, Clyde Ch., 25, Little
Rock, Ark., 1,

Less expenses,

Total,

NEBRASKA

BRANCH.—Mrs. H. G. Smith, of Exeter,
Treas. Ainsworth, 4.03, Blader, 1,
Beatrice, 20, Columbus, 5, Exeter, 7.10,
Fremont, 33.00, Franklin, 7.50, Fairfield,
Mrs. M. Broderick, 60 cts., Mrs. E. L.
Sherma, .75 cts., Holdrege, 2.50; Irving-
ton, 1.63, Kearney, 11.81, Lincoln, Ply-
mouth Ch., 5, First Ch., 18.33, Vine St.
Ch., 2.50, Milford, 5, Norfolk, First Ch.,
6.55, Norfolk Junction, Ladies' Aid, 1,
Neligh, 3; Omaha, Dime Fund, 8.40,
First Ch., 47.12, Plymouth Ch., 8, Special,
E. M. Gordon L. M., 25, Plymouth, 8,
Sutton, O. P. J., 15.02, Scribner, 4.40,
Trenton, 3, Urbana, 2.63, West Point,
2.50, Waverly 2, York, 6.75,
JUNIOR Lincoln, Plymouth Ch.,
JUVENILE Exeter, 3, Grafton, 2, Lin-
coln, Plymouth Ch., 5, Omaha First
Ch., 5, S. A. G., 5,
C. E. Ashland, 3.50, Kearney, 11, Nor-
folk, Jr. C. E., 1.17, Omaha, St. Mary's
Ave. Ch., Jr. C. E., 10,
SUNDAY SCHOOL Ashwood,

Total,

OHIO

BRANCH Mrs. Geo. H. Ely, of Elvira,
Treas. Akron 20, Berea, 6.75, Carleton,
5, Cincinnati Central Ch., 35, Walnut
Hills Ch., 4, Fairport, 5, Hudson 6,
Mantua, Free 16, 3, Twinsburg, 15,
JUNIOR Cleveland, Oliver Ch., Kings
Daughters Circle, Columbus, Ply-
mouth Ch., Y. W. M. S., 25, Oberlin,
College, Y. W. M. S., 15,
C. E. Dayton,
JUVENILE Wellington, Crook Circle,
J. S. C. E. Andover,
SUNDAY SCHOOL Wadsworth,
TRANS. OFFERING Mrs. A. Sharp, Lin-
dbergh,
SPECIAL Springfield, First Ch., for Girl
in Hospital School,
PRIMARY DEPT. S. S., for same,

Total,

CORRECTION.—In July LIFE AND LIGHT,
Geneva should be 21.13, instead of 2.13

SOUTH DAKOTA

BRANCH Mrs. C. S. K. K. K. of Sioux
Falls, Treas. DeClawood 10.00, Sioux
Falls,
JUNIOR Sioux Falls, K. K. K. Daughters,
JUVENILE Sioux Falls, K. K. K. Daughters 2
A. K. K. Wadsworth 10.00
JUNIOR C. E. Cedar Rapids
FOR THE DEPT. Cambridge

Total,

WISCONSIN.

BRANCH.—Mrs. R. Colburn, of Whitewater,
Treas. Ashland, 4.10, Brandon, 10,
Baraboo, 5, Beloit, Second Ch., 6, Chis-
ton, 5.75; Delavan, 12.75, Eau Claire,
5, Eagle River, 3.30, Green Bay, 25,
Grand Rapids and Centralia, 12, Hay-
ward, 6.51, Milwaukee, Grand Ave. Ch.,
27.50, South Milwaukee, 8.50; Virgoqua,
10, Waukesha, 30; Wauwatosa, 15; West
Superior, 16.67, Whitewater, by Mrs.
Colver, 25,
FOR THE DEPT. Elkhorn, Y. L. S. S. Class,
8, Madison, Aux., 20,
JUNIOR Milwaukee, Grand Ave. Ch.,
Daughters of the Covenant, 2, Y. L.,
25.24, Sparta, C. E., 9,
JUVENILE Berlin, Jr. C. E., 4.50; Fox
Lake, Jr. C. E., 3.50; Green Bay (Pres.),
for Bruggman School, 38, Milwaukee,
Pilgrim Ch., by Leonard G. Millard, 2.50;
Waukesha, Forget-Me-Not, 6,

Less expenses,

Total,

CONNECTICUT.

Farmington.—A Friend,
Total,

FLORIDA.

Melbourne.—Mrs. J. H. Phillips,
Total,

NORTH CAROLINA.

King's Mountain.—Lincoln Academy, per
Miss Cathcart,
Total,

PENNSYLVANIA

Allegheny.—First Ch., C. E., Two-Cent
Fund,
Total,

CANADA.

Mrs. F.,
Total,

TURKEY.

Sinankoy.—Bulgaria, Rev. H. C. Haskell,
Total,

MISCELLANEOUS

Sale of leaflets, etc., 5.72; Calendars,
29.48, key badges, 1.20,
Total for month,
Previously acknowledged,
Total since November 4, 1893,

MISS JESSIE C. FITCH,
Ass't Treas.



VOL. XXIV.

OCTOBER, 1894.

No. 10.

Expect Great Things from God. Attempt Great Things for God.

OUR Prayer Calendar for 1895 is now ready for distribution. There seems to be no longer any doubt that the Calendar has come to be a most important factor in carrying on our work. It has proved a strong reliance to our missionaries, and a tender bond of union among our workers both at home and abroad. It has found a welcome as a part of every-day life in many homes, and testimonies as to its value have been many and warm. We wish its circulation might be largely extended for the year to come. We make no appeal for it to be purchased as a duty or on sufferance; we present it as a blessing, to be shared by the many instead of the few. The price remains the same as last year, twenty-five cents, with five cents additional when sent by mail.

THE record of contributions for the month ending August 18th, showing an increase of about three hundred dollars as compared with the same month last year, brings a scrap of comfort in the midst of our anxieties. There has also been a slight increase in legacies, but the stubborn figures still confront us; thirteen thousand dollars beyond the usual donations to be raised before January 1st in order to reach the amount of last year. We rejoice that the officers of our Branches are alive to the situation, and we bespeak for them the hearty co-operation, not only of all the members of our auxiliaries, but of the Christian women in our churches. Is not the number very few of those who have an undoubted right to say, "I pray thee have me excused."

The story of personal suffering and deprivation resulting from the strikes will probably never be known, but one would not have expected them to have any relation, except in the most general way, to missionaries going to Micronesia. Yet such was the case. Miss Crosby's journal from the time of leaving Boston to the sailing of the *Morning Star* contains the following.—

Honolulu, July 14th.—This morning we woke to see the *Australia* steaming into harbor, and eagerly waited for the time to come when the long-looked-for mail would be distributed. But alas, and alas! We reached the post office, and no mail at all was to be found. The strike had deprived us of our last chance for letters, and now we cannot hear for another year. I am more sorry for the new missionaries than for myself. Mr. and Mrs. Price have a daughter who had left San Francisco for Oberlin, and they do not even know whether she reached there safely or not. I cannot write about it.

THE *British Weekly* of August 16th has the following notice of Dr. John G. Paton's farewell: "After ten months in Britain, undertaking work from which the stoutest might well have shrank, intent only on the one thing, and ever lovingly pleading the cause of his islanders, Dr. Paton has left our shores. . . . He returns in the confidence that he will now be able to extend the mission to some, at least, of the dark islands in the Northern New Hebrides. Two young missionaries from Scotland follow him next month to the islands, and other two, probably, next year. It is an open secret that the missionary's third son may probably follow in his father's footsteps, as the second son has done, as a missionary to the islands."

MRS. ISABELLA BIRD-BISHOP wrote some time ago that she was about to begin the ascent of a river in Korea of which little had hitherto been known, and it is hoped that she is now far away from the scenes of the fighting. She is taking this journey in the far East for purposes of geographical research, as well as to increase her knowledge of the needs in mission fields. It is a matter of profound regret to her friends in America, as well as in Great Britain, that her health is alarmingly frail.

IN Lady Somerset's paper, *The Woman's Signal*, of July 12th, there is a communication from Miss Jessie Ackerman, one of the round-the-world missionaries of the Woman's Christian Temperance Union, and president of the W. C. T. U. of Australia. Writing from Japan in regard to temperance work in that empire, Miss Ackerman says: "The unions established by Mrs. Leavitt are prospering. Two thousand pamphlets describing the work had been scattered over Japan to open my way. At Tokyo we had a ten days' mission, resulting in a temperance society of seven hundred native

men, since increased to two thousand, and an addition of two hundred members to the W. C. T. U. already formed there. The Japanese women have a temperance periodical in the vernacular, a dress-reform society, and a union for the higher education of women. An electric current of human love and effort, inaugurated by the American W. C. T. U. only fifteen years before, had girdled the world, and here in the antipodes was inspiring and guiding the hitherto comparatively objectless lives of our sisters in Japan. In speaking to the young women attending the missionary schools, I was very much impressed by their desire to do something to help to make the world good. And when I told them how the English-speaking girls were banded together in all sorts of noble enterprises, they were most anxious to undertake some kind of practical work. In no part of the world have I found the women so eagerly searching for the truth."

THERE is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoob, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoob came to the place he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own and provided food for the starving multitude, thereby saving many lives. By and by the king came to see his palace, but found nothing done toward it. He sent for Jakoob, and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and there saw a wonderful palace—more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built by Jakoob, the builder. In spending the king's money for the relief of suffering ones on the earth, he had reared this palace inside the gates of Heaven. The king awoke, and sending for the builder told him his dream, and pardoned him.

Miss Hance gives the following touching account of the death of one of the pupils in an outstation school not far from Esidumbini. She says—

THIS is the first Christian funeral that has ever been there. The deceased was a girl about fourteen years old. For some time she has been in the Squire's class, and could read nicely in the Testament. She was ill only about a week, and died a most triumphant death. When she saw the people weeping about her, she said: "Do not weep for me. I am not afraid to die. Jesus is my friend and my Saviour. Weep for yourselves, that you do not grieve and love him." She prayed much, and often spoke to those about her, urging them to believe on the Lord Jesus Christ and forsake their sins.

The day of her death she seemed to feel how dreadful sin is, and how great in the eyes of the Lord, but that Jesus is able to save unto the uttermost. She said: "O Lord, I am not afraid to die. Let me die now, while all these people are here, that they may see that I trust thee, that I long to go and be with thee!" Again she said to the people: "Weep not for me; weep for yourselves, that you do not believe on the Lord Jesus Christ. O Lord, help them to believe!" They raised her up. She looked steadfastly toward heaven, and said, "Lord Jesus, come for me now, that I may be a witness for thee!" And, as she steadfastly looked and said nothing more, they laid her down, but she was not there. She had gone from the tired body, gone from the wailing heathen friends, gone from the smoky hut, gone to the home of many mansions. The father of this girl many years ago lived in this station with Mr. and Mrs. Tyler, but when he grew up went back into heathenism and married there. He never seemed quite able to shake off the influence of the truths he had been taught. Since I came here he has in many ways shown that he was seeking for the light. He has been very glad to have his children taught, and regularly attends all services held at that place; and when his daughter died he said that no joy had ever come to him so great as the thought that his child had died believing in the Lord Jesus Christ. We hope and trust that he too will become a follower of Him who came to seek and to save the lost and sinful in Africa, as well as those in America.

TURKEY.

THE EARTHQUAKE IN CONSTANTINOPLE.

BY MRS. F. M. NEWELL.

At a few minutes past noon on July 10th, Constantinople was visited by an earthquake more severe than any recorded for nearly three hundred years. The wave extended over a vast region of country, wrecking thousands of houses, and causing much loss of life in the cities and villages along its way from Smyrna and Salonica to Adrianople.

A few seconds before it struck us here a loud, subterraneous rumbling was heard; then the earth began to shake, its movements increasing in violence several seconds, gradually subsiding to a slight quiver; the whole commotion lasting not more than thirty seconds. The oscillations were distinctly lateral. Many of the buildings of the capital were stout enough to resist the violence of the shock, which would have razed them had it been exerted in an equal degree vertically.

Almost instantly after the first shock the streets were full of men, women, and children, rushing in a maddened way, not knowing what to do to escape

from danger; the mingled cries and prayers which rent the air might well have been voices rising from Hades, and the terror and agony seen in the faces excelled that depicted by the brush of Michael Angelo in the Last Judgment. The clouds of dust from the falling masonry changed the mid-day glare of the city to funereal darkness.

A second shock, a few minutes later, sent the people running and screaming to the open squares, to escape the falling stones. The scene was made more tragic by the hundreds of men who came rushing wildly from the center of business near here. Even the diamond dealers did not stop to close their doors on their wares, but joined the panic-stricken crowd in the wild rush for life. Men hatless, with bleached faces, men with faces and clothes blackened with dirt, and men with blood pouring from ugly flesh wounds, helped to make up the crowd running in haste from the market gate, and was the first notice we had of the disaster which had been wrought in the Grand Bazaar. The extent of the calamity known, the panic did not seem altogether unjustifiable, for the shock alone was enough to fill the stoutest heart with a terrible sense of insecurity.

Although the shock was sufficient on both sides the Golden Horn to send the inhabitants of Constantinople into the streets, the old town, Stamboul, suffered most in the visitation. Sections of the historic walls are in ruins, in some cases burying houses and people in their fall. In Gedik Pasha, the quarter where we live, scarcely a house has escaped injury, and large numbers are rendered uninhabitable.

At the Grand Bazaars of Stamboul the fatalities were greatest. The Bazaars contain several miles of open booths, or Oriental stores, arranged on either side of narrow streets, all under one roof, with only six gates of exit. Ten thousand men are employed, most of them proprietors.

Without a moment's warning, whole sections of these domes and arched roofs of stone and masonry were let down thirty feet on the pavement below, at noon, when the Bazaars are always crowded with visitors, and the wonder is that the death rate was not greater than is now believed. It is not known how many perished, but it is estimated that more than a thousand bodies have been recovered from this center alone. The gates were locked and guarded to protect life from the loosened masonry which fell at every earthquake, and also to protect the property from thieves, who were quickly on hand plying their trade. Inside, detachments of men from the government were engaged in the rescue, and late as Sunday men were taken out alive.

Hospitals were filled with the wounded. Streets were piled with debris, and architects appointed by the government examined the houses, pulling down those condemned, to prevent further disaster.

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Business was suspended, and the people were living out of doors in the gardens, cemeteries, and open squares of the city. The Sultan issued rations of bread, and an attempt was being made to scatter the crowds. Huddled together in fear, without proper sanitary conditions, shelter, and food, everything was favorable for a new outbreak of cholera, of which our city now has a clean record. Many people were homeless and penniless, and those who had houses left were not willing to go into them while the tremblings of the earth continued at intervals of every few hours.

The house here at Gedik Pasha in which our mission work centers is a solid structure of heavy stone and brick, more than sixty feet square, and five stories high, with walls three feet thick. Not a room in the house remains intact; three of the chimneys were toppled off to the roof; windows and frames together were thrown out, tons of plastering and masonry were displaced, and the walls from top to bottom were wrenched and cracked.

Miss Sheldon, one of the American teachers of Adabazar, who was temporarily my guest, and I, had been in the Grand Bazaar all the morning, making school purchases; a few minutes before the crash we left the very quarter where the ruin was the greatest; on reaching home we went directly to the third story, and were just seated to read over home letters, which had come in, when we heard a noise as the roar of a terrible whirlwind approaching. I am timid at earthquakes. One came, not long ago, while I was sitting on the roof; high up one gets a severer rocking, besides feeling greater insecurity, and it does not take a heavy shock since to send me flying down the stairs, to await near the door the second shock which often follows,—so at the very first note of danger we beat a hasty retreat. Although we were well on our way when the house began to vibrate, it was soon rocking so fearfully we made the descent of the last flight of stairs with difficulty. Once in the street the scene of distress which met me seemed to remove all consciousness of fear, and the prominent emotion ever since has been profound gratitude to God for the loving mercy which kept us entirely from harm. Had we been in our favorite corner in the sitting room we should have been instantly killed. We left our seat in that upper guest chamber just in time to escape the danger from a heavy cornice which fell there. During our flight down we were not hit by the débris which fell before and behind us, and we were detained from passing out into the street long enough to be saved injury from the shower of brick and stone which came down all around our door. Had we possessed foreknowledge of the calamity to overtake our city, we could not have planned better for our special work. Our school was a few days before dismissed for the summer vacation; the débris in the garden tells us plainly that death would have been dealt to some of our

two hundred children,—who would have been in the garden for noon recess at that hour, if school had been in session,—for there was no time for escape from the shower of stone. There are the wounded, the sick ones, and those made helpless through fear, all needing care, and I am glad I am not in the country, where this season usually finds me. This event has been a strange leveler, the rich and the poor sitting together on a common plane, and all interested in what the Bible tells us about eternal things, which sometimes, these last days, have not seemed very far away. Miss Jones has gone to Switzerland, and with our faithful Belshazzer I am left alone. The first four nights the throbbings of the earth were so violent we slept in the garden.

From the four sides of our mission house we look out on solid rows of houses where we have been accustomed to see friendly faces by day, and lamps shining in every window at night. All are deserted now,—not a sound; even the street dogs have fled, and a hush has fallen on this whole quarter as if all of life had suddenly gone out. As I go about the rooms I often find myself unconsciously stepping softly, as if in presence of the dead.

—*The New Hampshire Journal.*

INDIA.

GUNGABAI, THE LOWEST, PROMOTED TO THE HIGHEST.

“Ye shall be my sons and daughters, saith the Lord Almighty. . . . Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters.”

GUNGABAI, our Bible woman, was very faithful in her work of instructing others in the blessed truths of our holy religion, and more than that, she lived up to her precepts. When the Lord laid his hand upon her in sickness, the neighbors and others hoped she would get well again and once more go up to the temple of the Lord, where she had great delight. One old man remarked, “Whether she lives or dies, God will not let her lack for anything.” At last, as the disease grew more serious from week to week and from month to month, hope was given up that she would ever be well here. She bore testimony to all who came and went of God’s sustaining grace, and when we spoke of the glories of the heavenly home she would nod a decided assent. One day I was saying to her that there was no sickness or sorrow over there. Slowly but distinctly she added, “And—no—more—death.” The death messenger deferred his coming till Gungabai was very weary, though not complaining, and she would inquire, “When will my day come?” Last Saturday morning I said to her that we must suffer here all the will of

the Lord, and then we should enter the eternal rest. Afterwards she seemed to follow me in a few words of prayer, as I asked the Lord not to let the waters overflow when she passed through. Even then her hands were cold. She had come to the brink of Jordan, but the waters were shallow. When she closed her eyes there was the pallor of death on her face, and it was evident that she had received a token from the King. I could hardly bear to leave her on this, "her high day."

At noon, or a little after, the brother came to say that she whom he had tended so faithfully was gone. I said, "You would not have kept her here in pain?" "No," he answered: "her end was peace, great peace."

Thoughts of the departed one crowd upon me as I write. With what fervor would she habitually pray, and when she had some new phase of truth presented to her, how would she rejoice in it as a means of grace more precious than silver and gold! The word of Christ dwelt in her richly, making her neither barren nor unfruitful in the Master's vineyard. I shall long associate with her one or two of the illustrations which I translated off-hand in our women's meeting. One was the following: Almost any person will allow that we commit at least one sin daily in word, deed, and thought. If three sins in one day, how many in a year? How many in an ordinary lifetime? I worked out the problem on the blackboard, and for a long time those figures seemed staring in the face of the Christian women. But no one was oppressed as was Gungabai with this new setting forth of man's desperate need of salvation. "There is none righteous, no, not one." At another time I was translating a story called "Measuring Day." There was something peculiar about it, and more forceful in Marathi than English. As I went on to speak of the base being exalted and the high being made low, a touch of "Alice in Wonderland" irresistibly provoked us all to smile, save Gungabai. She was quite sober from beginning to end, and for days afterwards seemed possessed with the solemn thought. "The others laughed," she said; "I could have cried." At last, noting the impression it had made on her mind, I told her my daughter would have it better translated for her children's paper, and then she could read it again. It was printed, but she had not the strength to read it when it came. It was read to her just before her own summons to be present upon "Measuring Day" in the Father's home above.

But perhaps our most touching reminiscence of Gungabai concerns a day when she saw more of the "wide, wide world" than she had ever seen before. On my way to Poona I took her with me as far as the railway station, that the longing of her heart to look upon a train of cars might be satisfied. I told her it would be no waste of time, for she would, very likely, find

some one to talk with about the things of God. Overjoyed, she took her seat in the *tonga* by the side of the Mohammedan driver, and I soon saw that she was engaged in conversation with him, while he, by nodding assent now and then, was willing she should have a monopoly of the talk. She was one that could glide imperceptibly from temporal to eternal things, and as she became more spirited I heard her say : "Now, madam-sahib has brought me these ten miles to see the railway. Do you think when we get there that she will leave me to my own resources, and let me find my way back as best I can?" Yes or no was about the same to the sleepy driver, but Gungabai said with emphasis, "No, indeed ; she will provide for my return. She will not do half-way work ; neither will our Lord Jesus Christ." Then followed a gospel talk, and so the time passed till we could see the station in the distance. Soon we were there, and taking along our luggage with us we entered the waiting-room. Gungabai began to be as one dazed, there were already so many new things to take up her attention. But when the train actually came, and she saw it moving along like a thing of life, saw us take our seats in one of the compartments, and realized that we would go all the way to Poona for one rupee, she was so carried away with the greatness of the idea that "there was no more spirit in her," I might almost have said. At least, I was glad just then to see some of our preachers coming in another direction, so that she was not left entirely to the tender mercies of the driver, though I, of course, had paid her return fare. She began to cry before we had started, and I begged her to take some food. No ; she was not hungry, but to think of the wonderful works of God and man ; this had made her weak. How the plodding oxen would have labored for days to go a journey of a hundred miles, she said, and here the train was moving off so easily !

We promised ourselves the pleasure of giving Gungabai a ride on the railway some time, especially as nothing seemed able to efface the deep impression made that day upon her mind. But the opportunity was never given us. Instead, we could only talk together of another, more wondrous journey. "Do you remember, Gungabai, how you longed to travel in the *ag-gadi*?" I asked her one day. "Think how much more delightful to be carried by the angels ; and better, far better than any glimpse of this world is the glory that is to be revealed above. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'" She expressed assent, and who can doubt that a bright celestial escort at last attended her to the presence of the King. She who was by birth an outcast,—regarded in India as "not," "nought," or "just nothing at all,"—perhaps even now hears things unutterable to mortals, and holds sweet converse with loved ones gone before who have "washed their robes, and made them white in the blood of the Lamb."

We remember that Gungabai once said that if she should die it would be like the going out of a lamp in that community. So it has been; but we pray that other lamps may be lighted there, and that God may not be left without a witness. To-day I went to the home where she had spent so many years,—a pretty little native house, for Gungabai was clean inwardly and outwardly—but it did not seem the same with the tenant gone. However, we found the friends most ready to hear us, and some of them are already beginning to say that Gungabai's God must be their God. In the civil hospital near by, the poor, diseased patients have learned to watch eagerly for their Christian friend; but she has gone that way whence she will not return to talk, and sing, and pray by their bedsides. Her death must have been precious in the sight of the Lord; and shall not we, at the thought of such as Gungabai, washed and sanctified amidst the throng that surround the throne, confess that "the foolishness of God is wiser than men" in bringing many sons and daughters to glory, and honor, and praise through the redemption that is in Christ?

MRS. H. P. BRUCE.

SATARA, INDIA.

MICRONESIA.

EXTRACTS FROM THE JOURNAL OF MRS. G. A. GARLAND.

Jaluit, September 2d.—We anchored at Jebwar, the German colony, at 9 A. M. to-day, and the German doctor, tall and blond, came out to see that we were not dangerous. You know we are obliged to show a yellow flag at the foremast when we come into port if we have no sickness on board. Lailemon, who, you remember, was taken away from Meijij by order of the commissioner, came out and brought the news that Lanien had been taken from Mejuro three months ago, and was still in prison here, his wife and family having been left at Mejuro.

Thomas has been to Mejuro from Arno, held communion service, and received twenty-two into the church. Moreover, Jeremiah says that the Jaluit church grows stronger, and he marvels that the Lord is so prospering his work here while all the time the hindrances and trials seem to be multiplying on the islands. This church has been made to pay the passage money of these teachers who were removed from other places by the commissioner.



MARSHALL ISLAND BOYS AND COCONUT TREES.

Mrs. Pease told Jeremiah not to let this trouble him,—this confiscation of the contribution money,—for the Lord knew all about it. The captain and Dr. Pease went ashore to see the commissioner. He is a man of about forty, pleasant in speech, but extremely nervous. He released Lanien, saying that his term of three months expired to-day. No one but Capelle's wife had been to see Lanien. Jeremiah had twice asked permission and been refused. Lanien had not even been allowed time to go and tell his family what was to be done with him before he was brought away from Mejuro. His wife knew nothing of it until some one carried her the news. The commissioner wanted another interview this afternoon, but Dr. Pease wished to spend the Sabbath at the mission, so it was arranged that we should go to Imroj now and return on Tuesday. When the boat came out from shore, great was the delight of every one to see Lanien, and you can imagine that our greetings were warm on both sides. Lanien is in good spirits. He had his Marshall Testament in his hand, and Mrs. Pease asked him if he was lonely in prison, or if it seemed a good time for prayer and reading. He looked down at his Bible, and quickly replied, "Oh, it was a good time to teach me many things."

Wednesday, September 6th.—It seems as though the atmosphere had cleared wonderfully. Yesterday was an eventful day. We crossed the lagoon again to Jebwar in the morning, and some of us felt as if almost going to execution, we knew so much depended on the interview with the "Komissar." Hardly had we anchored when a German boat came from shore bringing a policeman, who called for Lanien, saying that he was wanted on shore. Poor Lanien was quite overcome. He is feeling so weak physically from his last trial that he had no courage to meet a fresh one. He wanted to bid every one good-bye, declaring he should never see us again. Dr. Pease and the captain went ashore as soon as possible, and Mrs. Pease, Miss Hoppin and I met in my room to pray that the way might be made clear before them, and that they might be guided in all their intercourse. The scholars seemed to realize that this interview with the authorities meant much to them, and sat about the decks in sober little groups.

Soon after noon I spied the boat leaving the shore, and watched with the glass until I could recognize Lanien and a laugh on the captain's face; then I felt sure all must be well. As the captain came up the gangway I asked, "What is it?" He answered, with a laugh, "The islands mustn't keep Fourth of July any more." And so the great roaring lions in the way had their mouths stopped when we reached them. The principal trouble has evidently been a feeling of jealousy on the part of the commissioner, who



A MICRONESIAN PASTOR (THOMAS) AND HIS FAMILY.

said very plainly that the natives always put what Dr. Pease said before German authority. He was willing that Dr. Pease should place teachers where he pleased, and take as many scholars as he wished, provided he would first obtain special permission. The last exhibition had been held on the Fourth of July, and had been made quite a festive occasion, the schools gathering at Imroj from all the islets of the lagoon. This was a particular grievance to the commissioner, who thought it unseemly that the people should in any way observe an American national holiday.

Mejuro, September 19th.—We anchored at Mejuro to-day, and Lanien lost no time in getting on shore in the morning.

My latest acquaintance in the way of "grandchildren" must, I think, be acknowledged as the most interesting. This afternoon when the boat came out from shore, there sat Linina, looking up with her face all a-laugh as she saw me on the deck, waving her hand, and the hand of a chubby baby in her lap, who laughed and crowed. Linina is her old demonstrative self. As soon as she reached the deck she rushed at me and threw her arms about me, laughing and exclaiming. "Where is the baby?" I asked. "Oh, I gave him to his father to hold; but didn't you see how he laughed and danced in my lap when he saw you? He recognized his grandmother, for I have told him all about you," she said with a merry laugh. Then she grew suddenly sober, and stroked my face, saying that it never used to be so thin, and had I been very sick? And then she went for Clarence, and handed him to me with great satisfaction. He was such a great armful, but a pretty baby, with a jolly laugh and a strong little body, whose chubby feet would go continually climbing up me. He is such a fair, clean baby, too, that it is a comfort to cuddle and kiss him. You know he was born on my birthday. His mamma amuses me by her wise, important airs. Her baby had a prettily made little dress, and in the cool of the evening there was a flannel wrapper for extra warmth. He was duly and decently undressed and attired in a white nightgown at dark, and his mamma sang English songs to him until he was asleep. Altogether, Mrs. Pease said she thought I had reason to be proud of my married "daughter."

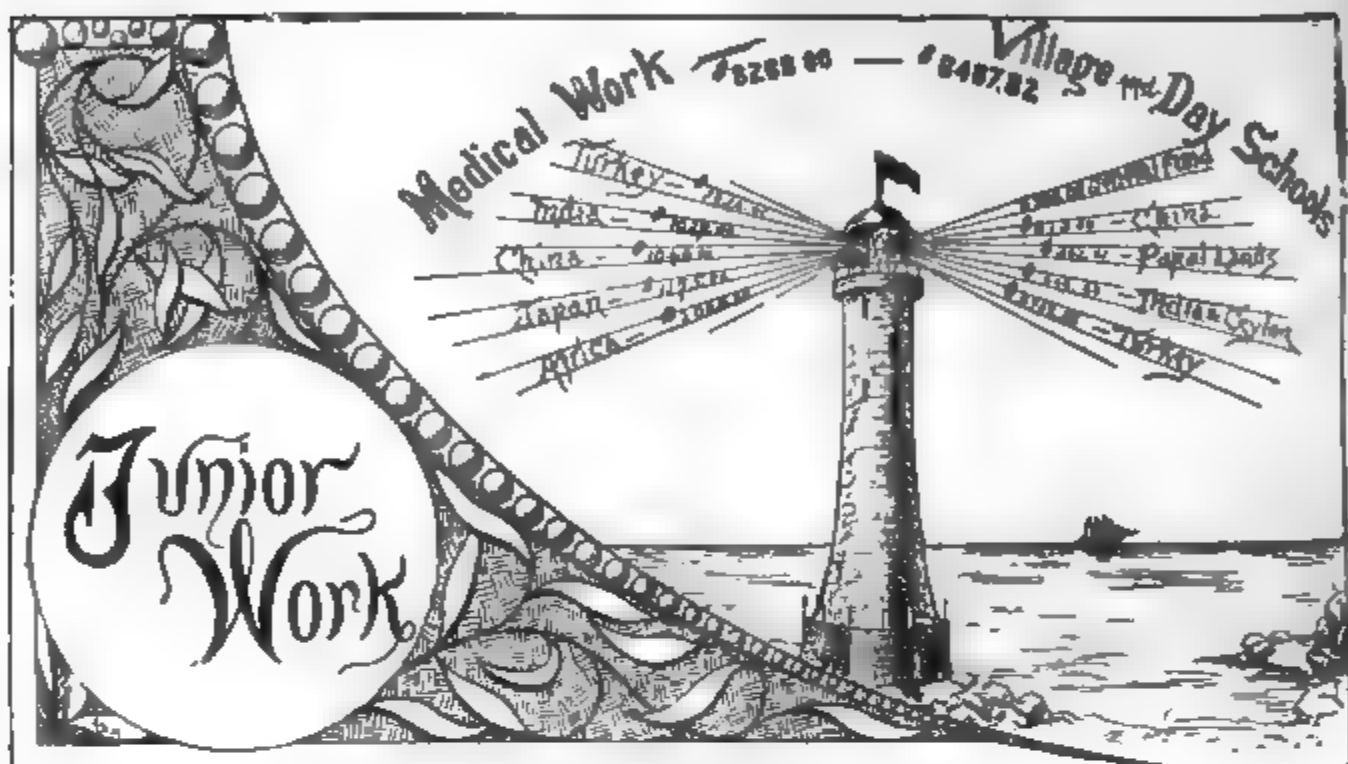
Mille Lagoon, Friday, October 6th.—Mrs. Pease told us that the meeting this forenoon was a remarkably large one, the people having gathered from other islets in anticipation of the communion service next Sabbath. Leglairik, in looking over the year, spoke very humbly of his own work, saying that he was only an ordinary man, with no power or ability of his own, but that through the goodness and power of God he and his charge have had a happy and prosperous year. As a result of his labors twenty are to unite with the church next Sunday. Jeremiah talked simply and beau-

tifully, as always, to the people. You would like to hear how he referred to the departure of the Peases. First I must tell you, in explanation of his simile, that the Marshall canoes are provided with a large mat sail, of which the greatest care is taken in order to preserve it, a heavy sheath, or sail, being made of leaf to slip over this sail when it is furled to keep it from the sun and rain. This case is called the *atro*. Jeremiah said: "We are like a sail without any *atro*, for you know the condition of a sail without any *atro*. The rain falls on it and the sun beats on it, and before long it is rotten and useless. But shall we sit and grieve because our *atro* is taken away? Oh, no; for we have a better *atro*—Christ!" Then he went on enlarging upon this idea.

Though I have seen but little of Jeremiah since he has been with us, yet it has been a comfort just to know that he was on board. What a blessed old saint he is! To-day I asked the captain to find him for me just before we reached port, and he came to see me for a little while. In speaking of my leaving Micronesia, he said: "Do not think you will ever be forgotten by us. We cannot forget you, who have been brought to us by the love of Christ, and who have been our friend. You are our friend, and we shall remember you just as though we could see your faces."

Namu, October 16th.—Mrs. Pease says that if one wants to see poverty and starvation, he should come to Namu. The people are all thin and gaunt in appearance. There is little breadfruit at any time, and now that is out of season. There is no pandanus ripe, and the people must subsist on old cocoanuts and fish, which are not very good here. Even the cocoanuts are *tabu* (forbidden) at times, when the cobra is being made for the taxes or the chiefs. When they are confined to the cocoanut as an article of diet, it after a while produces nausea and seasickness. Many of the fish, too, in this lagoon are poisonous, and cannot be eaten with impunity until one has become accustomed to them.

The chiefs make things no better on these poorer islands, for they are oppressive, and exact so much from the people it seems a wonder that they manage to live. Only last week the chief Loiak came up with his boat and carried away all that people had and might have used for barter; cocoanuts, mats, prepared arrowroot, etc. Poor miserable people! Between the Germans and their own chiefs life is made burdensome for them. They have had no school, Nierik says, since July because they are so hungry. Most of them are so poor as to have only one dress or shirt, and when that one article of apparel is worn out the wearer drops out of his place at meeting. So the services have not been so well attended lately. Is it not distressing to see so much want and yet be unable to relieve it?



—To give light to them that sit in darkness Luke 1:77—

HER OFFERING.

THE lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla Banks felt a glad sense of home-coming every time she conquered that unruly lock.

She lit her lamp and looked about her. On the floor lay an envelope that somebody had slipped under the door. Miss Banks picked it up, and tried to guess what it contained before she lit her oil stove and put her supper on to cook. How frugal was that supper they can guess who, after a hard day's work, have cooked lonely suppers over an oil stove.

Miss Banks sat down to wait for the cooking and examined the envelope. It contained a stirring appeal for the cause of missions, and the statement that the treasury was empty. Also a little envelope to contain Miss Banks' thank offering to be given at the praise meeting on Sunday night. It was then Saturday evening.

Miss Banks was a seamstress; but for the last three years repeated attacks of rheumatism and grip had left her little strength for work. The last sickness had eaten up her small bank account; now she lived from hand to mouth. She was a tall, spare woman, with old age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor, and homely, and old; but to Him who looketh the heart, she was rich, beautiful, and immortal. Poor, and homely, and old, yet her taste in giving was royal. She would like to pour gold into the Lord's treasury; she would like to heap diamonds and rubies at the feet of Him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change; one-tenth of it she put by itself as the Lord's share,—it would just pay her pew rent. No thank offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food would it purchase, but Miss Banks knew to a cent's worth how much food she would be obliged to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click, and a long crack went half way down the lamp chimney. It might last another week, but likely not. Then she must have a bar of soap; she had forgotten that. No; Randilla Banks could not afford even a ten-cent thank offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sallow cheeks, for she knew the importance of mission work, and sighed as she thought of the empty treasury. But what could she do to help the work of her beloved church?

Nothing, apparently, nothing but to go to her Bible, to her chapter,—the forty-fourth of Isaiah.

How Miss Banks wished that the words "old maid" might have been put in the Bible, at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary.

Then this solitary soul turned to the Psalms, in search of something suited to one who was too poor to give even a dime thank offering.

"Cast thy burden on the Lord, and he will sustain thee,"—and sustain even the burden of his work, she thought. "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" One of Miss Banks' tears had fallen on the thank-offering envelope. There it lay, a little damp spot, just where she would have been glad to write ten dollars. Could God accept that salty tear for a thank offering? Then Miss Banks thought of the "golden vials full of odors, which are the prayers of the saints." Like a whisper from the Holy Spirit came the words, "I have surely seen the affliction of my people in Egypt, and have heard their cry, for I know their sorrows. And I am come down to deliver them."

Surely God might do something to deliver his Church in answer to her "cry." Unmindful of her rheumatism she got down on her knees, and I wish every other member of the church could have heard her prayer.

That Saturday evening, in another house on another street, in a cozy room sat another woman alone. She, too, held in her hand a thank-offering envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocket-book, whose contents had evidently just been examined, and consisted of two silver quarters and a dime, besides two twenty-dollar bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change, and let it go at that, but I shouldn't like any one to know that I had given so little.

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new fall jacket, the new cape collars are so handsome it is sure to be ever so much more becoming to me than the one I bought last fall. Dear me, what a shame that styles change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern.

"The other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madame Dupre's opening. I know that I have always said that it was a shame to put so much money into a hat, but that is a beauty, and I mean to indulge for this once."

So saying, the envelope and money were slipped into this fortunate woman's purse and the whole matter forgotten, as a telegram came saying "Fred" had been called out of the city, and would not be home before Monday. As she made ready for church the next evening she suddenly bethought herself of the thank offering, and with a half-guilty flush of mortification that the offering was to be so little, she hastily placed the silver pieces in the envelope and sealed the end, slipping both into her pocket book with the comforting thought: "Oh, well, no one will know the difference, for there is no way of identifying the gifts; as no names are used. I forgot to select a text, but never mind; it will have to go as it is. It is rather a shabby gift for a thank offering, I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and after the envelopes thus gathered had been opened, the texts read, and the money put in the receptacle awaiting it, there should be a hymn and responsive reading while the envelopes from the contributors in the next aisle were being gathered up. Miss Banks sat in the second aisle,—there were but three,—and it chanced

that her envelope was the last to be opened of those gathered in that section. The minister opened it to find it quite empty save for a bit of paper, from which he read: "It grieved me to think that no coin of mine could be counted among other offerings to-night, and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees, I asked that it might be the happy privilege of some one else to make a double offering because to me has been denied the privilege to give at all. That I might not dishonor God by unworthy doubts that he would answer my prayer, I have chosen for my text, 'O woman, great is thy faith; be it unto thee even as thou wilt.'"

There was a little silence after the pastor sat down. Many who had given even liberally remembered suddenly that there had been no odor of prayer about their gift. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness she tore open the end of an envelope she held in her hand, shook out the dime and two quarters which it held, and tucked in their place two twenty-dollar bills, while she hastily penciled the words, "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to give a few coins of little value instead." None in the congregation knew who had made the offering, but as the pastor unrolled the bills and read the lines that accompanied them, and then with tender emotion asked for a blessing on the two who had thus made a special heart-offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do his will.—*A. B., in Woman's Missionary Magazine.*

FOR CHILDREN'S MEETINGS.—TWO NOBLE LIVES, MRS. HARRIET NEWELL AND MISS ELIZA AGNEW.

BY MRS. JAMES L. HILL.

It would be hard to tell which one of the two heroines we study to-day did more for the missionary cause, the one who, in freely giving up her young life as a sacrifice without being able to do anything in her longed-for field of labor, aroused all womanhood to a new devotion to the extension of Christ's kingdom among the darkened nations, or the other, who devoted her long and useful life to the Lord's work in a strange land, remaining at her

post of duty for over forty years without ever returning home. Both of these persons possessed the truest missionary spirit in circumstances utterly diverse.

Harriet Newell became a Christian when she was only thirteen years old. The aged clergyman of Bradford said of her, "That child will do more to induce youth to come to Christ than I can."

She takes ship from Salem in the Caravan, for Asia. On her voyage she writes: "Scarcely a night passes but I dream of my dear mother and brothers and sisters. My sleeping hours are pleasant." Turning away from India she writes, "I shall go far away without one single female companion." At the age of nineteen, having experienced but one short month in her much-coveted field of labor, her life is completed. From the Isle of France her message to her home friends is: "Tell them, assure them, that I approve, on my dying bed, the course I have taken. I have never repented leaving all for Christ." Her husband writes: "Oh Harriet, Harriet, in a strange land, without one friend to weep with me, I followed her, a solitary mourner, to the grave under the shade of an evergreen."

Suggest to the boys and girls the vast difference between going as a missionary when Harriet Newell went, and going to the same country to-day.

Was the Woman's Board formed when she set sail? Were there any mission circles? How long had the American Board itself been formed? (Less than two years.) Had any American at that time ever been on a mission to the heathen? Were the love and the knowledge of foreign missions as widespread as they are now? Was it possible to go by steamboats then? (The first steamships which made regular trips across the Atlantic were in 1830. This was in 1812.) For how many days did she see nothing but sky and water? (One hundred and fourteen days.) Did the British Company, which governed India, allow them to enter? Is it easy to enter India now? Can missionaries more easily return home now than eighty years ago? (Do not fail to have the children realize what a heroic thing it was for this young lady to start out in the face of such obstacles and under such depressing circumstances.) See leaflet, "Harriet Newell," or Mission Studies in Many Lands, page 149; also Lesson Leaflet for October.

Eliza Agnew was but eight years old when she resolved that she would be a foreign missionary. Her interest was aroused by the teacher of a day school, who pointed out to her pupils the heathen and the Christian lands. The little girl who became the first pupil in the school at Oodooville, Jaffna, of which she was so long the teacher, was sitting one day on the steps when a terrific storm came up, and she took refuge in the mission house. When she went home the next morning she found her father very angry, because *she had lost caste*. He said: "You have eaten the missionaries' rice. Go

back to them; be their child hereafter." Miss Agnew was called by the natives "the mother of a thousand daughters," for more than a thousand girls had been her pupils.

In what direction from India is Ceylon? In Jaffna the first convert to Christianity under the American Board was found. In what direction from Ceylon (though counted a part of the same country) are the "long, low islands" of Jaffna? The largest of these islands is often called the "peninsular of Jaffna," because of a sand bar which extends to Ceylon. See *Mission Studies*, July, 1894, and "Seven Years in Ceylon," by the Misses Leitch, page 116.

A BEAUTIFUL mite box has recently been issued by the Committee on Junior Work as a companion to the Covenant. The design, which was made for us by a kind friend of the work, has been very tastefully executed by L. Prang & Co. The passion-flower vine around the sides, the key upon the top, and the apt quotations, all suggest the Covenant. We are confident that the box will fill a real need felt by our young ladies. It is sold at five cents, postage paid. Apply to Miss A. R. Hartshorn, 1 Congregational House, Boston.

Our Work at Home.

THE SPIRIT OF THE THANK OFFERING.

BY MRS. MERRILL E. GATES.

THE thank offering is the final and consummate expression of the believing heart. It is the highest outward form of the deepest inner trust. It is the smile of the soul when looking in the face of its Redeemer. It is the flower we venture to lay at the feet of God. The spirit of the thank offering is the spirit of the one who offers it.

The thank offering flows from a joyous spirit.

All thankfulness is joy. In the thank offering we put into substantial form the keenest, deepest feeling of which the soul is capable,—the emotion of joy,—and present it to God. In it we give our joy to God. The moment we are thankful that moment we become happy. The moment we express thankfulness that moment we increase it. A thank offering increases our happiness, not according to the intrinsic value of the gift we make, but in accordance with the force of the inner feeling of which the gift is the outward expression. An artesian well brings deep, underlying waters to the surface of the earth. The value of the shaft is not in itself, but in the plenteous-

ness of the unseen, rock-hidden waters to which it is the outlet. In Deuteronomy the sixteenth chapter and the eleventh verse we find the close connection between the "free-will" offering and joy. If God has made us happy in our family, in our circumstances, in our inner life, we may increase that happiness by a thank offering to him.

Thank offerings flow from a sweetened spirit.

When we are in a bitter, defiant, selfish, or even an indifferent mood we do not give blessed gifts of love and gratitude. Something must have softened and sweetened us when we feel like giving expression to our loving gratitude to God in this way. Nor is it when we are anxious to exact all we can for ourselves that the thank offering seems to us most beautiful and most desirable. It is when we wonder that we, so unworthy, should have so much; when we see the kindness of others to us; when our daily common mercies become to us daily renewed miracles; when each morning begins in true charity with all the world, and when the ruffled spirit is soothed each evening by the gentle shelter of the wings of the Dove of Peace. If we have a sweet and loving inner mood it is due to the Spirit of all Grace. It is sweet to acknowledge this to Him by some thankful gift known only to ourselves.

The thank offering is the impulse of a spontaneous spirit.

Spontaneity is the essential element of the thank offering. It is that characteristic without which it would not be what it is. Self-sacrifice is not the primary principle of this kind of gift. Gratitude is the spring—self-sacrifice is usually the means—of a thank offering. In a free spirit we "offer precious things simply because they are precious." We may give them, or we may not give them. "If any man give . . . it shall be of his free will." Thank offerings are not commanded even by God. It is because they are the spontaneous impulse of our own hearts, say rather of the Holy Spirit in our hearts, that they have value and keep their specific character. Must we, then, force ourselves to thankfulness? Shall we not by doing so mar our gift, and deprive it of that which makes a thank offering at all,—its purely spontaneous, voluntary nature? Evidently if we are not in the mood for thank offerings we must consider those things which cause gratitude, that it may spring up within us. There must be a fountain before there can be an overflow. The delight we may feel in purely spontaneous giving is like in kind, we may hope, to that which our Lord felt when he said, "I delight to do thy will, O God!" Allied to the freeness of the gift is its simplicity, its singleness. It seems to proceed from an unmixed and pure motive, and no doubt this is one cause of its acceptableness to God.

Thank offerings come from a chastened spirit.

It seems a paradox to say that our purest thank offerings are the offspring of our deepest sorrows. But oftenest in the nighttime of bereavement, or under the shadow of our own or others' sins and failures, or under the cloud of any burden or sorrow, our eyes become more sensitive, and we discern causes for gratitude which we never saw before.

Astronomers, we are told, bandage their eyes for a time before a total eclipse of the sun, to render them most sensitive to those evanescent, aerial streamers from the sun's corona that fly their gauzy banners far out into unmeasured space when the great disc is darkened. So God binds a trial or a sorrow over our hearts, that, shut away for a time from glaring light, we may detect thereafter, with quickened, strengthened vision, the more delicate heavenly phenomena of our lives. At such times we see mysteries of God's love and power in the guidance of our lives which in the dimness of our ordinary vision we do not perceive, and for which we fail to give thanks. Was it not in a "great trial of affliction that out of the abundance of their joy and their deep poverty the Macedonian church abounded unto the riches of their liberality"?

Thank offerings are the impulse of hearts that love Jesus.

Is it an illusion that Jesus loves us, bears our sins, unites us in immortal bonds to himself and to his Father? Is the power of His name to change men's hearts an illusion? It is the glorious truth, and we love it and believe it! This is the very deepest, the only perennial spring of our impulse to give to God. We live in His smile because we are "in His Son." Therefore we are thankful; therefore we are happy! Our gratitude is in exact proportion to our realization of God's love to us; it could never be in proportion to that love itself. What His love signifies to us brings out our love in return, and at the same time calls from us the expression of our love by such gifts as it is in our power to make. What has the knowledge of Jesus been to us in our lives? What thank offering could equal our appreciation of it?

Thank offerings spring from faith in the Unseen.

They are witnesses that Jesus is a living, glorious Person. Our faith sees Him, believes that he has a work now going on in the world, aids that work by an offering of our love, and thus faith is transformed into deed. Christian life consists in turning faith into fact, belief into benefaction, gratitude into gift. The effects of such gifts on ourselves is to objectify our belief and make it more real. Every thank offering—our own or others—is a tangible evidence to ourselves and to the world of actual belief in an unseen Saviour and in his work. We make to ourselves friends of "the mammon of unrighteousness" by all such gifts to God.

The thank offering flows from what is immortal in us.

There is something of a heavenly and perpetual nature in the thank offering. We shall, throughout our unending life, feel thankfulness and the impulse to express it. What the modes of expression will be we cannot now forecast, but no doubt they will be as beautiful and varied as that all-glorious life itself. Are not our thank offerings put to an eternal use when they flow into missionary channels? And what a wonderful transformation is that which changes our joy and gratitude into soul life for those who know not Jesus! Into every gift of our thankful hearts some or all of these elements of joy, sweetness, freedom, trust, and immortality enter. A gift fragrant with such spiritual qualities cannot fail to please God. Perhaps the Holy Spirit may suggest to us that by self-denial we can offer to Him one or more of these exotics of heavenly origin this year, this month, this day.

OUR BOOK TABLE.

My Life and Times. By Cyrus Hamlin, D.D., missionary in Turkey, author of "Among the Turks," etc. Boston and Chicago: Congregational Sunday School and Publishing Society, 1893. Pp. 538. Price, \$2.50.

This autobiography of a life of extraordinary versatility, consecration, and high achievement has now been before the public nearly a year, and it seems incredible that any one interested in missionary enterprise should not yet have read a book so unique in American autobiography. Dr. George F. Magoun, in the December *Our Day*, voices the testimony of thousands when he says: "We have never read a more racy and fascinating narrative, spiced with enjoyable mother wit, suggestive of a thousand things not said, humorous and pathetic by turns, disclosing on every page genuine and commanding character, salted and sweetened by ethical and spiritual principle, and full of the aroma of devotion." On reading the former work of Dr. Hamlin, "Among the Turks," the late Prof. Austin Phelps, D.D., wrote to a friend: "A laundry and a bakehouse, built into such a life as his, become temples of the Holy Ghost. What can Gabriel or the angels of the Four Winds be doing more sublime than that work which was going on upon the banks of the Bosphorus, in the Crimean war? . . . Even the secularities of life here become sacred things if seen in their real perspective toward Christ's life."

This book, uniting as it does shrewd practical sagacity, a statesmanlike grasp of Eastern politics, original methods of combining handicraft and education, and searching spiritual insight, appeals to a wide class of readers. Men of affairs, as well as those in the learned professions, are enthusiastic over it; and if Dr. Hamlin were at liberty to publish the letters he has re-

ceived in regard to "My Life and Times," they would form large and most interesting *addenda* to the next edition. It is a perilous thing to begin reading this book if any other duty presses. I chance to know of one lecturer who was so absorbed in it, while traveling to meet an engagement, that he failed to hear his station called, and had to walk back a mile in consequence. Bishop Foster stated, at a social gathering last spring, in Dr. Hamlin's presence, that he seldom read an autobiography; but having begun this early one afternoon, he did not put it down until the last page was reached, at three o'clock in the morning! In alluding to the fact of Dr. Bartol's oft-quoted remark that "Dr. Hamlin in the Crimean war practiced with success thirteen different skilled occupations," Joseph Cook says: "Dr. Hamlin has shown himself to be an expert in twenty different characters,—farmer, silversmith, school-teacher, preacher, missionary, architect, mason, carpenter, blacksmith, engineer, physician, theologian, diplomat, baker, laundryman, linguist, lecturer, author, financial agent, college president."

This autobiography of Dr. Hamlin's, as well as "Among the Turks," by the same author, are in the circulating library at the rooms of the Woman's Board of Missions, at No. 1 Congregational House, Boston, and can be obtained by any one in the territory of the W. B. M., for two cents a day and the return postage. This library was started in the hope of spreading missionary intelligence to the remotest hamlet of New England and the Middle States, and it is hoped that a generous patronage may justify its existence.

South America, the Neglected Continent. E. Marlborough & Co., 51, Old Bailey, London, E. C. Cloth, 2s. 6d., paper, 1s.; postage, 3d. extra.

The above-named volume of one hundred and seventy-six pages contains an account of the mission tour of the Rev. G. C. Grubb, M.A., and party, in 1893. The narrative is given in a clear, animated style, by E. C. Millard, with a historical sketch and summary of missionary enterprise in those vast regions by Lucy E. Guinness. In the August number of *Regions Beyond*, Miss Guinness introduces the book to the notice of her readers in these words: "All these nineteen hundred years the Neglected Continent has been lying there, just across the ocean, almost entirely forgotten by the Church. It has thirty-seven million people, probably not more than four million of whom have ever heard the gospel. . . . Mr. Millard gives a lifelike glimpse of Buenos Ayres, Rosario, Monte Video, Rio, Bahia, and Pernambuco, illustrating his journal with thirty-six capital pictures, many of them from photographs taken on the spot. The remaining one hundred and nine pages, also freely illustrated with diagrams, pictures, and maps, take up South America as a whole, sketching its great natural features, and its spiritual story for the last three centuries."

The diagrams are most eloquent. Two hundred and sixty-five societies are at work for all the world, but only sixteen societies are working for South America. It may be urged that Roman Catholicism is very different from paganism; but it should also be remembered that Roman Catholicism "in the search-light of Protestant civilization," shows another face from that worn where there is no one to criticize or protest. It is the universal testimony that "the priests of the provincial districts are habitually drunken, extortionate, ignorant, and immoral." Miss Guinness gives abundant proof, in quotations from letters and journals of missionaries and evangelists, that the people of this neglected continent are responsive to the pure and undiluted gospel. It is impossible to read this story, told in the intense, picturesque style which is a peculiar gift of this writer, without being moved to pity and deep interest.

In the Far East. Letters from Geraldine Guinness, in China. Edited by her sister. Fleming H. Revell: New York, Chicago. Pp. 120. Price, \$1.50.

To those who were privileged to meet and hear Miss Geraldine Guinness last spring, either in Boston or at the Student Volunteer Convention, in Detroit, the first delight on opening this attractive volume will be the sweet, soulful face of the writer of these vivid, graceful letters from the Far East. In the introduction, by Rev. Dr. A. J. Gordon, of the Clarendon Street Church, Boston, he speaks of "the graphic beauty and evangelical richness of these missionary epistles;" and he goes on to say: "They are worthy of publication for the spirit which is in them, for the information which they convey, and for the fire which they are sure to communicate to Christian hearts by the burning zeal which kindles in their every word and sentence." Many of our readers doubtless know that when Miss Geraldine Guinness passed across this continent last spring, in company with Rev. and Mrs. Hudson Taylor, of the China Inland Mission, she was returning to her work in that mission, and also to fulfill her engagement of marriage to Dr. Howard Taylor, which took place in the Cathedral at Shanghai, China, April 24th.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

October.—Two Lives Given to India and Ceylon: Mrs. Harriet Newell and Miss Eliza Agnew. See LIFE AND LIGHT for September.

November.—Thank-offering Meetings.

December.—The Life and Times of Dr. Cyrus Hamlin.

1895.

January.—Missionary Literature.

February.—Thirty Years in India. The Work of Mrs. S. B. Capron.

March.—Young People's Societies of Christian Endeavor in Mission Fields.

April.—The Apostle of Japan,—Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China. Dr. Robert Morrison and others.

June.—Medical Work in Mission Fields.

THANK-OFFERING MEETINGS.

TOPIC FOR NOVEMBER.

As our thank-offering meetings have become a permanent institution, they are borne in mind more or less during the year by the leaders in our auxiliaries, and programmes suggest themselves specially adapted to particular localities. No general programme can take the place of one so prepared, but a few hints may be of use. We therefore suggest the following

PROGRAMME.

1. Singing. 2. Prayer. 3. Singing. 4. An Enumeration of Blessings. *Leader:* Psalms ciii. 1, 2; *Members:* Psalms ciii. 3, 4, 5; lxxv. 9, 11; xlvii. 1; xxviii. 6; Eph. ii. 4; 2 Cor. ix. 15; Psalms lxxviii. 19, and others. 5. Reading, leaflet, "How one Woman's Thank-offering Envelope came to be filled." 6. What has God Promised? Dan. ii. 44 (first and last clauses); Psalms xxii. 27; ii. 8; Is. xi. 9 (last clause); Jer. xxxi. 34; Matt. viii. 11; Rev. xi. 15, and others. 7. Paper, Reasons for Thanksgiving, (1) In the Board work—see numbers of LIFE AND LIGHT for the past year, and monthly leaflet, (2) In personal blessings. 8. "What shall I render unto the Lord for all his benefits toward me?" (1) Personal service, Luke ix. 23; Mark xvi. 15; Acts i. 8; Rom. xii. 1; vi. 13 (2) Property, Deut. xvi. 10 (last clause); Mal. iii. 10; Matt. x. 8 (last clause); 2 Sam. xxiv. 24 (middle clause), and others. 9. Reading, leaflet, "The Christ Visitor." 10. Opening of envelopes. 11. Prayer. 12. Reading of Psalms cl. in concert. 13. Doxology.

The leaflets mentioned and printed invitations for thank-offering meetings may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. For general hints, see LIFE AND LIGHT November, 1888, and August, 1892.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Augusta, the Alice W. Harlow M. B., 5; Portland, Second Par. Ladies' Circle, 25, S. Sch., 5; Machias, Aux., 7.65; Limerick, Cong. Ch. and S. S., 11; Newcastle, Farnham C., 32; Norridge-wock, Y. P. S. C. E., 4.50,

90 15

Total.

90 15

CORRECTION.—Bath, in LIFE AND LIGHT for August, 27 from M. Circle and 10 from Y. P. S. C. E., should have been credited to Winter St. Ch. instead of Central Ch.

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bristol, Aux., 6; Centre Harbor, Aux., 6.50; Cornish, Aux., 6.75; Exeter, Aux., 20, Mrs. W. Odlin, 25; Gilmanton, Aux., 13.50; Goffstown, a few ladies, 13, Aux. (of which 25 const.

L. M. Mrs. Adelia Richard), 30; Keene, 1st Ch., Aux. (of which 50 const. L. M. Miss Laura C. Dean and Mrs. E. F. Lane), 52; 2d Ch., King's Gardeners, 10; Laco-
nia, Aux., 26; Lancaster, M. C., 5.60; Lebanon, Aux., add'l, 8; Lebanon, West, Aux., 10; Manchester, 1st Ch., Aux., 50; Pembroke, Ladies of Cong. Ch., 12; Pen-
acook, Aux., 20.25; Short Falls, Y. P. S. C. E., 2; Webster, Aux., 14,
Walpole.—Y. P. S. C. E.,

330 60

16 90

Total,

346 60

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, 2d Ch., Mrs. G. W. Harmon, 5; Colchester, S. S., 3.21; Eliza-
bethtown, N. Y., Mrs. A. W. Wild, 2; Stowe, Y. P. S. C. E., 6; St. Johnsbury, North Ch., Aux., 28.70; Peacham, Aux., 63.83,

108 74

Total,

108 74

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Lexington, Hancock Junior C. E., 7; Lowell, a Friend, 100; Malden, Maple Bees, 3.25; Reading, Y. P. S. C. E., 10; West Medford, Primary Dept., S. S., 8.20,	125 45
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Waquoit, Aux.,	13 00
<i>Essex So. Branch.</i> —Miss Sarah W. Clark, Treas. Lynn, 1st Ch., C. E., 10; Peabody, South Ch., Aux. (of which 50 const. L. M. Mrs. Sarah E. Stimpson and Mrs. Eliza A. Newman, 200,	210 00
<i>Franklin Co. Branch.</i> —Miss J. A. Sparhawk, Treas. Ashfield, Aux., 30; Northfield, Aux., 6; Buckland, Junior Aux., 10,	46 00
<i>Hardwick.</i> —T. T. Ruggles,	2 00
<i>New Bedford.</i> —A Friend, in North Cong. Ch.,	5 00
<i>Norfolk and Pilgrim Branch.</i> —Miss S. B. Fittell, Treas. Cohasset, Aux., 40; Weymouth Heights, Friends in Aux. 1st Ch., 25; Wollaston, Faithful Workers, 11,	76 00
<i>Old Colony Branch.</i> —Miss F. J. Ruppella, Treas. Fall River, Joseph Whitney Bowen, Jr., 1; Juniors, 20; Willing Helpers, 15; Lakeside, C. E., 5; Aux., 60; Rochester, C. E., 10; Marion, Y. L. Soc'y, 10; New Bedford, Wide Awake W., 55; Middleboro, Aux., 49.22; Attleboro, Junior C. E., 1; Eggleston, C. E., 10; North Attle, Aux., 18.00	263 02
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Andover, Aux., 11.00; Boston, William Snow, 2d Union Ch., Aux., 15.00; Cambridge, Susan K. Sparrow, 10; Newton, Cent. C. Miss F. J. Gordon, S. Ward, prev. const. const. J. M. Mrs. Emily G. Goddard, 18.00; Roxbury, First Ch., Aux., 30; Thompson, C., 10.00; Ferguson, C., 1.77; Mayflower, 12.05; First Star, 12.05; Wrentham, Aux., 18.00; C. B. M., 102,	253 47
<i>Hendell.</i> —Ladies of Cong. Ch.,	6 00
<i>West Springfield.</i> —C. B.,	1 00
<i>Wilmington.</i> —A Friend,	5 00
<i>Williamstown.</i> —Cong. Ch.,	25 00
Total,	1,030 94

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, Academy Ave. Aux., 10; Beneficent Ch., Aux., 20; Peaceable, Aux., 30; Barrington, Aux., 50; Knightsdale, C. E. Soc'y, 3.50; Central Falls M. Workers, 30,	323 50
Total,	323 50

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, Park Ch., Aux., 135.50; Griswold, Aux., 10,	145 50
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Wethersfield, Junior Aux.,	13 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bridgeport, Aux., 53.92; Cromwell, Aux., 50; Danbury, 2d Ch., Aux., 20; Darien, Aux., 14; Green's Farms, Aux., 23.44; Higganum, Aux., 9; Litchfield, Aux., 62.62; New Haven, Ch. of the Redeemer, Aux., 25; Salisbury, Aux., 13.75; Stamford, Aux., 25; Strat-	

ford, Aux., 54.88; Wallingford, Aux., 8.25; West Haven, Aux., 2; Westport, Aux., 20,	428 16
<i>New Haven.</i> —Mrs. G. L. Dickerman, const. L. M. Miss Elizabeth S. Dickerman,	25 00
<i>Somers.</i> —Harriet R. Pease,	10 14
Total,	620 36

LEGACIES.

<i>Berlin.</i> —Dividend on Legacy of Harriet N. Wilcox,	15 00
<i>Pomfret.</i> —Legacy of Mrs. Zara G. Comstock,	100 00

NEW YORK.

<i>Baiting Hollow.</i> —A Friend,	10 00
<i>Delhi.</i> —Mrs. David C. Shaw,	50 00
<i>Denmark.</i> —Mrs. J. F. Kitts,	5 00
<i>Mt. Morris.</i> —Mrs. L. W. Wood,	12 50
<i>New York Branch.</i> —Miss C. A. Holmes, Treas. Albany, Aux., 70; Aquebogue, Aux., 1; Cortland, Aux., 10; Java Village, Aux., 4.10; Utica, Plymouth Ch., Aux., 10; Y. P. S. C. E., 5; Wellsville, Aux., 5,	105 10
Total,	133 40

NEW JERSEY.

<i>South Orange.</i> —J. F. Roberts,	2 00
Total,	2 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C. Washington, 1st Ch., Aux., 33.02; M. Circle, 50; Md., Baltimore, Aux., 28.45; N. J., Bound Brook, Aux., 20; Newark, Belleville Ave. Ch., Aux., 5; Y. P. S. C. E., 10; Orange, Valley Ch., Aux., 16; Y. L. M. B., 47.65; Bradshaw M. B., Junior C. E., 18.84; Plainfield, Aux., 10; Stanley, Aux., 12.25; Penn., Germantown, Neesima Guild, 10,	259 21
Total,	259 21

VIRGINIA.

<i>Alexandria.</i> —Wild Tiger Soc'y,	30 00
Total,	30 00

CALIFORNIA.

<i>San Francisco.</i> —Miss S. M. N. Cummings,	5 00
Total,	5 00

FOREIGN LANDS.

<i>France.</i> —Paris, Miss Sarah C. Adams,	11 66
<i>Turkey.</i> —Aintab, Mariam Arakyahan, 4.40; Smyrna Pupils, 2.25,	6 65
Total,	18 31
General Funds,	2,908 21
Variety Account,	20 38
Legacies,	115 00
Total,	\$3,103 97



MISSIONARY LIBRARY.

YE years ago the ladies of the W. B. M. P. attempted to establish a missionary library." Their success was not marked; either from a waning enthusiasm, or lack of persistence in their purpose, or a failure to reach grand ideal the effort was abandoned, and the few books gathered were left to repose in a corner of the Secretary's bookcase. Now, our "Young Ladies' Branch" has taken up the project, under the enthusiastic leadership of their president, Miss May Williams, and her energy and nice feeling for it seem to promise success. In this the mother society greatly helps, and will contribute such books as may come to their hands from time to time. It may be that our friends, our cousins in the Congregational Church, Boston, may have some duplicate missionary books that they would contribute to this infant library, which will not fail of its purpose this in the hands of these wide-awake young ladies. But we will now let our young ladies tell their own story. First the announcement of

THE MISSIONARY LIBRARY.

A few weeks ago we came before you with a suggestion, and indulged in hopeful daydreams concerning the long-desired missionary library. This was done almost with an apology, for our ideas seemed to look very far ahead of the future; but now hopes have become realities, and we can speak to-day instead of for to-morrow alone.

Kind interest and hearty response have met us from every side, and indicate that the need of just such a work is felt in many places. First came suggestions and letters of encouragement, then promises of books, then the books

themselves; and then, most wonderful of all, the offer of what we so greatly needed, a room! Through the kindness of Mr. Walker, of the Tract Society, we have been given the use of a small room upstairs at 735 Market Street,—a very central and desirable location. Here we have a bookcase, desk, and space enough for a few chairs,—a beginning more favorable than we had ventured to hope for.

“Already there is a catalogue of thirty-five books, including some of the latest issues on missionary subjects, while files of *LIFE AND LIGHT*, *Mission Studies*, and current numbers of the *Missionary Review* can be had for reference.

“The committee in charge announce that the room will be opened on Monday afternoon, May 28th, when they will be pleased to have all who may be interested in the library call and see what has been done. For the present, office hours will be kept only once a week, Mondays, from two to five, when the young ladies will be present to distribute books, answer questions, and receive visitors. The chairman, Mrs. Deering, 423 Baker Street, San Francisco, will, however, always be glad to respond to letters, and, if necessary, make appointments for other days.

“Please remember the date of the opening,—Monday, the 28th. If our room is small, you will find our welcome and our hopes large.

M. F. WILLIAMS.”

OPENING OF THE MISSIONARY LIBRARY.

It was Monday afternoon, May 28th, that the missionary library was opened for the first time; and who can doubt the success of the occasion when he learns that the room was crowded with friends and visitors until nearly six o'clock? (All remarks as to the capacity of said room are strictly out of order.) The twenty-seven books already received made a fine showing in the bookcase, while copies of *LIFE AND LIGHT*, *Herald*, and *Mission Studies* occupied a lower shelf. On a convenient wall hung a card that proclaimed that “This is the place where our maps ought to be,” and a little wooden pail suspended below was a pointed reminder of our needs in that direction. This feature of the room is earnestly commended to the attention of all visitors.

The chairman of the Library Committee, assisted by one or two other young ladies, served tea throughout the afternoon, giving thus a pleasant air of sociability to the little gathering. This, then, is the beginning. What

end will be no one can foretell. In other places—notably Boston and Chicago—the missionary library has become a great institution, the center of information and activity. The same possibilities are before us, and the assurance of our success lies entirely within our own hands. “Ours,” I say yours and mine—not some indefinite “theirs,” referring to a committee or society in special charge, for it must be by the sympathy and co-operation of entire circle of missionary workers that the best results are to be insured. To be useful, the library must be well known; it must be talked of; it must be patronized. When committees having the responsibility of societies and meetings understand that here they can find help and information, they will naturally avail themselves of the opportunity. Let all such hear of it. Do what you can to induce them to come to us, and see what our plans and aims are. Come yourself when such duties devolve upon you. The rules, so far, are very simple:—

1. Any society can secure membership from the present time until January next by paying fifty cents. This entitles any member of the society to borrow books during the time mentioned.

2. Books can be kept two weeks, and must then be returned to the room. The library will be open at 735 Market Street, San Francisco, on Mondays from two till five. Address inquiries by mail to Mrs. Deering, 423 Market Street, San Francisco, who is ready to answer questions and to make any necessary arrangements for special office hours.

FAREWELL RECEPTION.

OUR usual monthly June meeting took the form of a farewell reception to Rev. F. M. Price and wife, who sail June 28th for Honolulu, thence to Rukonnesia, on the Morning Star. At the time the reception was planned it was expected that the Star would sail earlier, and that we should have with two other missionaries, also destined to Micronesia, Dr. Rife and wife, who, however, decided to spend the extra time with their friends in the East. The reception was held at the home of Mrs. J. F. French, 1617 Jackson Street, San Francisco, by whose kind invitation about sixty of our ladies assembled. Rev. F. M. Price, Mrs. Price, and their eight-year-old Helen, who goes with them to Micronesia, were present; also Miss Shedd of Japan, Mrs. Arthur H. Smith of China, and Rev. Walter Frear, of the American Board. The young ladies of the Good Will Society were in attendance, and rendered valuable service. After opening exercises of Scripture, prayer,

and song, Mrs. Smith read the report of the last meeting, and Miss Merriam gave the state of the treasury.

Mrs. French, our hostess, as president of the Cephias, was called upon for some account of the Society. She said they were thinking of changing the name; she believed a new name would prove attractive. Miss Robinson, president of the Good Will Society in the same church,—the First Congregational,—spoke of the success which had attended two Turkish teas recently given under the auspices of the young ladies, one of which had netted their treasury seventy-two dollars.

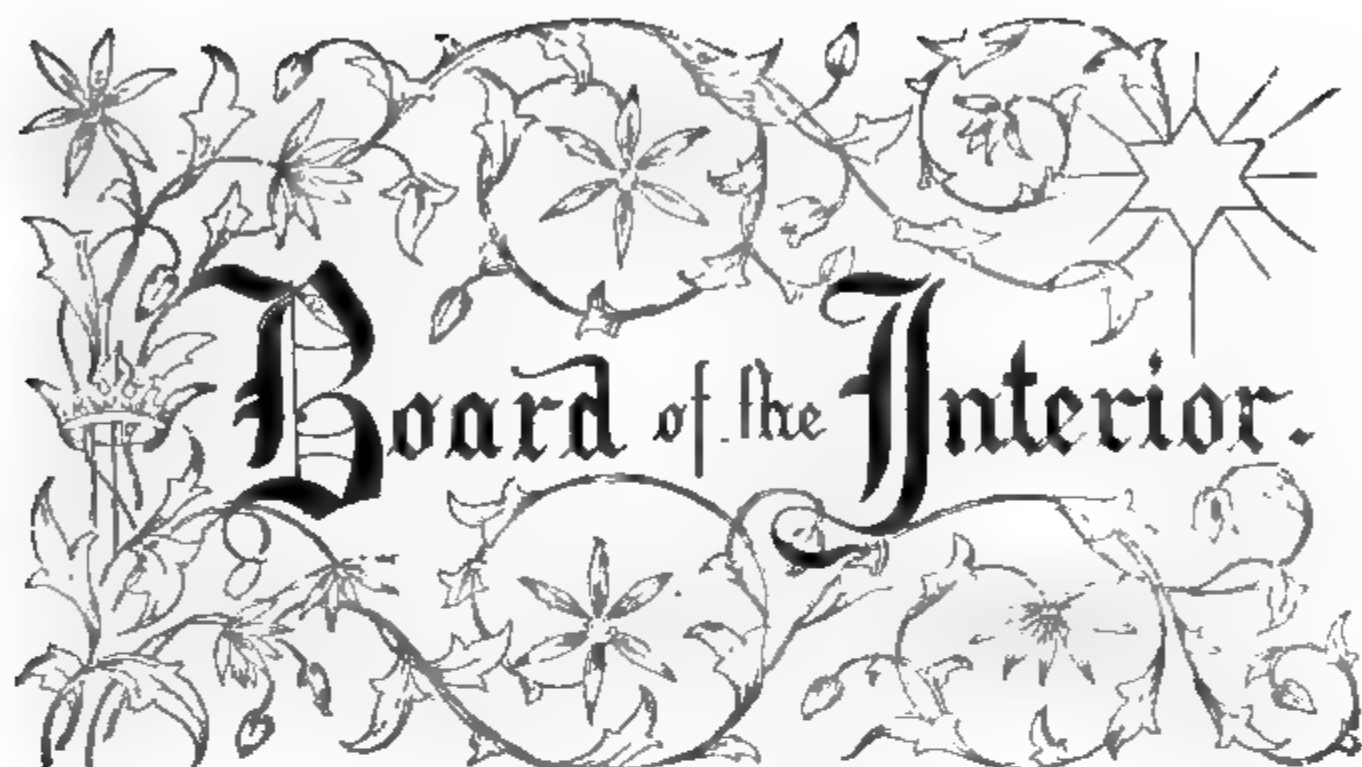
Mrs. Jewett then introduced Mrs. Price, who said she was glad of an opportunity to correct any impression of sadness she may have given to the ladies of Berkeley. She said she was glad to serve the Lord in Micronesia; that she believed the way thither had been clearly pointed out by him. She thanked all present for the "many kindnesses that had been showered upon them" during their stay in Oakland. Afterwards, in conversation, she spoke of gifts of money, of valuable medical instruments for her husband's use, of many small comforts given by thoughtful friends, and other larger comforts as well.

Rev. Mr. Price, when called upon, gave us a very earnest and impressive talk upon the great need of prayer in the foreign missionary work. At the close he asked that all the ladies present would plan to remember Micronesia once a week in prayer, which most signified a wish to do.

Mrs. Arthur H. Smith, who did not need an introduction to the ladies present, so delightfully familiar has her face become, told us of some of the obstacles to Christian work in China. She asked upon coming forward how much time she could have, and was answered, "Forty-five minutes." However, she spoke but thirty-five minutes, which passed all too quickly for her appreciative listeners.

Rev. Walter Frear showed us some text-books just completed in the Micronesian language, having been printed in San Francisco. He also read extracts from a letter from Boston concerning the Robert W. Logan. It is now believed that the boat is lost, but there is reason to hope that the captain and crew may be still alive upon some island. [We learn that the insurance for the Robert W. Logan has been paid, amounting to five thousand dollars, which will easily rebuild her.]

Mrs. French requested that none of the ladies hurry away, and all remained after the singing of "Blest be the tie that binds," to shake hands with the missionaries and bid them Godspeed. Mrs. French, with generous hospitality, served all her guests with chocolate and cake, assisted by her sons and members of the Good Will Society.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.

Mrs. H. M. LYMAN.

Miss SARAH POLLOCK.

Mrs. JAMES G. JOHNSON.

Mrs. GRAHAM TAYLOR.

TURKEY.

OORFA SCHOOL WORK, 1893-1894.

BY CORINNA SHATTUCK.

It was gratifying, and showed progress in the school system, that all departments this year opened on the same date,—October 4th,—and with tolerably well-filled schools. Some had made peculiar effort to have their children in from vineyards for the beginning; others, naturally, were lax, or found difficulties unsurmountable, so that our number of pupils was much increased several weeks later, and the increase of little ones continues to the present date.

Vartevar Yeranian, a student of Aintab College, has had charge of what is termed the Boys' High School. He is somewhat lacking in enthusiasm, though very faithful, and a peacekeeper with all classes in the community. Appreciation of his excellencies is shown by his being invited back for next year. The interest in higher education is yet at a very low ebb in Oorfa, and the pupils properly belonging to that school, represented by the three upper classes, are only twelve in number. . . .

Our own school has been prospered to a gratifying degree. The teacher, Osanna, returned with us this second year, and promises to come next year, for which we are exceedingly thankful; and the people have consented to her request for a slight increase of salary. Two of our first class of last year, who were a little in advance of their companions, were sent in the autumn to Aintab Seminary, one assisted pecuniarily by the women of the church.

A little while after we sent a class of boys to the higher school, we took a class of girls into our own department; but these were a full year in advance of the boys, so it has not particularly lowered our standard. While we have at present five classes, in the autumn we expect again to have but four, as we shall only take in such new pupils as can continue with the weaker ones of this class. With this addition our numbers have reached forty-five, and recently it has seemed imperative that an assistant be employed. One of the seminary pupils not returning for her last year, from marriage prospects, has been disappointed in the death of her betrothed, and is very glad to work with us. She completes our trio of teachers by the name of "Hanum." It seems a necessity that she or someone else be employed as assistant in the future. A full half day has been given to direct teaching in this school by Miss Shattuck, and Osanna gives her complete time. We have the same number of lessons as before the arrangement made by which each class has a half hour daily for sewing. The giving of more time to sewing and fancywork seemed a necessity to hold the older girls and gratify all. It is interesting to see how the change from study to handwork refreshes the girls, and to witness the development mentally as they plan worsted or crochet patterns. To the teachers it has brought much additional work. We expect to have a sale of garments, worsted pieces, etc., at the time of our public examination, the first week in July, and use the proceeds to replenish stock for future work.

We have not quite accomplished our aim in preparing pupils so they can complete the seminary course in two years, but we hope next year to do so. The school committee kindly yielded to our request that the larger girls of the intermediate and our high school pupils be exempt from regular tuition fees, leaving the parents to give as they felt able. Many would have removed pupils had this not been the case. The old system here yet continues of exacting tuition fees in all other departments; consequently many do not send beyond the time when the child has learned simple reading.

We are much gratified, and the people expressed real thankfulness, for the twenty-five pounds from one of the Women's Boards (I do not know which) for canceling the debt on the girls' school buildings. There was a little left

after the note was paid, which was expended for putting in glass windows in the little recitation room that the people kindly built us last autumn. We expect to use for school purposes, in the autumn, rooms that have been rented for payment of interest on the note several years past. Our people have also put in three glass windows in the primary schoolroom.

The Syrian Protestant School has been under the care of the teacher employed last year for girls,—Zoomrool Jabourian. It did not seem best to keep open two schools there.

Our entire number of pupils in all departments for the year has been two hundred and ninety-eight, of whom one hundred and fifteen are non-Protestant,—sixty-three boys and one hundred and thirty-five girls. It was a sore disappointment that we could not open a kindergarten last autumn. The only lack was a teacher. All the year we have been endeavoring, under rather trying circumstances, to get assurance that we can open next autumn. The result will only be seen when autumn comes.

Our report is hardly complete without some mention of efforts in religious work among the pupils of the two upper departments. The interest of the girls has increased in the general school prayer meeting, and fifteen are now enrolled as Christian workers, who have a simple pledge for certain duties (a semi-Y. P. S. C. E. pledge), and meet by themselves fortnightly for mutual help.

JAPAN.

REPORT OF KOBE GIRLS' SCHOOL, 1893-94.

BY SUSAN A. SEARLE.

THE changes apparent to any one visiting the institution for a few hours have been greater during the past year than during almost any other. The science building, whose foundations were but just laid at the time of the last report, grew, through the spring and summer, a thing of beauty, and since October has been a constant joy to those who use its commodious and convenient rooms. Work on the music building was begun in the fall, as soon as the funds in hand warranted letting the contract, and it was finished in March. It is thoroughly adapted for the work of the department, and contains also a gymnasium so satisfactory as to make the thought of finishing a room in the roof for that purpose seem a stroke of genius. Important improvements have also been made on the grounds, including a substantial brick wall along the front and a small house for the gate keeper,—a necessary precaution against thieves and other dangers.

March 28th was the day selected for dedicating the two buildings, and four hundred guests assembled to join in the celebration. On that day the name

Kobe College and the new Japanese name were for the first time used in public. About twenty girls have studied in the collegiate course during the year, and two classes of two members each have already been graduated from it. The literary and scientific courses are in operation, and it seems only fair that the name college should now be taken. Besides the two girls who graduated from the collegiate course last summer, there were fourteen graduates from the academic course, nearly half of whom are pursuing their studies in the college course this year.

During the year special effort has been made to improve the Chinese and Japanese departments, and new electives are offered in both. Among the new teachers are a graduate of the Tokyo Woman's Normal School and one from the Chinese department of the Tokyo University. A former teacher in the English department has returned to take up her work after three years of study at Mt. Holyoke. We have also been fortunate in securing a good matron, a graduate of the Bible Training School, whose character and experience render her services most valuable. Several general lectures have been given to the students by friends outside the school.

The agitation in regard to the property question has resulted, so far as this school is concerned, in a more satisfactory arrangement than we have had before,—a new lease of the land for twenty-five years, with privilege of renewal for the same term. The buildings still belong nominally, as well as in fact, to the Board, and the trustees who hold the land are in full sympathy with the school.

The number of students has not varied greatly from the previous year. One encouraging feature has been the unusually large proportion of graduates from other Christian schools among the new students. The fact that so many of the new pupils were already Christians, will perhaps account in part for the small number of accessions to the church during the year. The continued hostility to Christianity in many quarters and the unfortunate conditions in the church attended by the students,—conditions already referred to in another part of the Station Report,—will also help to explain a fact which has caused us much grief.

During the whole year the work of the Christian Endeavor Society, organized in the school early in 1893, has been one of the strongest features of the spiritual life. Sixteen of the active members have left school during the year. Four of these have joined similar societies in the places to which they have gone, and nearly all the others report at intervals their continued interest in the Christian work to which they are pledged. At present more than half the students and several of the teachers are active members of the society, and its influence is very good throughout the school.

Miss Stone's continued ill health, resulting at last in her return to America, has been almost the only sorrow of the year. Through the generosity of the Mission and of individual members, efficient substitutes have made her absence as little felt as possible.

Among the many gifts which the past year has brought should be mentioned a valuable addition to the Japanese department of the library, which, according to the giver's request, bears the names of the President and Secretary of the Woman's Board of the Interior instead of her own. The library has also received, from time to time for several years, gifts from another generous friend in memory of her father. In consequence of all these gifts we are able to report that the library now numbers, in all its departments, twenty-three hundred volumes, of which five hundred or more are English.

KOBE, May, 1894.

INDIA.

LETTERS FROM MISS SWIFT.

KODAI KANAL, May 23, 1894.

DEAR MISS WINGATE: I have secured the services of Mr. A. David (recommended to me by Mr. Perkins, of Arupukottai) to assist me in teaching, and expect to begin a new class June 1st, and also to divide the old class. Thus our organization will be favorable for better work. Pastor S. Simon will still assist us in the use of the Tamil lyrics, and Mr. R. Guanamutthu with necessary translations. I have had heavy work, so far, in preparing outlines of lessons far enough ahead for all the class to write them in their notebooks for study; but after a year more this work will be much lessened, as I am sending these outlines to be printed for future use. As we have no suitable text-books upon even the simplest subjects, this work is very necessary.

I look forward to having Miss Barker with me to share the work of teaching and superintending. In the superintendence of the work of the women it is necessary for us to make as many visits as we have pupils; and if we could see our pupils more frequently than once a year it would be an excellent thing. But as it is now, I am spending the morning hours in teaching, and must have time for preparation of lessons and the really heavy writing work connected with the school. I must keep up my correspondence, must attend to all the duties of housekeeper and hostess, must see and conduct meetings with my thirty-eight workers, besides meeting the demands made upon me by the Christian community; must take time for private talks with the Bible students, and for such general work as devolves upon me as a

member of the mission ; and you can perhaps realize that it will be long before I can see the sixteen hundred pupils we have on our lists. As for general reading, or even a glance at the papers from home, it is generally quite out of the question. I was looking over the list of those who feel that because of their support of the work through the Boards they have a claim upon me to hear more or less frequently and fully in regard to the work. I made the calculation that to adequately meet what is really expected of me, I should have to write a "missionary letter" every day ; and it is difficult to write either fully or to put anything in attractive form under an hour and a half. In writing to my mother recently I told her if she knew of a good stenographer who owns a typewriter and an extra pot of brains for me, to kindly send her along. After an interesting meeting, or visit, or occasion of any kind, I am often too weary, physically and mentally, to write you a report of it ; and when the first interest has passed it is often difficult to adequately report it.

June 7, 1894.—Since writing the above I have returned to Madura and reopened the school. We shall probably have a regular class of fifteen for the full course, and about sixteen other Bible women in attendance for a daily Bible lesson. Mr. David has begun his work well, and I think he is going to be a good helper. One delightful feature of the past vacation has been the earnest spirit a number of women have shown in voluntarily continuing their work when they had full permission to rest from it. The first two weeks in April were spent in an itinerary among the villages within ten miles of Madura. The Bible students went out in two divisions under the leadership of older women. They visited more than thirty villages. Their enthusiasm was great. One woman wrote me, "When I am doing my kitchen work the memory of it all comes back to me, and my heart boils with joy, and I kneel down and praise God."

The evangelistic work which has opened up before the Bible women recently is wonderful to contemplate. Wherever they go they are kindly received, and very large audiences gather to hear their teaching. They have done acceptable work in the great festival in Madura, when the city swarms with pilgrims, and the testimony of pastors and catechists to the zeal and efficiency of the women is frequent and earnest.

There is a wonderful revolution going on here among the Tamil men as to their opinion of the capacities of the women. The utterances we hear at every meeting were unknown ten, or even five, years ago. I look forward to putting a Bible woman to work in every church that supports a pastor, and to that end am trying to form missionary societies auxiliary to our Madura society. One of the Bible students formed a society of ten members, during

holidays, in a small village where she was visiting. The monthly offerings are to be received by the catechist's wife. Great good has resulted to church and people of the West Gate from the cottage meetings which being regularly conducted there. We think that two more women will confess Christ. The spiritual results of the work are far-reaching. I expect to write again soon.

MADURA, INDIA, June 25, 1894.

MY DEAR MISS WINGATE: I must write to you once more to thank you the friends of the Woman's Board of the Interior for their gift to the work in the carriage they have sent me. It arrived a few days ago, and in good condition. It was easily put together by a native carpenter, and all the hands here came in to admire it. It is a very nice outfit for me, and I shall find it most useful. I think of it as a gift from the Lord, to be used for him. Perhaps you will be interested to hear something of the first day's use it had. I left the house at 2 P. M. The sun was blazing, and it seemed to me about 120° in the sun, though it was only 98° in the house. I drove one and a half miles out of Madura to a village, which has been called in our mission "the catechist killer,"—a village where every worker placed there for any time tends to lose all courage and spiritual life and becomes dead. I had heard much of this, and now I was to see for myself. I met the Bible woman, and Annal Parkram, at the turn of the road as I passed into the village. Men and boys, and cows and sheep were lolling lazily together everywhere under the trees and along the roadside. I left the carriage in an open place on the edge of the village, and turned down a street where one of the few schools we have there lives. As we came up to the door we found it locked, and an old man, sitting on the step outside, called out to us: "Go away, you wicked women! I know what you've come for; you've come to talk about Jesus Christ! Clear out!" He followed up this sweet welcome by words of like graciousness, and added something abusive to it. I stood and talked with him awhile, and then left him to himself. The next house we went in search of was empty,—no pupil to be found. In the meantime, men and boys of the dozen had gathered and followed us about, shouting rudely and foolishly. The next house I entered was a large house for such a village. Entering the middle room I found a woman, evidently dying, lying in the center of the room, surrounded by women and men, and a boy about fourteen years of age chanting from a book of heathen poems in the dying woman's ear. One of the men arose, and with the purpose of forestalling anything I might say about Jesus Christ, said loudly, and with a sort of show of civility, "Yes, we are talking about the one God and the bliss of the future life!" I seated myself at his invitation and listened to the reading for

awhile, heartsick and distressed. I then went and sat down by the dying woman, and spoke a few words to her and the women about her of Jesus the Saviour. But the rabble from the street had crowded in, and the noise and confusion, heartless and unfeeling, and characteristic of the heathenism around us, prevented anything like a connected talk. I soon rose to go, and as I went the man said pompously : "Well, you worship Jesus Christ. We worship the same God. You say Jesus Christ, and we just set up a lingam and worship it,—it's all the same." I left my testimony with him, but I have rarely seen a more assertive, satisfied, pompous exhibition of heathenism as in that household in the presence of death, as the name of Jesus was thus reviled. But the Bible woman had slipped in before, when it was quieter, and had told the dying woman, while she could still hear, of Jesus, the Way and the Life, and the woman had opened her eyes and asked, "Is that way open for me?" So we hope she has entered in by the Door. So we went through the dusty, filthy lanes to search for more pupils, and did not find one. The crowd grew more and more rude and noisy every moment. When, at last, we had gone through all the streets, only to find empty houses or to meet with a rude reception, I called for the carriage, and we got in and drove away, followed by the shouts of the rabble.

Day after day, as the Bible woman goes into that place, her books are taken away from her and she is threatened with a beating ; and all the while the people know the truth, for many mission catechists have been placed there from time to time, and preaching services, and schools, and other means have been used to reach the people. I could only think of Bethsaida and our Saviour's curse upon it. We drove two miles farther on, to Vieaganur, and there were met, as usual, by a gaping, idle crowd of boys. But here the boys were not rude—only idle and full of curiosity. The first house I entered was that of a Brahmin, whose daughter is reading with us. As I talked with the girl I soon found that my real listener was a widow who sat near by, shrouded in her widow's cloth, her shaven head covered by its folds. She listened eagerly, seeming to drink in every word. Next we went in search of our other pupils. One had gone to the river to bathe, another to a cocoanut grove to bring home the nuts, another was not to be found. In every house were numbers of women as wild and untamed as gazelles. I had not been to these villages before, and had not sent word I was coming. I wished to go and see what the Bible women see every day, without giving any warning of my approach ; and I saw what I knew before was true, that many a precious hour is spent in looking up the careless and indifferent ones, and in persuading cold and hardened hearts to hear the message of peace. The human heart is the same in all ages and all places. Sin is

deadening in its effects. It is line upon line, precept upon precept. It was necessary to teach and warn the chosen people of God; how much greater must be the patience with which we teach a people sitting in the darkness, the very shadow of death!

As we left the village, finally, to return home, we met Antomannal, the Bible woman, returning from her villages farther on. The perspiration poured in streams from her face as she toiled along, and as I looked into her tired face I was glad to take her into the carriage with me and save her a three-mile walk.

Well, what is the outcome of all this? Our Lord tells of the seed of the sower, and only one fourth of it brings forth fruit. So it is here. Three fourths may fall upon unfruitful ground, but most certainly there is abundant fruit from the rest. The next afternoon if you could have stepped with me into the West Gate Church at 2 P. M., and could have looked around upon the company of one hundred and twenty-seven intelligent Christian women there gathered for a union missionary meeting, and could have listened to the exercises for an hour and three quarters, could have heard the fitting and earnest words spoken, could have seen the purpose in the faces, you would have contrasted with thankful hearts this scene with yesterday's. Our to-day of work may be disheartening, but our to-morrow will open our eyes to the fruit of it.

Perhaps, too, you will be interested by seeing an outline of a missionary week. First of all, the duties of housekeeper must be taken for granted. Then a daily morning prayer meeting, beginning at 8 A. M. Then a word to the assembled women about their work, book distribution, tracts given out; then morning teaching in the Bible Women's Training Institute, three villages visited where about fifteen heathen women were taught and many others were visited in their homes. A union missionary meeting conducted, a two days' "monthly meeting" with the Bible women, during which time their accounts of work are examined, their salaries paid, and special lessons on the Scriptures are taught them. Now, fill up this outline with visits received from the people, some care of sick ones, the necessary account keeping and letter writing, and the preparation for so many visits and meetings, and the talks with different ones in the training class, and you will have a very busy time of it. You will see that the days are so busy that all too little time can be given to the preparation of lessons for teaching. One is pressed above measure by the many pressing calls, and the work undone piles up to reproach one. But it is blessed to be so busy and to know that it is work done in His name and for his sake, and that what one is not able to do he does not expect of us.

A GREAT HELP TO OUR MISSIONARY SOCIETIES.

THE Christian women of Springfield, Illinois, during the past three years have been greatly blessed in their work for missions by a co-operative union of all the evangelical Christian missionary societies. They have derived so many benefits from this experiment, that they ask space to give their sisters in every other city in our land a mere outline sketch of this work, in the hope that many others may, by the adoption of similar methods, be rewarded with like blessings. Over three years ago our twenty-eight missionary societies came together in a mass meeting, and organized the "Missionary Social Union of Springfield, Illinois."

Our objects, briefly stated, are, by a united effort twice a year to awaken greater enthusiasm in the work of bringing the world under the dominion of our one Lord, who, we know from prophecy, is yet to redeem our race from darkness to glory.

We effect this purpose, not only by the encouragement there is in numbers and the added strength that naturally comes from union, but by enlarging our knowledge of Christian missions wherever and by whomsoever carried on; also, by a comparison of our various experiences, we devise and adopt more successful methods of conducting our respective societies; and, finally, we lift up the Master's cause by united prayer.

We have a carefully prepared constitution, and elect our officers from among the most devoted and experienced missionary workers in the various societies represented. These include seven church organizations,—Methodist, Presbyterian, Baptist, Disciple, Lutheran, Cumberland Presbyterian, and Congregationalist.

The results of our three years' work has greatly surpassed our expectations.

We have held our regular mass meetings twice a year, and last January instituted a union prayer meeting at the close of the Week of Prayer. The executive committee, consisting of the presidents of the various societies, meets for conference whenever there seems to be a good reason for such a meeting.

We have already awakened a deeper interest in missions in every church connected with us, and in each of these churches during this year there has been a deeper religious undercurrent than has been known for years. We have many proofs that our union has been a source of much of this interest.

Our meetings have constantly increased in the numbers present, a large auditorium being entirely filled with ladies at our last two afternoon sessions.

In November of each year we hold our annual meeting. The afternoon is usually devoted to the discussion of various mission fields and their needs, and to stirring up the women of our city to the importance of missionary

work. We take picnic baskets of lunch with us. The entertaining congregation furnishes tables, plates, and coffee. In this collation all the brethren of the various churches represented are invited to join, and very many of them come. From 5 to 7.30 o'clock we have such a sociable as is only possible under such circumstances. Every face is radiant, and every tongue unloosed. At 7.30 we have the very best missionary address we can secure. The various churches take turns in entertaining and in furnishing the speaker. Sometimes we have had a distinguished missionary, sometimes one of those faithful women who, "tarrying by the stuff," have unintentionally become pre-eminent by rousing their sisters to support the army in the field.

Our last semi-annual meeting was held May 31st, in the Second Methodist Church. It was an outpouring of blessings. Hundreds of faces radiated the same glow of faith, hope, love, and joy. Such a soul-light is never seen in an assembly of so-called "society ladies." This divine light proves the divinity of Christ. We heard the remark more than once, "I never saw so many beautiful women together." Very many had plain faces and silvered hair, but the psalmist could have sung to each heart, "Thou has the dew of thy youth."

The membership of this union was reported as including 1,155 women and children, and their donations to missions during this year \$2,638. An increase in interest was noted in every society. Hard times have not caused a failure in the bank of our Lord.

The chairman of the Library Committee reported over two hundred volumes of missionary literature placed in the city library during the past three years, by the co-operation of the union with the librarian and directors. These works are the latest and best of the kind, and represent the work of Protestant Christendom. They are being generally used not only by members of the union, but by other frequenters of the city library, and are exerting a deep and wide influence. A missionary table has been placed in the public reading room of the library, and provided with fifteen of the best missionary periodicals now published, these being paid for by the societies represented. The librarian says that many persons, quite a proportion of these being men, sit at this table and read these papers with interest. Such a work in spreading a knowledge of missions would be impossible here without co-operation.

The programmes of our regular auxiliary meetings have been greatly improved by the discussions at our May conferences. We have a system of exchanging visits at our auxiliary monthly meetings, and make a business of thereby improving ourselves whenever we find better methods in the hands

of our neighbors. The benefits we have received from this Missionary Social Union are already immeasurable.

Thirteen other places have recently asked for our constitution, and several of them have already reported successful organizations.

We will gladly send copies of our constitution and visiting schedule, or further information, to any who may make such request. (Enclose stamp.) Address, Catharine F. Lindsay, President, or Harriet W. Pringle, Secretary, Springfield, Ill.

SCRIPTURE EXERCISE.

AN ACROSTIC.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. Matt. x. 32.

Obey my voice, and I will be your God, and ye shall be my people. Jer. vii. 23.

Marvel not that I said unto thee, ye must be born again. John iii. 7.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day. John vi. 40.

Never man spake like this man. John vii. 46.

Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. John v. 39.

Be kindly affectioned one to another with brotherly love ; in honor preferring one another. Rom. xii. 10.

Owe no man anything, but to love one another : for he that loveth another hath fulfilled the law. Rom. xiii. 8.

And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 2.

Rejoicing in hope ; patient in tribulation ; continuing instant in prayer. Rom. xii. 12.

Distributing to the necessity of saints ; given to hospitality. Rom. xii. 13.

O sing unto the Lord a new song : sing unto the Lord all the earth. Ps. xcvi. 1.

For the Lord is great, and greatly to be praised : he is to be feared above all gods. Ps. xcvi. 4.

My covenant will I not break, nor alter the thing that is gone out of my lips. Ps. lxxxix. 34.

In God is my salvation and my glory : the rock of my strength and my refuge is in God. Ps. lxii. 7.

Salvation belongeth unto the Lord; thy blessing is upon thy people. Ps. iii. 8.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. Ps. xxiii. 6.

I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Ps. xxvii. 13.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. Ps. xxvii. 4.

Neglect not the gift that is in thee. 1 Tim. iv. 14.

Shew me thy ways, O Lord; teach me thy paths. Ps. xxv. 4.

Our help is in the name of the Lord, who made heaven and earth. Ps. cxxiv. 8.

For all the gods of the nations are idols: but the Lord made the heavens. Ps. xcvi. 5.

This people have I formed for myself; they shall shew forth my praise. Is. xliii. 21.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth! Is. lii. 7.

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Is. lvi. 5.

I have set thee for a tower and a fortress among my people, that thou mayst know and try their way. Jer. vi. 27.

No lion shall be there, nor any ravenous beast shall go up thereon. It shall not be found there; but the redeemed shall walk there. Is. xxxv. 9.

The voice of him that crieth in the wilderness: Prepare ye the way of the Lord, make straight in the desert a highway for our God. Is. xli. 3.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. Is. xli. 4.

Remember these, O Jacob and Israel; for thou art my servant. Is. xliv. 21 (first part of verse).

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Is. xlii. 6.

O Israel, thou shalt not be forgotten of me. Is. xliv. 21 (last part of verse).

Rejoice in the Lord alway: and again I say, Rejoice. Phil. iv. 4.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

October.—"In the Beginning," or how the work in various missions was opened.

November.—The New Mission in Gazaland.

IN THE BEGINNING.—HOW THE WORK IN VARIOUS MISSIONS WAS OPENED.

THE opening of all our missions will make a lesson almost too full for the compass of one meeting. One or two good papers might be prepared on "Beginnings in Turkey," or "Beginnings in Africa," or in India or Japan. The incidents connected with other lands may then be brought out in brief talks.

The map of the world should be hung where all can see it, and the places located.

HELPS: The early files of the *Missionary Herald* and the Reports of the American Board will be helpful in the study of all. The files of the *Mission Studies* from 1883 to 1888 are also very helpful, and accessible to more of our societies than the first named. The same may be said of *Bartlett's Sketches*. Other special helps are as follows:—

The Beginning of the American Board.—Memorial volume of the A. B. C. F. M., see haystack meeting.

The Marathi, Madura, and Ceylon Missions.—Anderson's "History of the Missions in India and Ceylon," now out of print, unless found in missionary libraries. Incidents: Newell's visit to Ceylon; Woodard's illness and visit to the Neilgherries; the missionaries sent away from Bombay.

The Turkish Empire.—Dr. Goodell's "Forty Years in the Turkish Empire," Anderson's "Oriental Churches," Hamlin's "Among the Turks." Incidents: Peshtimaljian's School; Nicomedia, "The Dairyman's Daughter;" Marsovan, Tracts in Beirut; work among the Greeks; visit of the Coffings to Hadjin.

China.—Note the beginnings at Foochow, at Peking, Kalgan, Tung-cho, in the North China Mission, the Shansi Mission, the Oberlin Band.

Japan.—Dr. Hepburn's work of translation; Beginnings, by Dr. Greene; the College; Kyoto—The Doshisha, see Hardy's "Life of Neesima."

Africa.—The Zulu Mission: The wars of Dingaan; the destruction of Grout's "Star" ordered; the mission to be abandoned; English posses-

West Central Africa Mission: Walter Bagster's life and death; the mission driven out by Kwi-Kwi. East Central Africa Mission: Pinkerton's oration and death; Inhambane; Gazaland.

Mexico.—Miss Rankin's Girls' School; her Bible work. Western Mexico: h of Stevens; stoning of Mr. and Mrs. Watkins; mission recom- ced by Mr. Crawford. Northern Mexico: Chihuahua; Parral, "Here the demons;" Hermosillo.

The Islands.—Hawaiian; Obookiah; the idols cast away; tabu broken; ity of food for the missionaries. Micronesian: Ponape, Apaiang, ie, Ruk. See "Work of God in Micronesia," published by the Ameri- Board.

any incidents will be found that prove God's wonderful care of these ; of his own planting, and that will prevent this study from becoming a : record of names and dates. The *Mission Studies* for October will sh data for those who have not access to missionary libraries.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1894.

ILLINOIS.

CH.—Mrs. W. A. Talcott, of Rock-	
Treas. Alton, Ch. of the Redeem-	
3.50; Buda, 10; Chicago, "Friends,"	
Englewood, Pilgrim Ch., 33.58, Lin-	
Park Ch., 10; Cheltenham, Dr. C.,	
nington, 1; Granville, 10; Geneseo,	
linsdale, 55; Highland, 5; Hamil-	
a Friend, 1; Kewanee, 30; Prince-	
13.50; Peoria, First Ch., 12.35; Rollo,	
wh. Miss Leila Clapsaddle to const.	
L. M., 30; Rockford, interest on	
y Mrs. H. A. Sanford, 32; Shabbo-	
.45; Somonauk, 8,	301 88
t: Chicago, Lake View Ch. of the	
emer, 15; Glencoe, 10; Galesburg,	
Cong. Ch., The Philergians, 25.75;	
is, Miss M. E. D., 5; Payson, 15,	70 75
ILE: Abingdon, Busy Bees, 14.03;	
go, Tabernacle Ch., three boys, 4.10,	
n Park Ch., 8.28; Thawville, 2.50,	28 91
y SCHOOL: Abingdon,	19 06
Ridgeland,	10 00
C. E.: Aurora, New England Ch.,	5 00
Total,	435 60

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell,	
Treas. Cedar Rapids, 1.50; Charles City,	
28; Cherokee, 18, Mrs. C. E. Wellman,	
25; Clarion, Mrs. Houston, 11; Des	
Moines, Plymouth Ch., 13.52; Dubuque,	
First Ch., 14; Garner, 5.05; Glenwood, 6;	
Grinnell, 13.50; Le Mars, 4.30; Magnolia,	
3; McGregor, 7.25; Ogden, 3.75; Ottum-	
wa, 8.20; Shenandoah, 5.75; Victor, 5,	172 82
JUNIOR: Chester Township, No. 8, 2.40;	
Grinnell, Iowa College, Y. W. C. A. and	
Y. M. C. A., 46.92; Shenandoah, 1.29,	50 61
JUVENILE: Cedar Rapids, Busy Bees, 80	
cts.; Earlville, 66 cts.; Grinnell, Busy	
Bees, W. Br., 3.85; Webster City, Cheer-	
ful Givers, 15,	20 31
C. E.: Le Mars,	6 05
SUNDAY SCHOOLS: Eldora, 2.04; Iowa Falls,	
1.20,	3 24
FOR THE DEBT: Dunlap, a Friend,	1 00
SPECIAL: Grinnell, Iowa College, Y. W.	
C. A. and Y. M. C. A., for church in	
Philippopolis,	50 00
Total,	304 03

KANSAS.

BRANCH—Mrs. W. A. Coats, of Topeka, Treas. Atchison, 18 85, Carson, 3 75; Fort 3 40, Sabbath, 17 85, Smith Center, 4, St. Mary's, 3, Walnut, 5.50,	56 45
JUNIOR—Ogala, 2 00	
C. E. L. C. 239 Leavenworth, 10, Topeka, Rev. L. P. Board, 5,	17 39
JUNIOR C. E. Smith Center, 85	
	76 69
Less expenses,	7 92
Total,	68 77

MICHIGAN.

BRANCH—Mrs. Robert Campbell, of Ann Arbor, Treas. Co. St. Augustine, 9, Chelsea, 13 C. E. Doyle, 8.63, Flint, 13 05, Greenville, 12, Jackson, 41 20, Leland, 1 12, Litchfield, 20, Lansing, Plymouth Ch., 5 82, Monroe, 5 70, Port Huron, 2.40, Standish, 5, Three Oaks, 5.55,	142 47
JUNIOR—Monroe, C. E., 3 00	
JUVENILE—Covert, Band of Hope, 1, Detroit, Woodward Ave. Ch., King's Cup Bazaar, 8, Kinderhook, Miss Holly Lappier, for work in Turkey, 1, Litchfield, Busy Workers, 5,	15 00
Total,	160 47

MINNESOTA.

BRANCH—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Elk River, 10, Excelsior, 130, Minnesota, a Friend, 40,	56 30
JUNIOR—Miss Scapotts, Plymouth Ch., 25 00	
C. E. Hutchinsons, 12 50, Medford, 1 70, Spring Valley, 2,	39 20
JUVENILE—Stillwater, Grace Ch., 3 50	
SUNDAY SCHOOL—Excelsior, Birthday Fund, 5.00 St. Paul, Plymouth Ch., 1 92,	5 22
FOR THE DEBT—Mankato, C. E., 10	
	131 32
Less expenses,	12 50
Total,	118 82

MONTANA.

UNION—Mrs. Herbert E. Jones, of Livingston, C. E. Treas. Castle, 2.50, Helena, 10,	12 50
Total,	12 50

OHIO.

BRANCH—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20, Aldover, 12, Austinsburg, 20, Claridon, 42, Cave-ling, Euclid Ave. Ch., 141 82, First Ch., 20, Franklin Ave. Ch., 10, Gayaboga Falls, 2 00, Kinsman, 30, Mt. Vernon, 20, Piquette, 10, Sullivan, 5, Toledo, Central C., 7 80, Washington St. Ch., 16,	361 88
Rev. Dr. Piquette, Y. L. M. S., 30 00	
C. E. Brooklyn, 9, Cleveland, Euclid Ave. Ch., 15,	24 00
JUVENILE—Berea, Willing Workers, 4 11, W. Kenon, M. B., 30,	14 11
SUNDAY SCHOOLS—Cleveland, Euclid Ave. Ch., Piquette, Dept., 6 03, Ft. Recovery, 36 cts., Wauseon, 26 cts.,	6 65

FOR THE DEBT: Oberlin, a Friend,	10 00
THANK OFFERING: Cleveland, First Ch.,	16 14
SELF-DENIAL—Claridon,	1 00
SPECIAL: Harmer, Mrs. Norton, for new church at Philippopolis	30 00
Total,	61 24

PENNSYLVANIA.

Conneaut,	1 20
Total,	1 20

SOUTH DAKOTA.

BRANCH—Mrs. C. R. Kingsbury, of Sioux Falls, Treas. JUVENILE: Howard, S. S., Birthday Box,	1 20
Total,	2 20

WISCONSIN.

BRANCH—Mrs. R. Cuburn, of Whitewater, Treas. Arena, 2d Ch., by Mrs. Hovee, 2, Ashland, 15, Burlington, 10, Eau Claire, 20, Fond du Lac, 26 60, La Crosse, 5, New Richmond, 11.55, Ripon, 30.40, Stoughton, A. B. S., 3, West Superior, 18, Whitewater, 30,	157 35
FOR THE DEBT—Moscow, Minn., Mrs. James M. Bennett,	10 00
JUNIOR—Burlington, 16.50, West Salem, C. E. J., 2 00	
JUVENILE—Milwaukee, Grand Ave. Ch., 2 00	
	22 35
Less expenses,	4 64
Total,	27 41

Will local treasurers remember that the Treasurer's books close Sept. 15, 1894.

WYOMING.

UNION—Mrs. H. M. Smith, of Rock Springs, Treas. Rock Springs,	3 25
Total,	3 25

CALIFORNIA.

"La Fiestita," with interest,	20
Sacramento.—Lord's Tithes, 10, Thank Off., 15,	25 00
Total,	25 00

JAPAN.

Kobe—Miss. Soc. of College,	10 72
Total,	10 72

CORRECTION. In January LIFE AND LIGHT Y. P. S. C. E. of Japan was credited with 30.07, which should read 19.

MISCELLANEOUS.

For traveling expenses, 7 92, sale of leaflets, 10.09, boxes, 92 cts., envelopes, 1.50,	20 40
Receipts for the month,	1,010 23
Previously acknowledged, less 11 07 (see Japan above),	37,341 7
Total since November 4, 1893,	\$39,251 46

MISS JESSIE C. FITCH,
Ass't Treas.

22
1944



MR. CYRUS HAMLIN



OL. XXIV.

NOVEMBER, 1894.

No. 11.

Expect Great Things from God. Attempt Great Things for God.

As the topic for auxiliary meetings in December is "The Life and Times of Dr. Cyrus Hamlin," we give a large part of this number to our present woman's work in Constantinople. If those who laid foundations fifty years ago could see our beautiful girls' college set upon a hill, consecrated to the use for which they labored; if they could enter our large building in Gedik ashah some Sunday morning and see the crowd of Bible students of all ages and nationalities, and know of all its varied week-day work; if they could see the beginning of a similar enterprise in Haskey,—if the founders could have been in these in addition to all the other work in Constantinople, their anxieties could surely be turned into abounding joy. Shall we not learn the never-to-be-forgotten lesson that our labors form only a link in the chain of events by which our Lord is bringing the world unto himself? Whenever and wherever duties are done in the best possible way, surely all anxieties as to results may be laid at rest.

THE contributions for the month ending September 18th, were nearly one thousand dollars less than for the same month in 1893. This makes the total decrease about \$6,000, or \$14,000 to be received beyond the usual donations before December 31st, in order to equal last year's amount. There has been an encouraging increase in legacies, but, as has been said, these are so uncertain to form a factor in comparison of receipts until the year has ended. Our readers have doubtless been informed of the circular sent out

by the Executive Committee of the Board, which contains the following suggestion: That each Auxiliary, by a committee or otherwise, make a new and thorough canvass of the church and congregation, to secure as many new members as possible, the smallest number aimed for to be one fifth of those not at present members or contributors to the Auxiliary; that the number of members obtained should be sent to the Home Secretary of the Branch, and that the membership fees and gifts from new members to the Branch Treasurer before December 15th, and as many as possible before November 1st.

Friday, October 5th, was also appointed as a day of prayer for this and any other method used to improve the financial condition of the Board. Most cordial responses have been received to the circular, and the good work is now going on. We hope every one who reads these lines will make it her first duty to secure at least one additional member for the Auxiliary with which she is connected. We trust that the call for this or some other effort in this emergency will be considered not as from any committee, nor officers, nor Board, not even from the millions of women dependent upon us for the Gospel, but from our Lord Jesus Christ himself, who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

THE Friday morning meetings have never been more fully attended week after week than since they were resumed, the first of September. The one on October 5th, the day appointed for prayer for the treasury, was one of great spiritual power. Nearly the whole hour was occupied in fervent prayer for God's guidance and blessing in the emergency that is upon us. It was a strength to feel that others all through our constituency were uniting in prayer with us. May we not expect great results?

Miss Evelyn Stoddard of Scotland, a cousin of the late Mrs Mary Stoddard Johnson of this city, has been for two years past doing evangelistic work in China in connection with the China Inland Mission. She is in a certain sense independent, going out at her own charges and officially connected with no Board. She is a pioneer in a kind of missionary work which undoubtedly will in future years become popular among those not bound by family ties, who have means of their own and an earnest desire to take some personal part in carrying out our Master's last great command.

We quote some passages from a private letter recently received from Miss Stoddard —

THIS is one of the interior stations where women are in command. I think, so far as I have heard, none but the China Inland Mission undertakes such work, but I think I am safe in saying they have proved it to be eminently successful. Being of the gentler sex they are not suspected guilty of any political motive such as a man might have. Then, being *only* women, from the Chinese point of view, it is often a case of *n'importe*. Thus disturbances

are prevented. Another point is that it throws much more responsibility upon the native Christians, more than if they had foreign men behind them. . . .

The ladies here are the only foreigners in this city, and very really do the people look for a representation of Jesus in them, as most of them have seen no other disciples. Do you not think that sisters in an isolated station like this need prayer? Not that the work is not full of joy, for to them I know it is, but there is a certain strain in connection with it which we at home perhaps little realize. Think what it must be, the fagging heat of summer just now upon them, no fellow-countrymen to appeal to in difficulty; months and months, perhaps, passing without seeing a foreigner; the gray monotony of some of their days in comparison with those to which they are accustomed in the home land. One of the workers once led a top-speed, busy life in London. Trials will come, too, in connection with the little band of believers which those in charge have, by the grace of God, to adjust; an unsatisfactory Christian, perhaps, causing many a heartburn. And there is "no meeting," no "telling speech"; no house to which to resort at night and throw off anxiety and care. Visits have to be made in homes where there is no possible safeguard against infection. The doctor? He is not within three or four days' call should anything happen. Do you not think such ones need the Everlasting Arms about them in a special way?

Dr. Bower who has just gone to West Central Africa under our Board, tells the following story of her experience in Liberia, her former field of labor.

In the year 1888 a party of missionaries came out to Africa to occupy stations along the Liberian coast; one of them, a lady who had spent years in special preparation for mission work, was located in the Graboo tribe, which are all around Cape Palmas. She at once entered upon her school work, having a class in music, a kindergarten department, and the general oversight of the whole school. Several months of earnest work, with such a happy spirit and such a beautiful, simple faith, looking out into the future and planning and laboring to advance the work both by her service and her means, it seemed indeed that the mission had a choice treasure and the people a blessing that they had not yet realized.

One day, suddenly and silently, the African fever touched her brow. We who looked on trembled, yet we felt that it could not be possible that she would leave us,—we could not spare her; God surely must hear our prayers and lay his healing hand on her. But the dear Father, who sees the end from the beginning, willed it otherwise, and with ten days of the comatose type of the African fever, silently and painlessly the beautiful life slipped away from us into eternity. While the body lay in the mission house await-

ing burial, old King Hodge, head king of the Graboo tribe, came in to take a last look on the face of the "God woman" who had labored among his people. He had seen her go in and out among his people, and respected her because of her white face. In his early boyhood he had entered the mission schools then on that coast, and had the advantage of a good education, with careful training in the Scriptures, yet no message of love or pardon from the sacred Word had touched his heart; he proudly, stubbornly had said, "I mean to be as my fathers were; I mean to rule my people as my fathers did;" and leaving the school he entered upon his duties as head king of the Graboo tribe, a ruler whose word was law. For thirty years and more he had walked up and down the streets of old Cape Palmas, where the church bells rang every Sunday, with a heart apparently untouched by any gospel message.

Long and silently he looked upon the face of our dead, then turned to us and said, "She is satisfied." "How do you know?" we asked him. "It is on her face," he replied. The stamp of the "I shall be satisfied" was so plainly on the cold clay that a heathen man had to acknowledge it. Then, in that solemn hour, we reasoned and plead with him. The old man seemed strangely touched. He said, "I think that sometime the Lord will manifest himself to me as he did to Paul, and I will be compelled to put away these heathen customs and wrongs." We told him that God meant that he should live up to the light he already had; that the plan of salvation was perfectly familiar to him; that he must put away the customs of his fathers, such as sasswood poisoning, devil worship, and all forms of witchcraft; must come to God as a little child, etc. He turned and walked out of the house talking his thoughts out loud, native like: "I never thought of it that way before."

Less than a year after, old King Hodge was wonderfully saved in the old stone church at Cape Palmas, and immediately set about righting the customs of his people, built little places of worship in the borders of his tribe, and in every way is seeking the salvation of his people; says he spends whole nights in prayer and tears that God may save his people. Who will say that the brief, beautiful life of our sister was wasted? She accomplished more for God by her death than she could by her life. The calm, sweet look of the dead face touched a chord in the old heathen's heart that burning words from living lips had never done. In the great day, when the nations of the earth will come up before the great judgment seat, there will be one who will be a trophy for the Master because of the brief life; and I believe there will be scores of others. And we whose hearts were bowed with sorrow, and felt that we could not understand, will never again doubt the wisdom of God in these, to us, sad afflictions. We must always say, "Thy will be done!"

TURKEY.

WOMAN IN TURKEY SIXTY YEARS AGO.

BY REV. CYRUS HAMLIN, D.D.

THE mission at Constantinople dates from the arrival of Messrs. Goodell and Schauffler, in 1831. I arrived eight years later for the work of education. Little had been done for woman's education at that time. Schools for boys were becoming quite popular, and the new schoolbooks in the spoken languages had not only given a great impulse to education, but had transformed it. It was not possible, however, to do anything openly for female education. An interesting accident had enabled the mission, about the year 1837, to make a small, tentative beginning under the form of a school of embroidery. A young Armenian called upon Mr. Goodell to make known his accomplishments as a teacher, and his desire to find employment. In the course of the interview he remarked that he had a sister who knew as much as he, and more. His father had a teacher come to the house to give him his lessons, and this sister, of her own choice, joined in and studied everything he did, even to the logic of Aristotle in Ancient Armenian. "But," he added, "you must not tell anybody, for my sister never would get married if it were known." This precaution of the faithful brother in the interest of his talented and accomplished sister, is a better exponent of the condition of woman than any amount of description. Absolute illiteracy was an absolute prerequisite to any fair chance for marriage. The teacher's sister sacrificed herself to her thirst for knowledge.

The missionary ladies at once said, "Here is a female teacher already prepared to our hand." They found the teacher's residence as soon as possible. The mother was a widow, and seemed to be a woman of remarkable good sense. The proposal of the ladies that her daughter should open a girls' school in her house, for which she would be paid a reasonable sum, was met with a prompt negative. Her house would be mobbed, and perhaps torn down. She admitted, however, that for herself she thought it might be a good thing. Her daughter had not been injured by her learning.

A school for teaching embroidery was then proposed, and to this she assented. Such schools existed. In the afternoon the girls would be taught drawing as a part of the art of embroidery, and also reading and writing as a part of the same. This was agreed to with some trepidation. A small fee was charged for each scholar, and the measure proved to be well taken and wonderfully successful. After a time other schools followed, and young women had a great incentive to qualify themselves to be teachers of embroidery and its related arts. This was the narrow door of entrance to woman's education.

A few days after my arrival I had, through an interpreter, an interesting conversation with a very intelligent Armenian banker of very liberal views. He welcomed me warmly as a teacher for his people, and rejoiced that I was to establish a school of a high order for Armenian youth. He insisted, however, that we must never think of establishing a school for girls. He argued against it very strongly, and declared with emphasis they would never be allowed. Women were heady enough already. Educate them, and they would be uncontrollable, and would marry whom they pleased.

But the ice had been broken, and could not again be frozen together. It was not, however, till 1845, five years after the opening of the seminary at Behek, that a boarding school for girls was attempted. It was opened with eight pupils under the care of Miss Martha Lovell. Its numbers were not large, but its success was quite remarkable. It was enlarged from year to year, and during Miss Lovell's term of service nearly every pupil became a converted Christian.

The education of woman was thus inaugurated at Constantinople. It came in slowly, and with lively opposition and fierce, scandalous attacks, but its progress into all departments of the empire has been irresistible and remarkable.

It is now difficult for the younger part of this generation in Turkey to credit the plain and simple facts of woman's condition fifty or sixty years ago. In the first year of my missionary life I met with only one adult woman who knew how to read. There were others, of course, but I was often assured that it was not considered reputable. It attached a certain degree of suspicion and discredit to a young woman, and few men would wish to encounter the dangers of such an alliance.

The social position of woman was different then from what it is now. She never appeared at table with guests. She and her daughters served the father and the elder sons, and then ate their meal afterwards, and after coffee and chibouks were served. It is not so now. Her position has risen in many ways. She has become a teacher not only in the Protestant communities, but in others. To some extent she has become conscious of the change, and is disposed to claim a consideration which for ages has been wholly denied her. In the Armenian Protestant community an absolutely illiterate woman will rarely be found. In a census taken some years ago the number of illiterates among the women was less than that among the men.

The other nationalities, the Greeks and Bulgarians, have entered upon the work of educating their daughters with great zeal. The missionary institutions have furnished many excellent teachers for this good work among the various nationalities of the East.

Unfriendly powers are plotting the destruction of our missions in Turkey. The work has already entered through many channels into the minds and hearts of the people, where finite power cannot reach it and where Infinite power will guard it. It is a time of severe trial in the East, and a time when the people of God should earnestly pray that the wrath of man may be made to praise him, and the remainder thereof be restrained.

THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE—THE ACADEMIC YEAR.

BY MISS CARRIE BORDEN.

President, Miss Mary Mills Patrick; Dean, Miss Florence A. Fensham; Professors, Miss Isabel F. Dodd, Miss Ida W. Prime, Miss Susan H. Olmstead,* Miss Julia W. Snow.

THE American College for Girls in Constantinople closed a very successful year on June 29th. The number of students enrolled was one hundred and seventy-three,—twenty-six higher than in any former year. Of these, ninety-five were boarders and seventy-eight were day students. They were of various nationalities—Armenian, Bulgarian, Greek, Turkish, French, German, English, and American. They came from Russia, Roumania, Bulgaria, Greece, Macedonia, distant parts of the Turkish Empire, and many from the city of Constantinople. Strong enthusiasm for work and the development of high Christian character have pervaded the year.

In the absence of the president, Miss Mary M. Patrick, the dean of the College, Miss Florence A. Fensham, has most successfully filled this office. The institution comprises kindergarten, preparatory, and college courses. The government of the college students is admirably sustained by the Self-government Association, composed exclusively of students, who are elected by the students, and who have chosen for the motto of the Association, "The College expects every girl to do her duty." The acting president of the College writes: "The Self-government Association is proving itself a powerful education in developing a spirit of responsibility and self-respect among the college girls."

The language of the College is English. Special courses are given in Latin, Ancient and Modern Greek and Armenian, Slavic, Bulgarian, French, and German. Each student is required to pass a creditable examination in her own vernacular. Added to the regular college courses is a winter lecture course, kindly contributed by the faculty of Robert College

* Supported by the Board of the Interior.

and other friends. The course for last winter was as follows: "Vision," Miss Mary Pierson Eddy, M.D.; "Eschylus," Prof. Louisos Elion; "A Traveler's la Hollande," M. Adolphe Burdet; "Hebrew Poetry," Rev. Elias Riggs, D.D.; "Scientific Facts and Theories," Prof. W. T. Ormiston; "The Early History of Man," Edwin Pears; "The Columbian Fair," Rev.



MISS MARY M. PATRICK.

George Washburn, D.D.; "Tennyson's Palace of Art," Mrs. Stephen Panaretoff; "The Mosaic Mosque," Rev. Canon Curtis. There are two literary societies in the College, which give an entertainment annually. In May of this year their programme was music and a symposium, "The Thirteenth

Century in England as presented by Scott's 'Ivanhoe' and Tennyson's 'Foresters.'" Charter day, February 18th, is annually celebrated by literary and social exercises and a dinner. This year, as it came on Sunday, there were two days of celebration. A special sermon was preached on Sunday, in Barton Hall, by Rev. Robert Chambers, of Bardezag.



THE CLASS OF '94.

The missionary society of the College numbers sixty, and holds public meetings in Barton Hall. It supports every year a pupil in the school under the care of Mrs. Wm. Gulick and others in San Sebastian, Spain, requiring \$125, and annually contributes for the work of Pundita Ramabai, the Sâh-radâ Sadama in India. The Christian Endeavor Society is eager and active. It received a rich blessing in the spring of 1893 from a visit from Rev. F. E. Clark, D.D., the founder of the great work.

A brilliant concert, under the direction of Paul Lange, Mus.D., the musical director of the College, led up to the exercises of commencement week.

On Sunday, June 24th, the baccalaureate sermon was delivered by Rev. A. Van Millingen, Professor in Robert College. On class day, June 28th, the programme included music, orations in English and Greek, class ode, class history and prophecy, and literary papers, all by members of the class. Commencement Day was on Friday, June 29th. The exercises were music, address by Edwin Pears, Esq., of Constantinople, presentation of diplomas by the acting president, Miss Florence A. Fensham, prayer, and singing of the college hymn. The degree of Bachelor of Arts was conferred upon eight students, seven of the class of '94 and one graduate student of the Home School of the class of '89. The class of '94 has one Greek, one Armenian, three Bulgarians, one English, one American. Another fine Greek girl was compelled by ill health to leave the class. Rev. George Washburn, D.D., President of Robert College, the orator of the day, was prevented by serious illness from giving the commencement address which he had prepared upon "The Nature and Object of College Education." Edwin Pears, Esq., kindly consenting to speak in his place, held the attention of the large audience with his characteristic eloquence. Dr. Washburn's address was published in full in the evening paper of the same date, *The Levant Herald and Eastern Express*.

Commencement Day at the American College for Girls always attracts a large audience of various nationalities, and on this occasion there were present representatives of His Imperial Majesty the Sultan and of the Ministry of Public Instruction, of the Legation of the United States of America, of the Bulgarian Exarch, of the Armenian Patriarch, and the Armenian Archbishop of Koon, of Robert College, members of the press, and many other persons of high standing. A social entertainment followed.

The Alumnae Association holds two meetings at the College every year, and shows allegiance to its *Alma Mater* by contributions to a science department. The association has a circulating library, partly given by friends and partly purchased by the members themselves. The association held a delightful tea meeting on June 12th, and a reunion on Tuesday of commencement week.

A lawyer of much prominence in the East has said, "The *status* of any people depends upon the place which women hold among them." Another, in high political life in Turkey, recognizing the universal fact of God's ordination for humanity that mothers mould and build the life that makes the character of a nation, says, "This College is making such mothers as we want to establish our nation." The students, as women of Christian education, are holding places of high social influence. One of our missionaries from Eastern Turkey calls this College the Harvard for girls in the East, and

students come from schools in various mission stations for better preparation as teachers in local mission schools. From several months, in three visits, of living in the institution, as a home school and as a college, in most familiar co-work with the faculty, and in close friendship with the students, I can truly testify that Christian being and Christian living is the single and supreme aim of all its work. The power of this College is felt in all the land.

The academic year of 1894-95 opened in September. The president, Miss Mary M. Patrick, resumed her work, after a year of rest and study. She writes: "We are having many applications from all over the Eastern world, from Bartoun in Russia to Porte Lagas in Xanthi. On returning from an Armenian wedding I found fourteen people here to see me, and four important questions to be settled. There are many difficult problems to be solved. When I contrast the present state of things with the small numbers of the institution in its last year as the Home School five years ago, and see how God has blessed it, I am ready to hope for anything."

When we remember that this College stands in the midst of the terrors and ravages of earthquakes, and the way in which cholera is building walls of quarantine to be passed only by patient endurance, the constant increase of numbers is most remarkable.

WORK IN GEDIK PASHA.

EXTRACTS FROM LETTERS FROM MRS. F. M. NEWELL.

WHILE many things we would do are left out, the work directly in hand has been kept a progressive one. The day and evening schools grow in prestige each year. In the day school we are overcrowded, and send children away whom we would be glad to receive.

Last Friday evening the teachers of the Sunday school met here for a social hour and to discuss plans and measures for better work. There were eighteen teachers, fourteen of them young people, and a choice band of well-educated ladies and gentlemen they were. Their consecration and enthusiasm was an inspiration, and I was impressed as never before. What a power against the evils of this city lies in this Sunday school of Gedik Pasha. It is interesting, too, to notice how the teachers who go out from us carry away a love of the Sunday school, and are quick to institute Bible study in new places. We make it a point to use every available teacher, and seem never to want for scholars to form a new class in Sunday school.

The Y. P. S. C. E., formed among the girls one year ago, is very promising. We see how the movement is meeting the lack we noticed—the feeling of individual responsibility. Their weekly prayer meeting is held here

just after the Sunday school, with an attendance of fifty to sixty. To have short prayers and brief speeches is a new and strange thing in the work here, and stranger still is it to hear a woman's voice in public gatherings.

Last week our work at Stamboul and my name were on the Woman's Board Calendar for concert prayer. Those were two of the peculiarly hard days which sometimes come into a work like this, and it was a real uplift to feel that so many of the friends at home were praying for



MRS. N. M. SCHNEIDER, FOUNDER OF THE WORK AT GEDIK PASHA.

me. Previous to the date I had asked some of the native friends to unite in this special prayer. During a call later, one of our friends said, "I spent a half hour each on Monday and Sunday morning in specific prayer." I was curious to know what the petition in this prayer of Oriental length was, so asked him. He summed it up as follows: "I asked God for every blessing on the work in Gedik Pasha, and an extension of it till the

a world becomes Protestant Christian." I know there was sincerity in prayer, and I thought it like the work of the Woman's Board in comprehensiveness.

Today, June 28th, ends the eighth year of the mission day school at Gedik Pasha. This work, which has been slow to gain the confidence of the people as to its permanency, has, from a small beginning, grown to a membership of one hundred and ninety-seven without free scholarships this year.

During these years we have sent students from this school to Robert College, to Bardezag High School for boys, to Scutari College, and to the boarding schools at Brousa and Adabazar.

Our polyglot city variety of language is unavoidable, and this increases the work in every department. Five native teachers have been employed the last year, and five languages in constant use. Except in moral instruction given here, we have sharp competition in the native schools, which have been multiplied and much improved since the opening of this school.

Three fourths of our scholars come from non-Protestant homes. The first hour of each morning is devoted to Bible study. Our teachers are all active Christians, and the value of this school as an evangelizing agency cannot be overestimated.

For eight years we have, more or less regularly, been waited on by officers of the palace, who demanded what, except in the case of Robert College, the Sultan has never granted to foreign schools in Turkey—a firman. Recently, through some unknown cause, a legalized document was received from the Minister of Public Instruction, and henceforth the mission school at Gedik Pasha is to exist without questioning. Surely, "They that be with us are more than they that be with them." We give praise for untold blessings, and shall enter on the new school year with greater courage than before.

In the past months we have had fifty-four kindergartners crowded in a room which should accommodate but thirty. The demand has seemed so imperative we have decided to convert our guest chamber into a new schoolroom. It costs sacrifice, for we are the only remaining missionary family on this side of the Bosphorus, and are incident to much entertaining. Now we need desks, stove, and blackboard.

When you plan and pray for us, do not forget that we are two ladies, in the most foreign part of Constantinople, with our nearest American neighbor more than one hour away by the quickest public conveyance, separated by the Bosphorus and Golden Horn, with no communication after sunset.

We are not hedged about with walls in a compound, with friends of like purpose and aim, but this mission house faces three streets, and two of the doors are open day and evening to all who would enter. Though we have under our direction a most interesting Sunday school, which has had a



MRS. FANNIE M. NEWELL.

attendance of 300 through the year, a day school with 197 members, and an evening school where 60 young men study language, our responsibility is far from ending with teaching. At Koum Kapou are the reading rooms and coffee house, which make a demand on us; the city mission claims time, the

Bible women need direction, and the appeals to our sympathy and help from the Nicodemuses, the oppressed, and the unfortunate are nigh legion.

One of the privileges of this work is the number of helpers for whom it furnishes employ. In Sunday school eighteen teachers, giving free, consecrated labor which cannot be summed up till eternity; at the reading rooms a Greek evangelist always in attendance; three Bible women visiting in the homes, and in the day schools six earnest Christian teachers. Letters from missionaries have often testified that this is a work second to none in Constantinople in importance. As an evangelizing agency, I believe it cannot be overestimated. It has gradually but surely secured a powerful foothold in the very center of this capital city of the empire, and now the authorization just received from the government gives our work a look of permanency, and ourselves a feeling of security, never possessed before.

This house, which seemed so spacious when we moved into it, and large enough to provide for all coming wants, is already outgrown. We are compelled to send away many bright children who apply for admittance to our school, for our rooms are already overcrowded. They stand in the street looking through iron bars, and say, "There is no room for me in there," and it is to me a heart-breaking reproof.

BEGINNINGS IN HASKEUY.

BY MRS. S. M. SCHNEIDER.

CONSTANTINOPLE is situated on the European side of the Bosphorus, the city being divided into two parts by a deep inlet, which, because of its horn shape and fine harbor, is called the Golden Horn. On the north side of the Golden Horn, opposite Stamboul, is the quarter Haskeuy.

In the early days of the mission Dr. Goodell resided here, and the Girls Training School was under his care. Miss Maria West was the principal. In 1862 this school was removed to Marsovan. No missionary has resided here for many years. There being a chapel on the ground and pastor Asadoorian at work here, also a day and Sunday school, Miss Gleason felt here was a nucleus for work and opportunities similar to those in Gedik Pasha, and hoping to take up some of the very lines of work carried on here, went to reside in Haskeuy in October, 1892. Dear "Mother Parsons" joined her as comforter and counselor, but feeling that her own work was urgent in Bardezag, she returned there this summer. Mrs. Seelye (formerly Miss Tucker of the Boarding School in Adana) was appointed her successor. Miss Gleason wrote, July 1st: "We hope to begin the New Year soon. Mrs. Seelye's coming will be a great joy and inspiration, but it will also bring new need of consecration, new need of the Divine guidance, the help of the Holy Spirit."

What prayers were offered by the early missionaries! In the Girls' School revival followed revival. Miss West, in her "Romance of Missions," wrote, "The house has become a Bethel." "It seems like entering another kingdom to come into this house," says our missionary father, Dr. Goodell, who frequently closes our afternoon sessions with reading and prayer. A Bible class in this school was also taught by the venerable Dr. Elias Riggs, the



MISS MARTHA J. GLEASON.

wonderful linguist, who translated the Bible into four languages, and who now, at the advanced age of eighty-four, is writing commentaries on the Bulgarian translation. Dr. Goodell left a catalogue of the school in his own handwriting. First on the list is A-ghav-in, which signifies Palm tree. Another, Sopoohi (Holiness). Another, Aroosiag (Morning Star). Now,

it is possible that some of the granddaughters of these pupils may be in day and kindergarten schools in Haskeuy. Miss Gleason writes of the delight of admiring friends, when the children did so beautifully in their examinations in June.

Speaking of Christmas, the Sunday-school children had a tree and gave a concert, that was well done. "I wish you could have looked in upon us that afternoon. The children were so happy; many had never seen a Christmas tree before. We undertook it with no little anxiety, for there is a class of young men and boys with so bad a reputation at gatherings before we came, a police was employed to keep order; but one never saw a more orderly crowd than they were that day." At a later entertainment she describes the gifts hung upon the tree, and bestowed by the children upon their papas and mammas. I recall in striking contrast the outcries of children who in former days were whipped along the streets by their mothers, taking them to school, so great was their aversion to the old-time teachers and dreary schoolrooms. No wonder; they were driven off by seven o'clock in the morning, and had to sit on the hard floor all day, boys and girls; occasionally a child had a cushion.

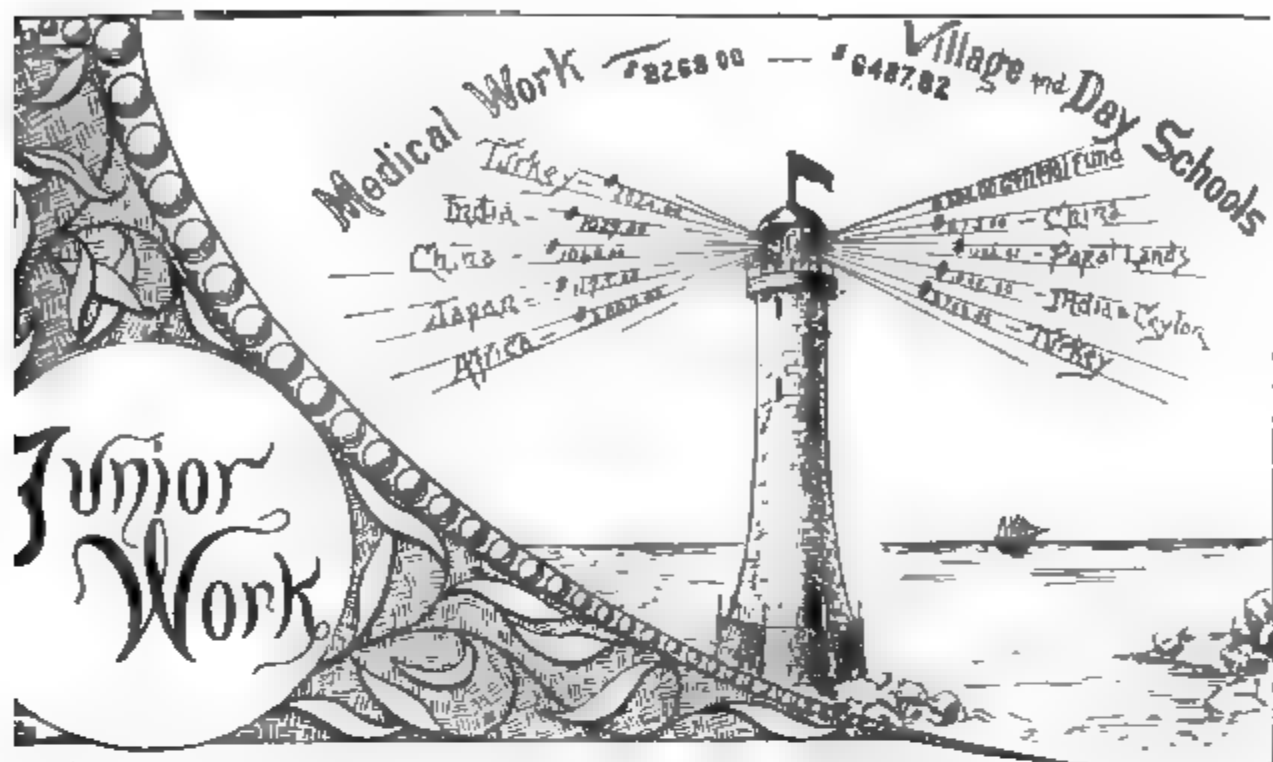
Many Jews beg to be admitted to the school, and had Miss Gleason time she would open two schools, one for Armenians, the other for Jews. They have found great pleasure in the Young Men's Class. She writes, "We hope to make visiting our most effective work, and doubtless a mothers' prayer-meeting, similar to the one we started in Gedik Pasha, will come as a monthly meeting." Of the earthquake she writes: "I was up-stairs alone, just ready to sit down to lunch, when the house began to rock back and forth in a frightful way. My first thought was for the children, and I rushed down to them as fast as I could go, with the stairs swaying, plastering falling, dishes rattling, and expecting the house would fall over us. They had begun their lunch, and were sitting with their food before them; and when I saw how calm they were (they had no idea what had happened), and that the house had not fallen, I quieted down too, though I was trembling and pale, the teacher said. I knew it would come again, and took the children into the garden. Soon the mothers, servants, and others came to see if the children were safe, and take them home. When the children saw how excited they were, some of them began to cry too. It was pitiful to see the hopelessness of the women, just crazy from fright. It is a dreadful sensation to feel the earth, usually so firm and steady, rocking and everything tumbling down.

"Many recognize this as a warning voice, and are flocking to the churches, praying for mercy. One man said to a missionary 'Do you know what I

think of this earthquake? We had forgotten there is a God. He has now spoken to us to say, "I am here." May many who have never entered a Protestant church be quickened anew to seek salvation through Christ."

As it is now impossible to obtain a firman to build a church in Constantinople, an incident or two in regard to the erection of the Haskeuy church may be of interest. On October 4, 1864 (thirty years ago), Dr. Goodell wrote Rev. William Adams, D.D., Madison Ave., N. Y., saying that Mr. Sakis Minassian had offered £500, for two years, without interest, for a new church. Dr. Goodell added, "There are three things we shall want of your good people. First, a bell to call a solemn assembly three times every Sabbath day. Second, a melodeon to help lift up our sound on high, when the people have been called together by the bell. And then if you give us these two, we want, third, your prayers. With those two (bell and melodeon) this service will not only supply the wants of many, but be abundant also by many thanksgivings to God." The response was a most generous collection. Dr. Goodell in his acknowledgment said, "Had your church been organized three thousand years ago, and had they been as thoughtful of King David's wants as they were of ours, it would have been celebrated in the 150th Psalm; and when he called upon us to praise God upon the loud cymbal and the high-sounding cymbal, we would have added with an emphasis, and also upon the six-stop cabinet organ of Mason & Hamlin, the gift of Dr. Adams' church." Religious services are now held in nine different quarters of the city in Turkish, Greek, and Armenian languages.

But how meager the results unless followed by special efforts in all lines. This help is given in only two places, Gedik Pasha and Haskeuy. What are nine preaching services, with small congregations in some places, in a great city of a million of souls? I can still hear the tramp of hundreds upon hundreds of feet surging through the streets of Constantinople, few only having any sacred associations with Sunday, only business and pleasure being the aim. It is appalling! And how many thought of Jesus as their Saviour? What would nine preaching places do for Boston and its needs, a city of four hundred thousand? Some may think Haskeuy parched and burned over, but the Holy Spirit can pierce through a strata of worldliness. This was Dr. Judson's reply when asked as to the prospects of his field after several years of apparently unsuccessful labor, "I believe the prospects are as bright as the promises of God." While Constantinople and Smyrna hold the keys of two continents, Asia and Africa, shall we cut down needed supplies? Shall we cripple our workers while distress and physical suffering must be relieved this winter? Let us pray earnestly that the judgments of God may be heeded and religious impressions deepened.



—To give light to them that sit in darkness —

AFRICA.

LETTER FROM MISS M. LINDLEY.

INANDA SEMINARY, June 29, 1894.

g, who are supported by you, are your representatives because you could come yourselves, and it is our duty to send you our reports.

was left at the close of this school term at our dear old station, wishing new my acquaintance with those we loved and called members of "our ch." I promised to take good care of the "runaways," for, as you r, the Inanda Seminary has become "one of the cities of refuge" where g girls flee, some to wear clothes, others "to learn to believe," while some o hide from those who would force a marriage with some one they dis- very much. These that remained were afraid to return home, so while

Edwards, Miss Phelps, and Miss Price went to Adams, to attend the al meeting of the missionaries, I acted the part of an overseer.

Monday, June 25th, a fine-looking man came and asked for Mrs. ards. He said his daughter, a former pupil, was dying, and she had sent o beg Mrs. Edwards "to let her die in the Seminary, where she had l so much about Jesus, and where she had learned the way to heaven; hat she wished so very much to see her dear teachers (Mrs. Edwards, es Phelps, Price, and Nomasonto) once more before she died, to thank for having done so much for her." I said I would write to the teachers ce to ask their consent; but the next day he brought his dear child,

saying she would not wait for Mrs. Edwards' reply, for she wanted to die among God's people and to be planted in the Lord's garden.

She was one of the girls who had run away from her heathen home "to learn to believe," as she expressed the desire of her heart. She went home after awhile, and complained of not feeling well. She was "well doctored, but only grew worse," as her father told me, adding: "She always said, 'We must see that it is God's will. His will is good.'"

When I saw Potoyi for the first time she looked very happy, and smiling, said, "I am so happy to be among the people of God, and I am going to be planted in the King's garden." She had no fear, no sorrow. Her mother began to tell me how very patient she had been, and that she talked much about Jesus, the King of Heaven, and that she loved to hear his words read and to sing the hymns she had learned at school; and when she saw that she was dying she said: "I cannot die among my people, for they do not love Jesus, and they only throw away the body, but those who love Jesus take care of the body; they plant it in a garden, and they take care of the garden, for they know that their bodies will rise again when their King comes to wake them to be forever with him." So they brought her to die where she had found her Saviour.

On Thursday night at nine o'clock she called her parents and said: "Lift me up; I want to die sitting up. I am so happy you must not cry one tear; tell them all at home not to cry, for I shall be with my Saviour. Now bid me farewell; I am so happy I am going to the King of Heaven, and my body will be planted in the King's garden. Peace to you; I am going." These were her last words, and without a struggle she "fell asleep," to wake and rise when her King comes!

It was a very happy funeral, for we all seemed to feel the full meaning of those precious words, "To die is gain." The native pastor spoke very beautifully of Potoyi's happy farewell, and perfect peace and joy to depart to be with the Lord. On Thursday afternoon Potoyi said she hoped she would live to see her dear teachers once more, but when she felt that her last hour had come, only joy filled her heart, and she was quite ready to go. Her mother told me as we walked out of "the Lord's garden" (as Potoyi called "God's acre"), "I am in such a sweet stillness my heart is quiet; I know that Jesus has wiped my tears away;" and with much earnestness she declared she "would be a believer, and pray to the great God of heaven as long as she lived." The father of Potoyi seemed to be not quite sure if he would be able to believe to the end, but promised that he would listen and think. As we looked at Potoyi's face in the coffin, we were all struck with the beautiful, radiant smile of happiness. The Lord touched her and she "was made whole."

SCATTERING OF THE FINANCIAL DOWN.

BY S. LOUISE ALLEN.

was sixteen years ago that our Thistle one day found herself changed a great prickly, purple ball, into a mass of the softest, fluffiest downy ball. It was a strange and unaccountable change. For the last two or three mornings, when Thistle had paused, on awaking, to admire herself in a mirror of dew on her largest leaf, she had noticed that it was becoming a pale flower which glanced back at her from the leaf, and now—now there was not a trace of that beautiful purple she had so often admired, but a mass in the world but thick, white down; and she sighed as the wind blew softly by her, and she wondered what it all could mean.

Suddenly she caught her breath with a little gasp, for a gust of wind, passing her, had plucked one of the white, feathery bits; and as it floated above her she saw, fastened securely at the end, a small, brown seed. Then, as she watched, Thistle rubbed her eyes in astonishment, just to be sure she was not dreaming; for the tiny brown seed was growing larger and larger, and—why, it wasn't a seed at all, but a great package, and "Gospel Hymns, No. 2. For Miss Parsons, of Constantinople. \$4.84." And there they were, sailing swiftly away over the ocean off Turkey.

It then followed quickly a particle of down whose seed was a long, narrow bit of paper, marked "\$5.00, for the W. B. M." Thistle drew a breath of amazement, and settled herself more comfortably to await further developments. And as she waited she saw some one standing near who said, "Come, now, Thistle, no one misses those bits of down, not you yourself; couldn't you send a few more scraps of paper to the W. B. M.?" Then Thistle gave herself a little shake, and two seeds were blown upward into the air, one bearing \$40 to Aintab, and the other to Battalagunda.

Then a voice came from Turkey in Asia,—a voice which told of much suffering among the poor people,—of want and of famine, and of a noble being made to start a soup kitchen; and straightway up floated a bit of paper with \$25 flying from it, and soon another followed. Even then the W. B. M. was not forgotten, and \$40 found its way thither, besides which flew to Mrs. Fowle, for her work in Cesarea. Then, at intervals, there went to the Woman's Board \$90, then \$25, then \$50; then a box of Christmas gifts for the children in the schools and for the orphans; a box valued at \$50 went to Mrs. Fowle, at Cesarea.

Meanwhile Thistle was thinking, and her thoughts ran somewhat like this: "Here is this kind voice at my side which tells me what is best to do,

and helps me shake off my down. What can I do to show her how grateful I am?" And then an idea popped into the downy head, and in less time than it takes to tell it, a \$25 scholarship, bearing the name of Fannie Palmer, went to Ceylon.

Just then a slight rustling sound made Thistle turn her head, and there by her side she saw the very counterpart of herself in miniature. "Why, what are you?" exclaimed Thistle. "I!" replied the little one, in an aggrieved tone; "why, I should think you ought to know me! I'm the Junior Thistledown!" and the tiny Thistle gave itself a proud little shake, freeing a box marked for Micronesia, value, \$11. Determined not to be outdone, Thistle Senior immediately sent a \$19 box to the Home at Auburndale, and then \$70 to the W. B. M. And later this same little Junior sent \$35 to the W. B. M. Then, at intervals, went from the big Thistledown checks for \$70, \$77.75, \$80, \$79, \$123, \$105, and \$40 to the Board; and then the funniest thing happened: one brown seed, blowing over Thistle's head, disclosed a string of 125 ridiculous calico, gingham, and outing-cloth wrappers for Dr. Root's tiny Indian babies.

Afterwards \$37.06 went to Mrs. Tewksbury, for her work in China, and \$15 toward raising the debt of the W. B. M.; and last, but by no means least, a parcel of garments for the little daughter of a missionary, who is on the point of returning to Turkey.

And now, on the twenty-fifth day of May, 1894, Thistle is overlooking her accounts, and comparing dates and figures, and she finds that in all these sixteen years, with the help of the Junior Thistledown, she has helped all sorts and conditions of people to the amount of \$1,360.80. And the strangest part of it all, friends, is this: Thistle has more down now than when she began; for then she was only a big, prickly, purple ball, with never a feather of down, and now, in her treasury there is a trifle less than \$20, besides all these missionary offerings which have poured in to-day.

FOR CHILDREN'S MEETINGS.—THANK OFFERINGS.

BY MRS. JAMES L. HILL.

"We Praise Thee, O God," "I Gave My Life For Thee," "Give, said the Little Stream," and other hymns of praise and thanksgiving.

Scripture reading. Returning to give thanks. Luke xvii. 12-18.

Impromptu verses by five little girls.

"In everything give thanks."

"With thanksgiving let your requests be made known unto God."

"Offer unto God thanksgiving."

"While I live I will praise the Lord."

"It is a good thing to sing praises unto our God."

Prayer.

Questions and answers on giving.

What is systematic giving? (Giving according to some system or plan.)

Mention a plan recommended by Paul to the Corinthians. 1 Cor. xvi. 2.

Who first vowed that he would give one tenth of his possessions to God? Gen. xxviii. 20-22.

Where does the Scripture say that a tenth shall be holy unto the Lord? Read it. Lev. xxvii. 30.

Who made a mite box by boring a hole in the lid of a chest? 2 Kings i. 9.

What congregation held the first great thank-offering meeting? Ex. xv. 20, 21.

Through whom had God given command for this offering? Ex. xxxv. 4, 5.

Did both men and women bring something? Ex. xxxv. 29.

Was there ever a case where the contribution was greater than it needed be, and where the gift was "too much?" Ex. xxxvi. 5-7.

Are people happy when they have made an offering to the Lord? 1 Chron. ix. 9.

Did Christ teach that it is a happy experience to give? Acts xx. 35.

Tell of some unselfish gift made as an expression of love, or gratitude, or worship, or consecration. The alabaster box, the widow's two mites, the sending of free beds in hospitals, gifts to churches, colleges, and to missions for another's sake.

Counting up our mercies. "What have I to be thankful for?" was the theme at one meeting which was very spirited, nearly every one present participating, and such as these were the answers: "For opportunity of education," "For good health," "For beginning the Christian life," "For escape from the home from fire," "For friends."

Let now a receptacle for thank offerings be placed on the table at the front of the room, and let the boys and girls come up separately, deposit their thank offering, and, turning around, repeat a verse of Scripture before going to their seats.

Offertory prayer.

Let some pretty reader now give "Margaret's 'Might Box,'" an affecting and effective leaflet (2 cents); also, if time allows, "Benny's Thank You Box," in *Mission Dayspring* for October, 1889. Distribution of the new mite boxes for children, to be obtained at the rooms of the Woman's Board, free of charge except for postage or express. Apply to Miss A. R. Hartsorn, 1 Congregational House, Boston, Mass.

Our Work at Home.

THANK OFFERINGS.

BY MRS. EMILY S. GILMAN.

“ I AM so thankful that it is a pleasant day,” said a little girl who had been sent with a message to a neighbor. The quiet response of the good old woman, “ Do you mean that you are truly thankful, or only that you are glad?” gave to the child a new thought, and made a lifelong impression. It may be equally helpful for us to consider briefly what is meant by a thank offering.

Certainly it is not the payment of a debt, the discharge of an obligation, or the fulfillment of a promise. Much has been said of late about systematic and proportionate giving,—the regular setting aside for God’s service of a portion of our income; the giving as God has prospered us. We have found this principle inculcated in Scripture, and have recognized it as our personal duty. But this is no more to be identified with thank offerings than the support of one’s family is to be identified with occasional expressions of loving remembrance. Systematic contributions and special gifts cannot be substituted for one another. Although we are taught “ in everything ” to “ give thanks,” the payment of a regular contribution by an individual or a society, however devoutly and thankfully it may be made, is not to be reported as a thank offering.

We find recognized in the Old Testament a distinction between tithes and free-will offerings: “ Bring ye all the tithes into the storehouse ” (Malachi iii. 10). “ Of every man that giveth willingly with his heart ye shall take my offering ” (Exodus xxv. 2). And the peace offering seems to have had a threefold character,—the fulfillment of a vow, voluntary consecration, and thanksgiving (Leviticus vii. 11–16).

How natural it is for a loving heart to make some expression of gratitude. “ Accept the free-will offerings of my mouth,” wrote the psalmist (Psalms cxix. 103); “ It is a good thing to give thanks unto the Lord ” (Psalms xcii. 1). And we read in Nehemiah xii. 46 “ of songs of praise and thanksgiving.” But mere words, however sincere and heartfelt, do not satisfy us. “ What shall I render unto the Lord for all his benefits toward me? I will offer to thee the sacrifice of thanksgiving ” (Psalms cxvi. 12, 17). We long to show our gratitude to human friends by some token. Our gift may indeed be small and insignificant in comparison with the favors received, but our

thanks find expression in a single act or in repeated offerings of affection. How much more do we long to show our gratitude in deeds, as well as words, to the Giver of every good and perfect gift, whose mercies are new every morning.

“‘What shall I render thee, Father Supreme,
For thy rich gifts, and this, the best of all?’
Said a young mother, bending o’er her babe.”

True gratitude craves the privilege of making thank offerings for daily benefits, for family mercies, for deliverance from peril, for safe journeys, for restored health, and for spiritual blessings known perhaps only to God. “Thanks be unto God for his unspeakable gift” (2 Corinthians ix. 15). These offerings may be made frequently or on special occasions. Often the contents of a mite box is associated with repeated thanksgiving, though it may be brought forward only at the time of an annual thank-offering meeting.

There is yet another side to this subject. Love gives generously, not for the sake of return, but it looks for some indication of gratitude. The Most High, who is kind to the unthankful and to the evil, is represented as saying, “Will a man rob God? Yet ye have robbed me . . . in tithes and offerings” (Malachi iii. 8). And our Lord, in the house of Simon, missed the expression of courteous hospitality, and said to his host, “Thou gavest me no water for my feet; thou gavest me no kiss; my head with oil thou didst not anoint,”—making discrimination between loving much and loving little (Luke vii. 44-77). Can it be that He has missed tokens of love and thankfulness from you and me? As we look upon His cross, does he say to us, “This have I done for thee; what hast thou done for me?”

“I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans xii. 1). “Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord” (2 Chronicles xxix. 31).

LEAVES FROM OUR BRANCHES.

IN spite of financial depression and various discouragements, *Worcester County Branch* has a bright side, as signified by reports from auxiliaries of “extremely interesting meetings,” “occasional missionary teas,” “effort to interest the young people by distributing missionary literature in the Sunday school,” “one Sunday given up to foreign missions,” etc.

In one auxiliary "each lady takes one mission, gaining information of all kinds respecting it, and is ready with a thorough, condensed report when called upon."

Another auxiliary adds to the above method "the appointing of some one to prepare a paper upon a given topic, to be presented at the next meeting, after the reading of which questions and discussions are in order."

One auxiliary reports the purchasing of a set of missionary maps, which contribute to the interest of the meetings, as well as to increased knowledge of mission fields.

One secretary writes: "We are still 'following on' to gain the name of every woman that is on our church roll to that of membership in our organization." She adds: "The real interest is felt by the few 'old liners,' mostly those who were reared in the stimulating atmosphere of Christian homes. They have the love of souls by heredity; it is in their blood, and a zeal for missions is inwrought in the fiber of their being. Where are we to look for the auxiliary membership of the future, with the alarming lack of missionary intelligence and missionary interest in so many Christian homes of the present day? Membership fees, that must be solicited, are only half given; what if they are only half blest?"

Much is being done to awaken interest in all the churches of our county in "Systematic Giving," which we can but hope will produce substantial fruit ere long.

The Branch has just held a most successful meeting at Rutland, one of our pleasant towns in the "hill country," and such was the local interest in foreign missions that all the schools were closed at 2 P. M., that teachers and scholars might listen to Mrs. Holbrook's interesting story of her loved work in South Africa. Would that this worthy example might be followed in all the towns where the meetings of the Branch may be held.

The Branch has been called to mourn the loss of one of its faithful missionaries, Mrs. L. L. Gulick, of Japan, whose cheerful courage and untiring zeal has ever been an inspiration.

We also grieve over the departure of one of our efficient and beloved officers to new fields of service, Mrs. Fuller, wife of Dr. H. T. Fuller, the recently elected president of Drury College, Springfield, Mo.

Three times has Worcester County Branch thus contributed to the strength and efficiency of the W. B. M. I.

But we are glad to add that while "one goeth another cometh," and we most heartily welcome back dear Mrs. Newton, who for many years so faithfully served us as district secretary and also as treasurer. In the midst of loss there is always cause for thankfulness.

OUR BOOK TABLE.

*Our Journey Around the World.** By Rev. Francis E. Clark, D.D., and Harriet E. Clark. Illustrated. A. D. Worthington & Co., Publishers, Hartford, Conn., 1894. Sold only by subscription.

It was a matter of rejoicing to all friends of missions when it was known that the founder of the Christian Endeavor Society was to make a tour of the world, accompanied by his wife and thirteen-year-old son. Dr. Clark as a member of the Prudential Committee of the American Board, and Mrs. Clark as one of the Executive Officers of the Woman's Board of Missions, would naturally feel a special interest in the study of mission work on foreign fields. Enthusiastic as the great army of young people who form the Christian Endeavor Societies is in loyal devotion to their leader, it was believed that in following Dr. Clark's tour a new interest would be roused in the important work of carrying the gospel to non-Christian lands.

And so it has proved. A tremendous stride has been taken from the New York meeting in 1892, when there was but a faint response to the question as to how many had read ten representative books on missions, to the Detroit meeting in 1894, when, with the impassioned zeal and splendid courage of youth, such far-reaching plans were made for the dissemination of missionary information, and the awakening of sluggish Christians to the watchword, "The world for Christ and Christ for the world," that those of us who have been longer in the work look on with wonder and admiration and bated breath. Since Dr. Clark's return in 1893, so timed that he might attend the ever-increasing annual gathering of Christian Endeavorers, both he and Mrs. Clark have given themselves most generously to the promotion of interest in foreign missions, speaking here, there, and everywhere of their experiences in mission fields.

And now, as a further contribution to the cause, appears this "illustrated record of a year's travel of forty thousand miles through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, France, Spain," etc.

In the preface Dr. Clark states that "the relation of the journey to the Christian Endeavor movement has been discussed in other publications, and this volume is distinctly a book of travel." But there is an immense difference between a book of travel written by a pleasure-loving tourist, and one written by earnest people who travel with a purpose. No one can afford to be without this stately volume of 641 pages in his library, for the ends of the earth are brought near, both by vivid word pictures and the numerous illustrations which are mainly from instantaneous photographs

* This book has been added to the circulating library in the Board rooms.

taken from life. Excellent portraits of both Dr. and Mrs. Clark, taken from photographs made expressly for this work, enhance the value of the volume to their hosts of friends in every quarter of the globe. Mrs. Clark's narration impresses one with the feeling that it is not on flowery beds of ease that one makes the tour of the world, even with all the modern appliances for comfort in travel, and that there are advantages in "fireside travel," to use Lowell's expression.

Mrs. Clark's closing chapter is one of rare beauty and pathos. It describes the way Dr. Rankin's hymn, "God be with you till we meet again," was sung in various languages by the young people of Christian Endeavor Societies and other friends who assembled to bid them farewell on the Pacific coast at San Francisco, and Australia, and Japan, and China, and India. Our limited space precludes extracts, but the closing paragraph of Dr. Clark's portion of this book cannot be omitted. He says, as the final result of his world-wide observations: "I am glad to have my last words in this book testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ." Can we of the Woman's Board, with such testimony confronting us, permit our work to be crippled in consequence of a deficit in the treasury?

The Mikado's Empire. Book I., History of Japan from 660 B. C. to 1872 A. D. Book II., Personal Experiences, Observations, and Studies in Japan, 1870-1874. By William Elliot Griffis, A.M., late of the Imperial University of Tokyo, Japan. Harper & Brothers, Publishers, New York. Pp. 645. Price, \$4.00.

In these days when every one is interested in the war between China and Japan, no writer is so widely sought by newspapers and magazines to describe the situation in the far East as Dr. Wm. E. Griffis, the author of "The Mikado's Empire," and "Corea, the Hermit Nation." From his residence for years in Japan, and his study of those nations on the spot, and his natural gift as a historian, Dr. Griffis is well fitted to give his readers a clear, concise, comprehensive understanding of the somewhat complex state of things between the warring nations. Now is the time to inform one's self as to these far-away countries, which are brought into prominence by maps and articles in our daily secular journals; and I know of one traveler who, some years ago, felt very much indebted to Dr. Griffis for the felicitous

arrangement of "The Mikado's Empire" into two parts, one of which gave a view of Old Japan before Commodore Perry obtained an entrance into that kingdom, and Japan of the present day, with all its eager acceptance of Western civilization.

The book may be considered somewhat out of date as to the latest developments of the intense nationalistic spirit, but the portion relating to old Japan is of permanent value.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

November.—Thank-offering Meetings. See LIFE AND LIGHT for October.

December.—The Life and Times of Dr. Cyrus Hamlin.

1895.

January.—Missionary Literature.

February.—Thirty years in India. The Work of Mrs. S. B. Capron.

March.—Young People's Societies of Christian Endeavor.

April.—The Apostle of Japan,—Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China. Dr. Robert Morrison and others.

June.—Medical work in Mission Fields.

THE LIFE AND TIMES OF DR. CYRUS HAMLIN.

TOPIC FOR DECEMBER.

Two different methods might be employed for a meeting on this topic. One is to take the Life of Dr. Hamlin only, dividing it into three parts. (1) His boyhood and preparation for work in this country. (2) His early life in Constantinople, and the founding of the seminary in Bebek. (3) Robert College as the fruit of his missionary life. The only adequate material for this arrangement for the meeting would be the book "My Life and Times,"* by Dr. Cyrus Hamlin, two copies of which are in the Missionary Circulating Library at the Board Rooms. It will be necessary to apply early for these copies, and it is hoped that no one will keep them longer than is absolutely necessary, so that as many as possible may secure them. This is one of the most fascinating books in our modern missionary literature, and should find

* To be obtained from the Congregational Publishing Society, Congregational House, Boston. Price, \$2.50. A discount allowed for Sunday-school libraries.

a place in every private or town library, and most certainly in every Sunday-school library. It would be well if it could be purchased for one of these purposes before the time for the meetings.

Where this is not practicable we suggest as a subject the present work in Constantinople, the outgrowth of the labors of the early missionaries. (1) A sketch of the city of Constantinople. See Encyclopedias, also *Missionary Herald* for January and April, 1889, and May, 1893. (2) The American College for Girls in Constantinople. See LIFE AND LIGHT for October and November, 1876, September, 1878, July, 1880, February, 1883, May and June, 1890, July, 1891, and October, 1892. (3) Work in Gedik Pasha. See LIFE AND LIGHT for November, 1884, October, 1887, April, 1888, May, 1889, July, 1892. (4) Work in Haskeuy. See page 515 of this number. The monthly leaflet will contain an article by Dr. Hamlin on The Early Missionaries of the American Board in Turkey.

ANNUAL MEETING.

THE meeting of the Board at Montclair will be almost upon us by the time this number of the magazine reaches our readers. So far as known at the time of writing there is promise of a good attendance and an attractive programme. The usual annual reports will be deferred until the legal annual meeting in January, but brief statements will be given showing the condition of the work, both in the field and the home churches. The general subject of the meeting will be "The Power of the Word of God in Mission Work." There will be papers or addresses from Mrs. Joseph Cook, Mrs. C. H. Daniels, Mrs. H. A. Stimson, Miss Ellen C. Parsons, Rev. A. H. Bradford, and Rev. C. C. Creegan, and others, besides a large number of missionaries.

MISSIONARY PORTRAITS.

So much interest has been expressed in the portraits of missionaries which have appeared in LIFE AND LIGHT, from time to time, we have decided to gather them together in book form for any who may desire them. There are to be twenty-six of the portraits, and with a neat cover will form a pleasing gift for the holidays. Price, 35 cents.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1891.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Hampden.—Aux.,</i>	7 00
<i>Pine Point.—Grand Beach S. S.,</i>	1 00
Total,	8 00

NEW HAMPSHIRE.

<i>New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., 8, Atkinson, Aux., 16, Flowers of Hope, 20, Bristol, Aux., 14 10, Claremont, Aux., const. L. M. Mrs. Agnes Coburn, 25.75, Concord South Ch., Extra-Cent-a-Day Band, 20; Derry, East, First Ch., Aux., 12; Dover, First Ch., Aux., 52.25; Durham, Aux., 10; Greenfield, Aux., 4.80; Hanover, Y. P. S. C. E., 25; Henniker, a Friend, 5; Hollis, Aux., 23.75, Y. P. S. C. E., 2.08, Hopkinton, Aux., 10, Hudson, Aux., 13, Jaffrey, Monadnock Rees, Jul. Aux., 10, Aux., 20, Lilies of the Field, 15, Kensington, Aux., 11 40, Kingston, Aux., 12, Lancaster, Aux., 15, Lisbon, Aux., 9, Littleton, Aux., 12.35, Manchester, First Ch., Aux., 79, Mrs. Holmes R. Petter, prev. contri const. L. M., 15, First Ch., Wallace Circle, 18, Young Ladies' Circle, 30, Franklin St. Ch., Aux., 100, Y. P. S. C. E., 25, Marlboro, Aux., 11.77; Mason, Aux., 10.50; Meriden, Aux., 10; Merrimack, Aux., 19.50; New Boston, Aux., 6, North Hampton, Aux., 28, Northwood, Aux., 21.45; Peterboro, Aux., 21; Portsmouth, Aux., 61.52; Plymouth, Aux., 28.25; Raymond, Aux., 10, Rindge, Aux., 45, Happy Helpers, 9, Seabrook and Hampton Falls, Aux., 15, Somersworth, Aux., 60, South Newmarket, Aux., 18.50, Young People's Aux., 6, Buds of Promise, 8.50, Temple, Aux., 8; Tilton, Currice M. C., 32, Stratham, Aux., 20, West Concord, Aux., 8, Granite M. B., 5; Wilton, Second Ch., Aux., 32.30, Wolfboro, Aux., 7.48, Newell Circle, 5,</i>	
<i>Salem.—A Friend,</i>	1,161 28
Total,	1,161 46

VERMONT.

<i>Vermont Branch.—Mrs. T. M. Howard, Treas. Albany, 1.74; Alburgh, 3.50; Bakersfield, 4; Barret, const. L. M. Mrs. Abbie Harvey, 25, Barton, const. L. M. Miss Hattie Cutler, 25.80, Barton Landing and Brownington (of wh. 25 const. L. M. Mrs. Mary A. Ordway), 37 41; Barton Landing, Jun. C. E. S., 5, Bellows Falls, 32.02; Bennington Centre (of wh. 50 const. L. M's Mrs. Martin Armstrong, Mrs. Moses Harrington), 63.17; Bennington, Second Ch., 25; Bennington, North, 13; Berkshire, East, prev. contri. const. L. M. Mrs. Margaret Capsey, 17, Bradford, 12 33, Brandon (of wh. 25 const. L. M. Mrs. Alice Harrison), 32, Brattleboro, West (of wh. 25 const. L. M. Mrs. E. A. Richardson), 35, Jun. C. E. S., 1; Brookfield, First Ch., 19, Second Ch. (of wh. 25 const. L. M. Miss Abbie M. Smith), 25.50; Burlington, 87; Cabot, 18, Cam-</i>	
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<i>bridge, 11, Cambridgeport, 2, Castleton, 4.50, Charleston, West, Aux., 18.45, Jun. C. E. S., 4.50, Charlotte, 15, Clarendon, 6, Colchester, 10.41, Craftsbury, North, 14, Danville, 18, Dunmerston, 21, Enosburgh, 26.60, Essex, 15, Essex Junction, 18, Georgia, 9, Greensboro (of wh. 25 const. L. M. Mrs. J. H. Cook, 25.55; Guildhall, 7, Hardwick, East, 31.20; Hartford (E. D. C. B.), 12, 37, Hinesburgh, 4, Jericho Centre, 15.50, Johnson (of wh. 25 const. L. M. Mrs. C. A. McFarlands, 28, Ludlow, 13; Lyndonville (prev. contri. const. L. M. Miss Besse Squiera), 23.32, Busy Bess, 10, Lyndon, 1 rev. contri. const. L. M's Miss Margaret Stewart, Miss Emma S. Holton, 3, Y. P. M. S., 18, Buds of Promise, 20, Manchester, 37 81, Meladus Falls, const. L. M. Mrs. Reuben Bruce, 25; Milton, 10, Montpelier, Bethany, 32.80, Morrisville, United Workers, 8; Newbury, 70 75; Newport, prev. contri. const. L. M. Miss Ruth Livingston, 19, Northfield (of wh. 25 by a Friend, to const. L. M. Mrs. Charles D. Edgar, and 25 const. L. M. Miss Nellie Brown), 61.50, Norwich, prev. contri. const. L. M. Mrs. Wesley Goudell, 18, a Friend, from "Mother and Me," 10; Orange, Mrs. T. O. Spear, 50 cts.; Orwell, 56.79, Jun. C. E. S., 10, Pittsford, 116.30, King's Daughters, 5; Post Mills (of wh. 5 from Young Ladies), 20, Putney (of wh. 25 from Mrs. A. S. Taft, const. L. M. Miss Grace Frouty), 30; Randolph, Aux., 10.70, Y. P. S. C. E., 18, M. C., 6.50, S. S., 10 (of wh. 25 const. L. M. Miss Ethel Bates, Richmond, Y. P. S. C. E., 9, Aux., 18, Rochester, 14.36; Rupert, 18.60; Rutland, 90.11, Rutland, West, 7 10, Salisbury, 12, Sharon, 13.75, Shoreham, 17.50; South Hero, 16, Springfield, 90, St. Albans, 87.60, St. Johnsbury, North Ch. (of wh. 25 by Miss M. E. Hoyt, const. self L. M., and 100 by Mrs. Horace Fairbanks const. L. M's Mrs. J. W. Sault, Mrs. C. P. Carpenter, Miss Amanda C. Northrop, Miss Laura Wild), 194.80, Young Ladies, 11, South Ch. (of wh. 50 const. L. M's Mrs. H. C. Bond, Mrs. Annie Horton, and 50 by Mrs. Henry Fairbanks, const. L. M's Mrs. S. W. Hall, Mrs. Christina Braley), 109.50, Jun. Dept., 20, Stowe (of wh. 23.24 Thank Off, const. L. M's Mrs. Luther Palmer, Mrs. George White), 50.25, Strafford, 12; Townsend, 10; Underhill, 15, Vergennes, 34, S. S., 25; Troy, North, 2.50, J. C. E. S., 6; Waterville, 3.50; Wells River, 10; Waterbury, 6.47, Westminster, 9.25, Westminster, West, 30, M. C., 3; Willamstown, 6.44, Williston, 8.15; Willington, 9.50; Windsor, 26.50; Woodstock (of wh. 100 const. L. M's Mrs. Sarah M. Buck, Mrs. W. C. French, Mrs. N. T. Cushing, Miss Mary G. Pratt), 118.53, Mrs. M. A. Porter's S. S. Class, 1.50. Less expenses, 18.50,</i>	
Total,	2,623 43

LEGACY.

Cumberland Centre, Me.—Legacy of Mrs. Mary E. M. Rideout, 100 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Billerica, Aux., 20; Winchester, Sen. Seek and Save Circle, 75; Lowell, Highland Ch., Aux., 20, a Friend, 100; Lawrence, Trinity Ch., 27; Melrose, Cong. Ch., Intermediate S. S., 2.50, 244 50

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 31.17; East Falmouth, Aux., 5, 36 17

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Sen. Aux., 131.11; Housatonic, Aux., 12.52; Lee, Sen. Aux., 307.90; New Lebanon, Aux., 5, 456 53

Chester.—A Friend, 15 00

Essex So. Branch.—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 58 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Bernardston, Aux., 14; Charlemont, Mite Boxes, 6; South Deerfield, Aux., 14; Orange, Silver Key M. C., 4, 38 00

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Amherst, Aux., 25; Hatfield, Wide Awakes, 2.50; Westhampton, Aux., const. L. M. Miss Harriet Clapp, 100; Worthington, Aux., 5, 132 50

Haverhill.—Mary L. Clark, 3 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Aux., 21.47; Lincoln, Aux., 65, 86 47

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. South Weymouth, Old South Ch., 6 74

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Concord, Mary Shepard Circle, Trinitarian S. S., 5; Littleton, United Workers, 15; Acton, C. E. Soc'y, 8; West Acton, 10, 38 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 40.53; Blandford, Mite Mission Band, 17; Ludlow Centre, Precious Pearls, 5, Memorial Aux., 20, 82 53

Suffolk Branch.—Miss Myra B. Child, Treas. A distant auxiliary, 10; Arlington, Y. L. M. C., 10; Boston, Shawmut Ch., Aux., Mrs. H. H. Hyde, 100, Old South Ch., Aux. (of wh. 25 const. L. M. Miss Carrie E. Day), 64.50; Dorchester, Second Ch., Mrs. Wm. Wales, const. self L. M., 25; Foxboro, Aux., 35; Hyde Park, First Cong. Ch., 27.96; Newton Centre, First Ch., Y. P. S. C. E., 1; Roxbury, a Friend, through Walnut Ave. Ch., 50, Immanuel Ch., Aux. (of wh. 25 const. L. M. Mrs. Eugene H. Clapp), 37.02; Somerville, East, Franklin St., 6.19, 366 67

Wilmington.—Miss G., 2 50

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Blackstone, Aux., 5.60; Hubbardston, Mrs. L. A. Hitchcock, 10; Millbury, Second Ch., Aux., 100; North Brookfield, Happy Workers, 35.20; Warren, Aux., 8.75; Westborough, Aux., 21; Whitinsville, Extra-Cent-a-Day Band, 16.35, Aux., 579.15; Winchendon, North Ch., Aux., Thank Off., 26; Worcester, Plymouth Ch., Aux., 72.75, Old South (of wh. 47.98 Ch. coll.), const. L. M's Mrs. Annie L. Thompson and Miss Ella M.

Sibley, 50, Park Ch., Aux., 10, Belmont Ch., Aux., 10, 944 80

Total, 2,511 41

LEGACY.

Monson, Mass.—Legacy of Mrs. Sophia B. Holmes, 2,000 00

RHODE ISLAND.

Carolina.—Mrs. Ellison Tinkham, 5 00

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Pilgrim Ch., F. and H. Mission Union, 45, Plymouth Ch., Morning Stars, 50; Central Falls, Aux., 9.79; Providence, Free Ch., Aux., 33.50; Peace Dale, Cong. Ch., Y. W. M. S., 30, 168 29

Total, 173 29

CONNECTICUT.

Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Granby, Aux., 2; East Windsor, Aux., 10; Hartford, First Ch., Prim. S. S., 5; Kensington, Aux., 15; Suffield, Aux., 85.50; Y. L. M. C., 10; New Britain, South Ch. Aux., by Miss Jane E. Case, const. L. M. Mrs. Wm. S. Booth, 25, 152 50

New Haven Branch.—Miss Julia Twining, Treas. Branford, S. S., 9.20; Danbury, First Ch. S. S., 13, C. E., 10; Durham, S. S., 60 cts., Greenwich, B. of L., 30.50; Guilford, Third Ch., C. E., 25; Ivoryton, C. E., 13; Meriden, First Ch., C. G., 5, Y. P. S. C. E., 10, a Friend, 10; North Haven, C. E., 8.90; Norwalk, Jun. C. E., 10, Door Keepers, 25, Sunbeam C., 4; Plymouth, C. E., 10.71; Portland, W. and W., 8; Ridgefield, S. F., 1; Salisbury, S. S., 7.60; Saybrook, S. S., 3.50; Sharon, B. B., 50; Stamford, First Ch., Y. L. M. C., 10, Jun. C. E., 4; Stratford, Whatsoever C., 20; Wallingford, C. E., 40; Warren, S. S., 3; Westville, Y. L. M. C., 40; Woodbury, First Ch., V. G., 15, 387 01

Norwich.—Thank Offering, 10 00

Total, 549 51

NEW YORK.

Millville.—A Friend, 5 00

Morrisville.—Mrs. Lucy A. Dana, 3 00

New York State Branch.—Miss C. A. Holmes, Treas. Binghamton, First Ch., Aux., 28.26; Buffalo, First Ch., Aux., 55; Cortland, Aux., 10; Elton, Silvam Welsh, 21; Homer, Miss Jennie M. Stebbins, 3; Patchogue, J. C. E. S., 5; West Groton, Penny Gatherers, 2.76; Less expenses, 30.51, 94 51

Total, 102 51

NEW JERSEY.

East Orange.—Twinkling Stars, 15 00

Total, 15 00

OHIO.

Junction.—Mrs. M. A. Milholland, 40

Total, 40

General Funds, 7,144 00
Leaflets, 30 03
Legacies, 2,100 00

Total, \$9,274 03



OUR TWENTY-FIRST ANNIVERSARY.

THE programme was carried out to the letter. One, not on the Programme Committee, pronounced it beforehand "fine, grand, stirring," and such it certainly proved. Plymouth Church, San Francisco, was well filled at each of the three sessions; not the prayer-room nor the Sunday-school room, but the main audience room. The opening devotional meeting, conducted by Mrs. Sadler, was full of power. Mrs. Jewett took the chair at 8.30, with Scripture reading and prayer. The annual reports will be given in full later; and also we hope the various papers read, all of which were of unusual interest. Mrs. J. A. Cruzan, of Santa Cruz, emphasized, in bright and witty fashion, the need of "systematic benevolence." "Going to an occasional dime social, a charity ball or oyster supper, or any other ecclesiastical show, and spending a few dimes or quarters, is not giving to anybody or thing but ourselves, and the sooner we get rid of the idea that any such giving is benevolence, the better; neither is the money to pay the preacher's salary, squeezed from reluctant hands by shame, to be classed among benevolence. It is only due to public opinion. All business of whatever nature, if successful, is conducted according to some plan, and so I believe the Lord's business should be. The best system I know of is the one recommended by Paul: 'On the first day of the week, let every one of you lay by him in store as God hath prospered him.'"

"The Work in Africa" was a paper written and read by Mrs. F. H. Foster, daughter of the honored, famous missionary, Rev. Aldin Grout, who went to Africa in 1834. Mrs. Foster, herself a native of Africa, gave us a vivid idea of the work being done in that country at the various stations of the American Board. A heavy cold prevented the solo which we were to have had from Mrs. F. B. Pullan, but Mrs. Stadfeldt sang for us very delightfully.

Mrs. H. H. Cole, Home Secretary, read the list of contributing societies.

Mrs. Mills closed her account of the Tolman Band by introducing Mrs. Nevius, who has just returned to this country after forty years as a missionary

in China. Mrs. Jewett then called upon Mrs. Nevius, who came forward amid prolonged applause, and thanking the audience for their greeting, she expressed pleasure at being once more among Christian people. The Washington branch sent a greeting through their secretary, Mrs. A. A. Knight.

The Young Ladies' Branch had a word for us at this time through their earnest president, Miss Williams. A little solo, not on the programme, was given us by a tiny girl not over four, who has blood of missionary ancestors in her veins,—a daughter of Rev. W. W. Scudder, of Alameda. "There is a work for me and a work for you," came in birdlike tones from the little figure in blue perched among the tall ferns of the platform.

INTERMISSION.

The noon hour was more than occupied. First, lunch must be attended to, and a most bountiful repast it was, set by the ladies of the Plymouth church in their vestry for two hundred persons. Then there were the missionaries to see, and the many friends from a distance whom one had been longing to get at all the morning; likewise Dr. Williams, of Plymouth, and his host of working helpers. The noon hour was short indeed.

AFTERNOON SESSION.

The session opened with a Scripture reading by Mrs. F. J. French, which proved heart-searching to all that great audience, on "The Sin of Covetousness," "which is idolatry." Mrs. French was more than eloquent as she portrayed the extravagances of Christian America in all matters of self-interest, and the penuriousness displayed in giving to missions. Greetings from other Boards included very welcome letters from the Board of the Interior and the Board at Boston, read by Mrs. S. S. Smith. A greeting from the Occidental Board of the Pacific Coast (Presbyterian) was read by Miss Berry.

TREASURER'S REPORT.

Miss Bessie B. Merriam, Treasurer, read this report, which all had been waiting to hear, and, alas, it closed, and we were in debt something over twelve hundred dollars! Mrs. A. H. Smith followed with most earnest words of prayer, asking that this money be given to the Board. A collection then followed proposed by Mrs. Pond, in response to a plan of the Executive Committee, amounting in cash and subscription to about \$132. Mrs. Marriner Campbell then sang with thrilling effect, in her matchless style, "Peace I leave with you. Be of good cheer." A paper on "How to Enlist Young People" was read by Mrs. W. W. Whitman, daughter of Rev. T. K. Noble, who was so long pastor of Plymouth Church. It was brightly

written, and well received. A little girl once said, "Mrs. B—— gave us some cookies, and it made the meeting so interesting; don't forget the cookies."

The title of the next paper was "Looking Backward," or the last quarter century of missions, by Mrs. C. T. Mills. It was full of interesting facts, noting the progress of missions in all foreign countries, especially in India, where Mrs. Mills and her husband once lived as missionaries.

The missionary hymn, as written by Mrs. Sarah Edwards Henshaw, who has recently died in Oakland, was then read by Miss H. Merriam, with the chorus response, "From Greenland's Icy Mountains."

Mrs. A. H. Smith, formerly of Pang-Chuang, China, now of Oakland, gave a very interesting address on "The Qualifications of a Missionary." According to the report given in one of the daily papers, "she spoke in a breezy, entertaining manner, and with a fluency and rapidity which takes away her auditor's breath. In epigrammatic style she shot out little smart sayings, and convinced every one that if any one was an illustration of what a missionary ought to be, it was she." A solo followed by Mrs. Wetherbee, of Fruitvale.

Then came the young ladies' hour, with Miss Williams in the President's chair. Miss Flint read her annual report as Recording Secretary, followed by Miss Goodhue's report as Treasurer. Then came the address of Miss Gunnison, who has just returned from Japan, having represented the Young Ladies' Branch there for nine years. The greatest interest was felt in her, and shown by the audience in their appreciation of her talk. The afternoon session closed at five o'clock with a hymn, "Ye Christian Heralds." In this, and all the hymns for the day, Mrs. S. J. Bufford was the pianist; Mr. Oscar Fitch also accompanied with the flute.

EVENING SESSION.

Rev. W. D. Williams presided in the evening in his usual happy, hearty style, and the Plymouth Church choir rendered most beautifully a fine anthem and several hymns; among others, "Watchman, tell us of the night." Miss M. F. Williams, of Oakland, spoke most interestingly of the plans of the Young Ladies' Branch for the future, and of the need of arousing an interest in missions among the young people. Rev. Walter Frear gave an inspiring talk upon woman's work in general, also her work in missions, also the relation of the Woman's Board to the American Board. Rev. Arthur H. Smith gave an address on the "History of Missions," also giving some of the reasons "why missionary work is not more successful." Thus closed one of the

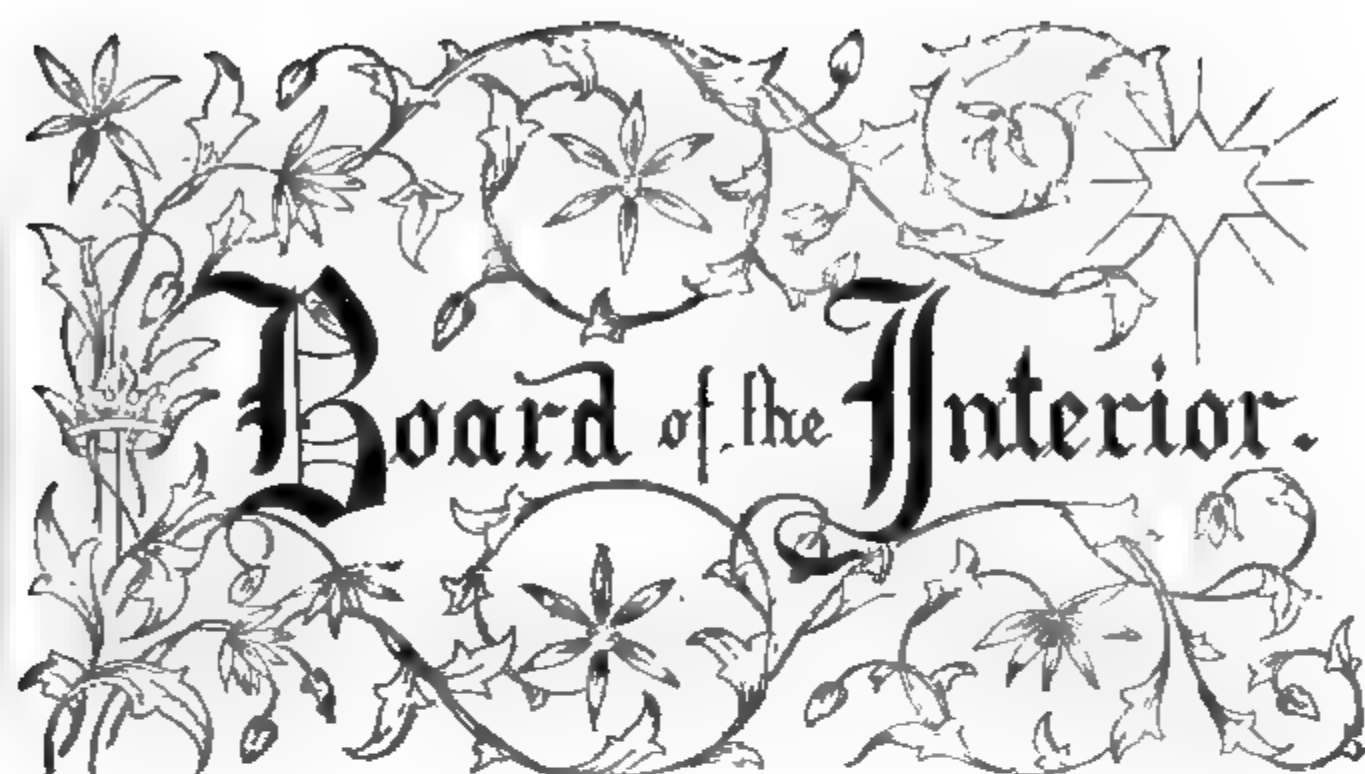
best, if not the very best, annual meetings in the history of our Board. And now for another year! "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

INDIA.

MARRIAGE OF A CHILD-WIDOW.

BY MISS PERKINS.

I HAVE felt the past few days that we have really accomplished something in marriage of a child-widow. Do you remember about two years ago a mother brought her daughter to us, and begged me to take her into the school? She was a child-widow, and her father wished to give her without marriage to some man. This is the custom among some castes in the case of child-widows. I most gladly took the girl into the school, and when she was ready sent her to the boarding school in Madura. About a year ago my brother employed a young man as catechist, who, it seemed, had before asked to marry this girl; but the parents refused, as a child-widow must never marry. As we were supporting the girl when he came to the station, he asked my brother for her. My brother said if she would consent and the mother was willing, the young man might marry her. When the girl was asked, although a Christian, she refused utterly; she never wished to be married because a widow. So strong is caste, and so hard is it to overcome in this people, even among Christians! After this, when I went to Madura she rather avoided me for a time. Finally, we decided that if she would not marry the young man we would not support her, and would oblige her to leave the boarding school. This was forcing the matter, but we thought it wise. The mother and girl finally consented. We feared opposition, but she was brought from the school last Saturday. I kept her at night in the bungalow, and she was married on Monday. I did not really feel at ease until the ceremony was over. Her village is seven miles away; we feared that her caste people would come and make trouble. She has been saved from a probable life of shame; certainly from a suspicious life. The young man she has married is a good, capable, Christian man. I honor him that he has despised the custom of his caste in marrying this child-widow. Few men in India would have done it, although she is a very bright and lovely girl. You will be glad to know that when the bride left here yesterday she seemed very happy. My brother told her that she ought to thank God, knowing from what he had saved her. In Bombay there is a society which some Brahmins have formed. They pledge themselves, as I understand it, not to put any obstacle in the way of the marriage of child-widows, but to encourage it. A few such widows have been married in Bombay.



CHINA.

LETTER FROM MISS CAROLINE E. CHITTENDEN.

PAGODA ANCHORAGE, FOOCHOW, CHINA, June 23, 1894.

MY DEAR MRS. CLARK: I am quite distressed when I see how long your good letter has waited for an answer. In my thoughts the reply has already been sent many times over, but for some reason the thoughts did not get on paper. Mamma writes that she has sent you some of my letters for LIFE AND LIGHT. I wish they had contained better material.

The year just passed has been a busy and happy one, yet the routine of school life has not much of the picturesque detail that makes interesting letters.

Aside from my teaching I have been able to get a little start in work among the women in their homes, and of course the language study has been of prime importance. This opportunity of working with a trained Chinese woman, as I have with our native pastor's wife this year, is a great help for a new missionary. Aside from the introductions it gives me to Chinese homes, and its help in understanding the spoken language better, there is the greater benefit of studying the way a Chinese woman puts this "new teaching" to Chinese women.

When we have been out together in this way, I have so often wished the ladies of the Board could see these cultured, efficient women who owe all they are to our schools. This acquaintance with the native Christians is one of the most cheering and comforting things in a "new missionary's" experience, I find. It certainly must save us from much of the isolation and many of the trials the pioneers had to bear.

Could you be here and get acquainted with these people, you would find so many pleasant friends among the older ones, and how you would laugh over the children,—that is, when the tears did not come at the thought of the millions just as bright and capable who have never heard the Truth.

Among the Christians, there are often inconsistencies and coldness that pain us deeply. It cannot but be so when most of them are not yet a generation removed from heathenism, and are surrounded by it on every side. The children of the Christians, though, do in so many cases show a great difference. It is such a comfort to note that. I often wish I could set the pastor's three little girls and the dear little baby boy right down in the midst of a home Branch meeting, and then set beside them little heathen children of the same age. To complete the picture I ought to have Pastor and Mrs. Ling there also, and beside them a heathen literary man and his wife. The clothing would be the same, except for the ladies' and little girls' feet. I know you would notice that first,—the tiny, pinched feet of the heathen girls in their gay red shoes, and the pretty, natural ones of our Christian girls. But, more than that, would be the difference in the faces. All would look a bit bewildered, probably, but the Christians would be among friends, and their faces would speak more eloquently than words the greetings they could not utter, while the others would simply gaze in stolid indifference upon the strange scene.

To one who has never seen it as we do, it is hard to describe what we mean by the "Christian look." I remember a missionary lady speaking to me of it before I came, but saying how quickly I would learn to recognize it. Since then I have tried to watch and analyze it as well as I could. I cannot make the difference between the heathen and Christian faces plainer to you than by saying the Christians look alive; there is a light in the eyes, and a certain life—I know no better word—in the whole face of the true Christian which you miss in other Chinese, bright intellectually, and pleasant socially, as some of them are. It is so comforting to watch this light shining out for the first time in the eyes of new converts. This may seem rather detailed, I fear, but it has been such a comfort to me to watch these differences between the true Christians and the other Chinese, that I wanted to speak of it. One of the gentlemen here calls this new expression "the

waked-up look of the true convert." Please pray for these Chinese Christians that the Holy Spirit may more and more "wake them up" to what God would have us all be in Christ Jesus.

. . . Just now my thought has been specially turned toward the Christians by the closing of our schools for the summer vacation,—so many of the pupils go to heathen villages, where they must stand all alone for Christ. Of the ten who united with the city church the Sunday before I came down here, but three, so far as I know, go to families in which any other member is a Christian. Two of the three were boys' school pupils from Christian homes; the other, a woman from Miss Woodhull's school, is the wife of a church member, but in her village will have only one Christian woman to help her in the new life. The two grown men who came forward I do not know so much about, but think they are from entirely heathen families. The others—two little schoolboys, an old lady, and a younger woman from the woman's school—all must stand alone, but with God for their sufficient help. The young woman is the only Christian in her village,—a rather distant one, where there is no chapel. One of the two little boys is the first member to be received from his village, but has the help of being near the pastor's family. His home is but a short walk from the mission house here, and I hope to visit it before leaving. The mother is a nice-looking, bright little body, who seems genuinely interested in the gospel. She is very regular in attending church and Sunday school, and often comes into evening prayers with the pastor's family. We hope she may become a Christian soon.

Work in the village has been exceedingly difficult so far, but now the first member has come from it; we hope many will follow. Please pray that here, too, "a little child shall lead them."

. . . One incident should be added about Cio Lang, or rather about her betrothed, U Ne, which will be interesting to the Board ladies, and will, I think, quite reconcile them to his carrying off our bright, sweet helper next year. This U Ne,—“Black Brother No. 2” his name really means, but I can't resist the temptation to call him “Our Brother in Black,”—is a great, strong fellow from the little fishing village of Sharp Peak on the island, where the missionaries go to escape the midsummer heat. He was the first to become a Christian in the whole village, and has stood firm through many trials, the hardest coming from his heathen mother. Of his noble and unselfish care for Cio Lang I have already written. We owe him a still greater debt, however, for several years ago he saved our Miss Newton from what seemed imminent death. While bathing, she had gotten too far from the shore, and was in great peril, when U Ne plunged in after her and brought her to land. So I think the Woman's Board quite his debtor, don't you?

Yesterday I said something to him about that occurrence, and you should have seen the surprise and pleasure on his rugged, good face as he answered: "Why, Guniong, did Miss Newton think to tell you about that?"

Another rather interesting incident about this same man is the way his Christianity was vindicated before the village folk. After his conversion the fishermen were all afraid to have him go out with them, lest the angry spirits should drown them all in revenge for his desertion of their worship. Finally, however, one boat consented to take him, and that trip they had such a draught of fishes as the little port had scarcely, if ever, known before. After that they concluded that U Ne's God was the more powerful, and every boat was anxious to secure him because of the "good luck" they thought his presence would surely bring. I should not claim that as a "miracle" at all, yet I do think God's hand was in it. It was surely very like Him to smooth the rough way before his servant in a way so fitting.

This week I expect to go on down to Sharp Peak, to stay until September at the same place where I was last year. It is very hot, and the bracing sea air will be refreshing indeed. Already I feel stronger for being a few days in the fresher air of this country place.

Miss Newton is in Shanghai, attending the First National Christian Endeavor Convention of China. Who says that even the Flowery Kingdom does not move, at last? With her went the delegate from our Chinese local societies, Professor Ling, of our Ponasang School. He was, I suppose, the first one in China to sign the constitution of the Christian Endeavor Society, and is still an active worker in the society of our First Church, Ponasang, which is the parent society for all China. We hope these meetings may be a great spiritual blessing to Mr. Ling, and are looking forward to rich results in our local work as the outcome of the national gathering.

This summer I shall devote myself primarily to a thorough rest; but aside from that I hope to study a considerable amount, and to do a little visiting in the village, with Cio Lang's help. Last summer I became a little acquainted with the helper's wife and two or three other women, which will make it very pleasant to go among them again. Next fall I expect to be in the boys' school again, to finish the school year, which closes next January.

. . . The chief reason for my being retained in the city, aside from giving direct assistance in English classes, was the opportunities a lady teacher has there for doing direct evangelistic work in the boys' homes. This I have tried to begin as much as time and strength would allow, and the openings seem very hopeful. So, although I have taught boys, I have tried to teach the boys' mothers and sisters. That is real "woman's work," is it not? Some of the ladies might say, perhaps, that it was not the most direct work

I could do ; yet if they remembered how little one can speak of this difficult language in so short a time, they would understand how little " direct " work I can do anywhere yet.

The English teaching has helped me in my language study in many ways. All the lessons had to be translated, which helped " anchor " my vocabulary and clear up idioms. In most of the classes I have had to talk Foochow as well as I could, because the beginners could understand nothing else. Many of the schoolboys, too, have Chinese studies only ; so Chinese must be used in any general meeting, like the workers' training class or Christian Endeavor meetings. So I've had to think, and hear, and read, as well as speak Chinese most of the time ; and in that way the English teaching has helped me. . . . My own desire is to work into direct evangelistic work among the women as rapidly as I can. Meanwhile I have in this boys' school work an opportunity to learn the language, get considerable experience in teaching Chinese children (quite different in many respects from teaching American ones), and, most helpful of all, to form a circle of acquaintances in native homes, many of them " new " ones we have never reached before. Besides this is the help I spoke of before, in studying Mrs. Ling's wise and tactful ways with the women we visit. The work here is growing in every direction, and the force is exceedingly small. In a few years there will be, probably, several new branches of work among the women, for which the present experience seems well adapted to prepare me. So, if it seems best, I should like to stay in the boys' school another year, at least. By that time I hope we shall have several pupil teachers well trained for the English department, who can save us foreigners much valuable time. English has been introduced into the school but five years, come Christmas, so necessarily takes considerable foreign teaching as yet. It brings in many pupils from heathen homes of the higher class, whom we should probably never have without it, and many of these boys become earnest Christians. Every pupil is required to take a thorough course in the Chinese Bible, and to attend all week-day school services and the Sunday ones at the church.

I go thus into details because people sometimes speak as though English teaching could not be called missionary work. I do not think you feel so, but you may meet those who do. Many of the Chinese in these coast cities are very anxious to learn English. They will either come to our schools, where there is a strong Christian influence constantly about them, or to the Government school, where there is worse than no Christianity at all. All English pupils pay their entire expenses, which helps the general prosperity of the school, and tends to the much-desired self-support. English, with us, ranks as simply one among other studies, like French or German at home.

This fall we hope to begin a thorough course in the English Bible, using the Blakeslee Course. As to my place, or form of work, I simply wish to go where I can be of the most help and am most needed.

Please pardon so long a letter, I had so many things to say. Next time I will try to write more promptly. The friends here are all so kind. I feel very much at home among them, and have learned to love and admire them very much. Miss Newton's splendid ability and deep consecration I especially admire. I take great pride in her because she is our "Oberlin missionary." Dr. Nisberg, too, is a great addition to the mission. She is working into life here beautifully. It does us all good just to be with her, she is so sunny and hopeful. Perhaps I enjoy her especially because we are so much nearer in age to each other than to the others. Miss Garrettson you will meet in the States this year, I hope. I know you will learn to love her dearly if you do. She has done noble work here. We are all so glad she can have this well-earned rest. . . . Give my love to the ladies at the Rooms, please, especially Miss Wingate. It is such a pleasure to have met so many friends at the Rooms.

MICRONESIA.

LETTER FROM ROSE M. KINNEY.

ANAPANO, RUK, March 10, 1894.

MY DEAR MISS POLLOCK: I wrote you by the Star, but I feel like writing again, because I did not know, or had forgotten then, that I was indebted to you for "Cranford." I let Mrs. Garland take it when it came because she was wishing something new to read on the Star, and she returned it to me when the Star returned. Now, since Mrs. Logan left, and we have settled into quiet ways again, we have been reading it together for our after-dinner entertainment. We all, Miss Abell, Miss Foss and I, send you our hearty thanks for the pleasure you have given us. It is so bright and different from anything else.

There is little to tell since Mrs. Logan left. We adjusted ourselves to the situation, took up the burdens and walked on with them. We are delighted that Miss Foss is with us, and enjoy her much.

I will not try to tell you of our work, for you will see Mrs. Logan, and she will give all the news of the field. The day that she left, one of the girls whom we had loved, and who left when a sister did, came back to say good-bye to Mrs. Logan; and she was so sorry for all of the wrongdoing, and promised so well for the future, that we ventured to take her back. She has

done so well, and been so happy ever since her return, that we are very glad to have her with us again. Then, a few days since, one other of those who left came for a little talk ; and, though she is not ready to come back to right ways of living, she seems to have a love for the old days here in her heart, and I cannot but think the day will yet come when she will be a Christian worker. The girls have all done very nicely since Mrs. Logan left us, and it is a pleasure to care for them.

The tribes on the east side of the island went one day and fought with the one at the north end, and we feared there was to be more trouble, but now we hear they are going to make peace. Otherwise things have moved on very quietly. Just now we are having a serious time with the influenza, which usually comes about twice a year. This time it came suddenly and severely, and many are suffering much with it. It is almost "la grippe." Every girl but one has it, but none of us teachers, and it is all over the island, just the same. I have given medicine to a good many, but the mass I cannot reach.

This day has been perfect, and the sea beautiful,—a few white sails, enough to give life to the scene. I wish you could have seen it as we have done.

I pray God he will give you all of the money and workers needed to carry on the work that is waiting to be done.

TURKEY.

LETTER FROM MISS CORINNA SHATTUCK.

OORFA, TURKEY, July 23, 1894.

DEAR MRS. WILCOX: Have you heard how I celebrated the Fourth this year? Being quite without American companionship, I could scarce do better than arrange for our public examinations and closing exercises for the girls' high school on that day. We began at half past five in the morning in the church, and leaving somewhere about nine, I had taken the hand of a large number of our audience of five or six hundred. All passed off satisfactorily, I think, to the people as to ourselves. Our dear girls did themselves credit for what had been attempted by them. Our school is yet young, and their essays were far from "finished in style," but they were to us teachers, at least, encouraging ; and the four Seniors, in all their exercises, showed a dignity and self-possession which was the result of their training, for girls here are very little accustomed to appearing in public, and this was the first class to graduate from our school. Their singing, accompanied by the little organ played by the teacher, Osama, was very good ; in one or two pieces a few boys from the high school helped in the alto, pleased to be trained and to share in the exercises with us.

I have delayed writing, hoping to report that the four Seniors, now graduates, are to go to Aintab for further study. The matter is yet undecided for each. You may be interested in efforts. One has a father quite able to send her, but he says, "It is enough that my daughter has had the full privileges of this school; she is now a large girl (probably sixteen), and it does not comport with my own, or the ideas of Oorfa people in general, that she give more time to study." I have just learned that she has a little money left her by her mother, and advised her urging her father to allow her to go by means of that, and that she get her good stepmother to join with her in persuading her father. I have sent (all unbeknown to the girl) two men, said to be influential with her father, separately to talk up the matter also.

Number two is the daughter of a widow, whose older brother has just brought home two motherless little ones to be cared for. The other brother is unmarried, but "in debt, and out in a village at work." She said: "I will write him a letter; and won't you please write him also, urging him to give the small sum assigned for by board and tuition? I hope he will do it, for he only of all the family was with father when he died, and received the orders to educate me just as far as circumstances would allow."

Number three is a Gregorian, and also daughter of a widow with an only son, about twenty, caring for the family of four. He came with his sister, and said he would try to borrow the one and one-half pounds asked for tuition and board (a mere fraction of the real expense, but allowable for such as she), and he would somehow pay traveling expenses and clothe her. He was quite unsuccessful in attempts to secure the money, and a few days ago I called on one of the prominent women of their church, the mother of one of our pupils, and urged her getting a contribution for the girl from their people, and a promise she should teach for them after studying one year abroad. She thought it unwise to say anything now about her teaching, but said she would herself help her and try to get others interested; but she added, "My husband is the only one who cares for education of girls in our church, and he is no person for public leadership." I should have said I long ago sent word to one I thought could work up the matter, and he sent the priest around to see the family; after which the girl said: "I don't believe they will send me, for our priest came and said, 'They will require her wearing stockings and better shoes, and in many ways open a way for expenses you cannot bear; and, after all, what will be the difference? Will not she marry in a year or two?'"

Number four is the only daughter in the home of one of the most devoted of wives and mothers. The husband is bedridden and dumb, by a stroke of palsy three and one-half years ago, one son supporting them all. The

mother says, "Yes, we want her to go; and then the poor father weeps," the wife says, "because he can do nothing to help her to go." I have decided I shall send her if I can get the others to go. Our good women are pledged to the help, again this year, of one they aided last year, and can hardly be asked to do more. You shall know later if the four get off to school.

It is hot here now; till within a week it has been very breezy and comfortable. We should expect a big thundershower if in the home land, but not a drop can we expect till the middle of October or later.

July 25th.—We actually had a big thunderstorm last night. I am not yet sorry for my plan to remain here, though it was not the plan to remain all the time in Oorfa, but to do work in Adayamen and Besne after about this time. The touring I have given up because of increased quarantine, and, indeed, I shall not be surprised if the cholera reaches Oorfa. I am very well and sleep outside, using my traveling bedstead on the veranda. As yet the heat at night has not been severe, and I waken with an unusual degree of refreshment. The one snowstorm of last winter is furnishing snow for the comfort of sick and well,—a very great luxury since we cannot have ice.

And what am I doing this summer? Till within four days lessons have continued in school; but on Friday we closed the boys' high school, the teachers being unable to continue to the end of the month, and the pupils suffering from sore eyes and various ailments. I hope the committee are convinced that attempts at school the last of July are useless. They now say they will open earlier and close earlier. We attempt for our girls' department but nine months instead of ten. Just now I am attempting to get up my correspondence, which, despite all proper effort, will run behind in term time. I am going, sometime, to a class we call "summer school," which, if the weekly gatherings attempted are successful, I will repeat later.

I have read a book of some three hundred pages sent me two years ago, which I knew I should enjoy, but being of local interest, my associate could not enjoy it with me; and we have read our much or little for recreation together during the past two years. It has been really very little the past year, as she has had her eyes for study and writing.

There are many little things for the schools I want to do, and can do in the home but could not in camp life; buildings are to be repaired and rearranged for kindergarten, possibly desks made for our school, etc., etc. It is a real comfort to be able to remain at home one vacation and do the work leisurely that needs to be done; and there is no limit to work on Armenian. I hope to visit in the homes somewhat, but not to any wearisome extent, except as I can do special good. I am desirous of being used for whatsoever service may open for me among the people, yet aim at no very special attempts during the time of heat.

LETTERS FROM MRS. MYRA P. TRACY.

MARSOVAN, June 12, 1894.

DEAR MISS WINGATE: I have wished many times to write you, but have found so much missionary work to do that I could not find time for letters. Just now my time is wholly occupied in caring for cholera patients, or, rather, in preparing and giving out medicines to those who come for them. Dr. Hamlin's mixture, and the other means which he recommends; have been wonderfully successful in Marsovan. I pity the other cities where there are no missionaries and no educated physicians to care for them. Please ask the ladies in the Friday meeting to pray for the people of Turkey who are suffering from the pestilence. Daily prayer meetings are held in the Protestant church, and the Mohammedans and nominal Christians go to the cemeteries to pray.

I write now in behalf of a young Armenian woman who left here for Chicago to find her husband. She found him, but he would not accept her, and she was left a stranger in Chicago. I had a letter from the Armenian with whom she went to America, Mrs. Shelinian, now in Fresno, California, that this young woman was left in the care of Mrs. C. C. Lake, or, rather, the Woman's Temperance Union, care of Mrs. Lake. An uncle has brought a letter for me to forward to the poor, lonely woman, but I have not her address. I send to you, begging that you will try to reach her. She has no friends able, I believe, to send her the money to return to Turkey. I will try to send with this a letter to those who support our Bible reader. But I have no time to write except at the close of a hard day's work, when I am too tired to hold the pen.

I am very thankful for the little visit to Chicago, and that I was able to visit the Rooms, and know you and some of the workers there. I read the account of the Friday meetings with the greatest interest.

In spite of all our trials we have much to encourage and cheer us. The Minnesota ladies are lovely. If we had looked all America over we could not have found any better fitted for the work than they are. We miss the dear teachers who have left us, Miss Fritcher and Miss Wright. There is work for them here, and a warm welcome if God permits them to come back.

MARSOVAN, June 18, 1894.

DEAR FRIENDS: You have long wished to hear about your Bible woman. I am sorry that I could not find time to write you about her. Her name is Miss Teranoohi. She and one sister live with an aged aunt, Doodoo, who lived with us nearly twenty-one years, and is greatly beloved by us all.

Miss Teranoohi is doing a good work in teaching the women to read and reading and explaining the Bible to them. She is very much beloved by those she teaches. I went with her once to visit all her pupils, and I was very much pleased with what I saw of her work. She goes one day in the week to a most neglected part of the city, where there are only the homes of the poor. She is warmly welcomed in all these homes, and her face is lighted with joy as she tells me of her visits and of what the women say as they listen to the Word of God. "We did not know that there were such sweet words as these in the Bible." "Did God send you to me to-day?" she says she asks God to direct her what to read and what to say, as she enters upon the work of the day. In these days of cholera she says there is more earnest desire to listen to the truth than she ever saw before. She is also a blessing in teaching them how to avoid cholera, and what to do if it comes.

You will pardon only a little note now. I am very tired after giving out medicines for cholera all day. I thank you, we all thank you, for sending me money to support this Bible woman. The Lord will bless you for it.

LETTER FROM MRS. EMMA M. BARNUM.

HARPOOT, TURKEY, Jan. 22, 1894.

MY DEAR FRIEND: I think I wrote you in the summer that when we decided how we would use your money we would report to you. We had hoped that a new Bible woman could be started somewhere, and that your money would be used for that. But our missionary force has been so small lately that none of the ladies have been able to tour and start new work, and all the old Bible women are adopted, of course. Another plan was to have all the Bible women come to the school for a few weeks of study in the fall, and your money would help to make it possible. But, for various reasons, that plan also failed, and only one Bible reader came. We shall not be discouraged, but try again, and I hope with better success.

In the meanwhile an urgent plea for help has come from another quarter; and as Miss Wingate wrote that she did not think you "would hold strenuously to Bible women's work" if some other need appealed to you, we have decided, after a good deal of consultation, to use the money for this object.

In the eastern part of the city there is a large girls' school, and, with the exception of the missionary schools on this side of the city, it is the largest and best school in the field. It is taught by our graduates, and fits girls for the college. Up to this year the Board has paid half the expenses, the people making up the other half. But with the "retrenchment" the help for this school had to be cut down. The brethren want to work bravely, but their church expenses have been heavier this year, and this added burden is more than they can stagger under, and they are running into debt. I try to visit the school once a week, and feel a great interest in it. It is under good management, and is exerting a wide and blessed influence in that part of the city, having over a hundred pupils, most of them from Syrian and non-Protestant homes. My father and I attended a little examination there a few

days ago, and were much pleased both with the progress made and the thoroughness of the drill. The Armenian New Year comes twelve days later than ours, and their Christmas is five days after that, so we are having our vacation now, but the new term will open this week. My father and mother are well, and join with me in best wishes.

LIFE MEMBERSHIP.

AMONG the notices read on Sunday morning in the little Baptist church in D., was one appointing the annual meeting of the Woman's Foreign Missionary Society on the following afternoon.

Poor Aunt Dolly! What a state of agitation she manifested. She put on her glasses and took them off, put them on again, and peered over their silver bows, and seemed to be seeking some one in the congregation.

Usually a model of attention during all the services of the sanctuary, all who were near her felt that something was out of joint. That she did not join in the singing was matter of notice, rather than of regret, to the young girls who occupied the seat in front of her; for they could not know that the voice, now so thin and cracked, had in her girlhood days rung out clear and sweet, leading many hearts upward on its volume of praise.

Scarcely had the benediction been pronounced when one of these young girls felt a gentle hand on her shoulder.

She turned, and said with a pleasant smile, "Yes, Aunt Dolly; what can I do for you?" for all loved and respected Aunt Dolly, and were happy to serve her.

"It is not you I want, Rose, but your sister Mary. She is collector for the woman's society, isn't she?"

"Yes," said Rose; "but she is sitting with Uncle James this morning, and will not come till Sunday-school time. Will not I do as well?"

"No, thank you, dear; I will go out and meet Mary."

In a few minutes the two were walking back together in earnest conversation.

"Why, I did not come for your money, dear auntie," Mary was saying, "because I knew you had made yourself a life member, and paid your twenty-five dollars once for all."

"Do tell, my dear child," was the response, "if that is your idea of life membership! Did you think I had been saving up that money for three years to purchase exemption from further payment and service?"

"But that is certainly what it means for some persons," said Mary. "The first year I was collector I called on one life member for the annual tax, and although she had been made life member not by her own payment, but as a gift from a friend, I received a rebuff which I have never forgotten; so now I am almost afraid to call on life members. Not that I was afraid to call on you, Aunt Dolly, but I thought—I thought"—

Here Mary hesitated, for she felt that the sentence she had begun would have rather an awkward close. She knew that Aunt Dolly's means were limited, and thought that having just given twenty-five dollars she ought not, at least this year, to be asked for any more.

Perhaps Aunt Dolly noticed the embarrassment ; at any rate, she relieved her from it by saying quickly : “ Now, my dear, you must remember that although I am a life member, I am an annual member, too. If for nothing else, I would give my dollar a year as a thank offering that I have been able to give twenty-five dollars extra. Life membership means, I think, life interest, and love, and service, and does not deprive one of the privilege of yearly payment with the rest. And, Mary dear, you would better call on all the life members for their annual tax, unless positively forbidden to do so. I am sure the most of them will receive you graciously, and very gladly give you their dollar.”

Then Aunt Dolly handed out hers, and went home ; and Mary went to her Sunday-school class with a smiling face and a happy heart, wishing the world were full of Aunt Dollies.—*Selected.*

WHAT ANY GIRL CAN DO FOR MISSIONS.

IN 1860, Bishop Morris was presiding at an annual conference in one of the most prosperous portions of the Church. In the examination of character he called the name of an excellent minister, a good friend of missions, whose voice was often heard in earnest appeals for their support.

“ Brother,” said the Bishop, “ what is the amount of your missionary collection ? ”

“ Well, now,” said he, “ Bishop, before I tell you how much I have, I must tell you how it was collected. At the last conference I was sent to a church that had never done a great deal for the missionary cause. They never allowed a subscription to be taken for the support of missions ; they never allowed anything in that line except an earnest appeal once a year for missions, if the preacher would make one, and then to pass the plates and receive in ready cash what the people were disposed to give.

“ For the last ten years they had never given in their annual collection more than twenty-five dollars, nor less than fifteen dollars. When I went there last year the church needed repairing, and they must rebuild their parsonage ; and feeling themselves in rather straitened circumstances, they gravely resolved that, for that year, at least, the missionary society must get along without their contribution, and the pastor was requested not to present the cause for a collection during the year. It seemed almost a necessity. I fell into the trap, and we agreed together to take no missionary collection.

“ The next Sabbath, at the close of the service, I, as was my custom, invited persons to come forward and join the church. Among those who presented themselves was a young girl who had been away at school, but whose mother was so sick that she had sent for her to come home to attend her. She handed me her letter, and as she did so asked me if we had appointed all our missionary collectors for the year, saying that she had been a collector where she had been at school, and was in the habit of gathering funds every week for the missionary cause ; that she loved the work, and would be glad to continue in it. On hearing the statement her countenance was sad ; she stepped down from the kneeling board, on which she was standing, and returned to the pew. On Monday morning she called on me for a collector’s book. I told her that I had none. Indeed, there never had

been one in that church. Whereupon she wrote to her former pastor to send her a missionary collector's book. When it came she presented it to me, that I should certify in it as to her good character, and that she was authorized to receive money for the support of our missions."

This pastor went on to say in that conference: "The whole affair soon passed out of my mind, and was forgotten. We repaired the church and rebuilt the parsonage, and paid the bills of both. I received a comfortable support, notwithstanding the alleged poverty of my people. Yesterday morning, when, carpet bag in hand, I was starting for the conference, I saw that young girl coming through the gate and up the walk which led to my house. She said, 'I understand you are going to the conference.' 'Yes,' was the reply. 'Here,' said she, 'is a little missionary money which I have gathered during the year;' and that faithful girl counted out seventy-six dollars which she had quietly collected in a community where the church had never given more than twenty-five dollars, under the most stirring appeals of its pastor. Bishop, the amount of my missionary collection this year is seventy-six dollars."—*Pastor's Missionary Manual*.

Home Department.

STUDIES IN MISSIONS.

THE NEW MISSION IN GAZALAND.

History: Pinkerton's Exploration. See "Two Missionary Lives," *Mission Studies*, May, 1887. Mr. Richard's subsequent journey.

The Work at Inhambane: When begun? What was accomplished there?

Reasons for Removal. See Dr. Judson Smith's Paper on "The Evangelization of Africa," in Report of the American Board, 1893.

Expedition of Wilder and Bates in 1887.

Expedition of 1892. See *Missionary Herald*, January, 1893.

Give Location of the Mission. What grants have been made by government? *Herald*, 1893, page 304.

The Mission Force: The Missionaries; their Zulu Helpers. *Herald*, 1893, page 222. Letter from Selina Medima, *Mission Studies*, August, 1894.

The Journey: Give full account, and note modes of travel. Why did one of the missionaries need to turn back? *Missionary Herald*, 1893, page 410; Miss Jones's Letter in *Mission Studies*, December, 1893.

Describe the Site of the New Mission and its surroundings.

The People: Of what race? How many seem accessible at present? What hope for the future?

Beginnings: What work has been accomplished at the station? What missionary work is being done? *Mission Studies*, March, 1894; Letter from Miss Jones, *Mission Studies*, July, 1894; also in *Herald*, July, 1894.

Their Neighbors. See Mr. Wilder's letter in *Herald*, June, 1894.

Helps will also be found for this study in the November number of the *Mission Studies*, which may be obtained at 59 Dearborn Street, Chicago.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 16 TO SEPTEMBER 18, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, 8; Amboy, 10; Chicago, Eugene, Trinity Ch., 13.32; Lake View, 5; Danville, Mrs. A. M. Swan, 20; Evanston, 99; Galesburg, First Ch. of Christ, 37.50; Hinsdale, 8; Lyonsville, 25.00; Normal, 4.50; Oak Park, 311; Pittsfield, 10; Plainfield, 28; Ravenswood, to const. L. M. Mrs. J. H. Sharp, Mrs. W. R. Roberts, Mrs. B. V. Emery, 40.34; Rogers Park, 7; Rockford, Second Ch., 110.25; Sandwich, 16.45; Sheffield, 13.50; Ullina, 5; Wheaton, College Ch., 5; Wilmette, 6.20, 784 46
JUNIOR. Somonauk, 5 00
JUVENILE. Chicago, Lake View, Coral Workers, 3; Joy Prairie, 12.50; Woodburn, 6, 21 50
THANK OFFERINGS. Chicago, Warren Ave. Ch., 20; Marshall, 10.25; Ravenswood, 24.66; Rockford, Second Ch., 23.30; Sandwich, 60.33; At Mission Rooms, Chicago, Sept. 7, 145.10, 293 24
C. E.: Ashkum, 5; De Long, 10.40; Plainfield, 2.75; Quincy, 10, 28 16
JUNIOR C. E.: La Grange, 3; Marshall, 6.75; Quincy, 2; Sandwich, 5; Wheaton, First Ch., 4, 20 75

Total, 1,153 10

The total Thank Offering at the Mission Rooms Sept. 7 was 285.10, and is credited in this report to the different branches.

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Ft. Wayne, Plymouth Ch., 10; Indianapolis, Plymouth Ch., 2 10; Terre Haute, First Ch., 18.80, 26 90
JUNIOR C. E.: Ft. Wayne, Plymouth Ch., 1 00
SUNDAY SCHOOLS: Orland, 5 00

Total, 31 90

IOWA.

BRANCH.—Mrs. C. E. Row, of Grinnell, Treas. Alden, 18.90; Algona, 18; Atlantic, 20; Burlington, 23.25; Cedar Rapids, 25 cts.; Charles City, 25.50; Chester Center, 4.40; Corning, 5; Denmark, of wh. 25 to const. L. M. Mrs. Sias Dewey, 41.25; Des Moines, Plymouth Ch., 7.40; Dysart, Carrie Smith, 1; Eldon, 2.37; Genoa Bluffs, 7; Independence, 5.80; Lawler, Mrs. S. M. Crandall, 5; Lewis, 5; Mt. Pleasant, 21.06; New York, Mrs. S. D. Upham, 2; Oskaloosa, 6.90; Owens' Grove and Portland, 5; Peterson, 13.75; Pilgrim, 5; Preston, 5; Quasqueton, 1.75; Mrs. M. E. Wright, 1; Mrs. D. S. Woodruff, memorial for her daughter, 10; Red Oak, 10; Sabula, Mrs. H. H. Wood, 5; Sioux City, First Ch., 4.25; Storm Lake, 5.50; Stuart, 10; Sheldon, 25; Tabor, 17.50, 337 53
JUNIOR: Clay, 17.00; Grinnell, Seek and Save Soc'y, 7.28; Y. L. Soc'y, 25.31, 50 19
JUVENILE: Corning, Busy Bees, 1; Eldora, Coral Workers, 25; Grinnell, Busy Bees, W. Br., 3.73; Shibley, Cheerful Givers, 22.37; Webster City, Cheerful Givers, 557 10
C. E.: Davenport, 18.32; Decorah, 60; Emmetsburg, 10, 86 32
SUNDAY SCHOOLS: Belle Plaine, 1.20; Des Moines, Plymouth Ch., 17.94, 19 14

SPECIAL: Corning, Miss Clarissa Foot, for Miss Chambers' School, 5; Grinnell, a Friend, for Marsovan, 10, 15 00
THANK OFFERINGS. Chester Center, 7.65; Cedar Rapids, 25; McGregor, 48.86; Oskaloosa, 24.75; Independence, 3.50; Tabor, 37; Mission Rooms, Chicago, Sept. 7, a Friend, 25, 171 75

Total, 737 04

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Burlington, 6.25; Kirwin, 17.60; Newton, 2.50; Parsons, Friends, 3; Plevna, 5.05; Smith Center, 12; Topeka, Mrs. O., 2; Wellsville, 10; Westmoreland, 5.28, 63 63
C. E.: Seneca, 5; Wellington, Junior C. E., 5; Wakefield, S. S., 5, 15 00

Total, 78 63

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alma, H. M. S., 6; Addison, 5; Benton Harbor, 5; Greenville, 10; Hancock, to const. L. M. Mrs. Lucy M. Rhodes, 25; Lake Linden, 26.50, of wh. 25 is a "Special," Special, from a Friend, "A leaf from the Prickley Pear," 30; Olivet, 8.16; St. Joseph, 11; Union City, 15 15; West Adrian, 5, 146 81
JUNIOR: Benzonia College, Mission Band, 20; Cooper, 10; Greenville, 5; Olivet, Y. W. C. A., 16 47; South Haven, C. E., 15, 66 47
FOR DEBT: Richmond, Mrs. Seth Lathrop, 1 00
THANK OFFERINGS. Flint, L. T. S., 1; M. L. L., 5; all for Marsh Piano Fund, 6; Whitaker, 32.71; Mission Rooms, Chicago, Sept. 7, Friends, 103, 141 71

Total, 365 99

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Ada, 2.75; Appleton, 1.47; Austin, 5.30; Benson, 1.33; Big Lake, 1.15; Burtrum, 50 cts.; Crookston, 1.80; Detroit City, 5; Excelsior, 2.80; Fergus Falls, 1.55; Fertile, 2.02; Glyndon, 3.60; Grey Eagle, 43 cts.; Hawley, 1.50; Hopkins, 1.21; Lake Park, 52 cts.; Maple Bay, 82 cts.; Mentor, 1.70; Moorhead, 41 cts.; Morris, 1.01; Northfield, 34.75; Ortonville, 55 cts.; Rochester, 40.50; Round Prairie, 1.65; St. Paul, Atlantic Ch., 5; Plymouth Ch., 19.17; Sauk Centre, 1.67; Stillwater, 1.83; Waseca, 12; Winona, First Ch., 82.40; Zumbrota, 10.21, 247 00
JUNIOR: Winona, First Ch., 79 25
C. E.: Boone, Ia., Pres., 10; Clearwater, 2; St. Paul, Plymouth Ch., 14; Waseca, 5; Zumbrota, 17.18, 48 18
SUNDAY SCHOOLS: St. Paul, Plymouth Ch., 1.87; Zumbrota, 4.81, 6 68
THANK OFFERINGS: Minneapolis, Miss Lora Hollister, 5; Mission Rooms, Chicago, Sept. 7, a Friend, 3, 8 00

389 11

Less expenses, 38 77

Total, 350 34

MISSOURI.

BRANCH. Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Amity, 14; Breckenridge, 7.30, Kansas City, Olivet Ch., 15.47, Kidder, 5.60, Lamar, 1.75; Lebanon, 10, Neosho, 9.10, Pierce City, 5.45; Springfield, First Ch., 10.50; St. Joseph, Tabernacle Ch., 5.92, St. Louis, Pilgrim Ch., 25, Central Ch., 15.41,	125 50
JUNIOR. Amity, S. S., 2.74, C. E., 1.26; Breckenridge, S. S., 3.66, Brookfield, S. S., 7.80, Carthage, C. E., 5; Dawn, S. S., 2.20, Kansas City, Clyde Ch., C. E., 5; Olivet, Junior C. E., 2.50, Pierce City, S. S., 10, Springfield, First Ch., C. E., 5, German Ch., S. S., 2, C. E., 3; St. Louis, First Ch., C. E., 10; Windsor, C. E., 6,	65 16
JUVENILE: Breckenridge,	14 55
Total,	205 21

NORTH DAKOTA.

BRANCH. —Mrs. G. L. O'Neale, of Buxton, Treas. Mayville, 10; Oberon, 5; Fargo, First Ch., 15; Cummings, 3; Grand Forks, 5,	33 00
JUVENILE. Cummings, Christian Soldiers, 4; Buxton, Pearl Gatherers, 3,	7 00
Total,	45 00

OHIO.

BRANCH. —Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Mite-box Soc., 4.10, Berea, 3, Berlin Heights, 10; Howling Green, 5, Chatham Centre, 5; Cleveland, Trinity Ch., 10; Elyria, 66.19; Garrettsville, 15, Harbor, Second Ch., 8.85, Lyme, 10, Marblehead, 13; Marietta, 72, Oberlin, 45, Randolph, Mrs. Meriam, 5, Richfield, 24.60, Strongsville, 5, Toledo, Central Ch., 7.50, First Ch., 110,	419 24
C. E., Buckeye, 10; Columbus, Eastwood Ch., 10, Kiriland, 3, Richfield, 5,	23 00
JUNIOR C. E. Berea, 50 cts.; Brooklyn, 1.50; Cleveland, East Madison Ave. Ch., 50 cts., Euclid Ave. Ch., 1.25, First Ch., 1, Franklin Ave. Ch., 1.13, Grace Ch., 50 cts., Hough Ave. Ch., 2.67, Irving St. Ch., 50 cts., Lakewood Ch., 1, Lake View Ch., 58 cts., Mt. Zion Ch., 25 cts., Park Ch., 25 cts., Pilgrim Ch., 1.50, Plymouth Ch., 40 cts., Trinity Ch., 50 cts., Union St. Ch., 50 cts.; Columbus, Plymouth Ch., 4, Richfield, 5, Windham, 2.90,	26 43
INTERMEDIATE C. E. Cleveland, Euclid Ave. Ch.,	1 23
JUVENILE. Elyria, Little Helpers, 15, Oberlin, 10,	25 00
FOR THE DEBT. Pittsfield,	3 00
THANK OFFERINGS. Burton, 5.15; Marietta, 21.15	26 30
Sale of carols,	20 00
SPECIAL. Mrs. Lobdell, of Marietta, for pupil under Rev. J. P. Jones, Madura,	15 00
SUNDAY SCHOOL: Elyria,	20 00
	584 22
Less expenses,	12 75
Total,	571 47

ROCKY MOUNTAIN.

BRANCH. —Mrs. C. S. Hurwell, of Denver, Treas. Boulder, 6.50 Colorado Springs, First Ch., 25, Crested Butte, 13; Denver, First Ch., 55, Second Ch., 10, South Broadway Ch., 14.20, Grand Junction,

6; Highlandlake, 10; Pueblo, First Ch., 10; Rico, 22.40; Trinidad, 5; Walsenburg, Mrs. C. H. Bissell, 1,	178 19
JUVENILE: Boulder,	1 75
Total,	179 95

SOUTH DAKOTA.

BRANCH. —Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 12.70, Wakonda, 5; Sioux Falls, Thank Off., 5.70,	23 40
Less expenses,	1 00
Total,	22 40

WISCONSIN.

BRANCH. —Mrs. R. Coburn, of Whitewater, Treas. Delevan, 11.12, Dr. H. R. Faler, 1; Endeavor, Mrs. Child's Thank Off., 2; Elroy, 3.12; Janesville, 25; Lake Geneva, 5.50; Leeds, 7, Menasha, 15; Sparta, 18.50; Tomah, 5.55; Wauwatosa, 14; Wisconsin, by Miss Nutting, 43 cts.,	110 23
THANK OFFERING: At Mission Rooms, Chicago, Sept. 7, Wisconsin Friend,	3 00
FOR THE DEBT: Endeavor,	23 50
JUVENILE: Endeavor, self-denial of a Coral Worker, 1; Wauwatosa, 4.50,	5 00
Less expenses,	141 22
Total,	136 45

LIFE MEMBER: Janesville, Mrs. Francis Bottsford.

CHINA.

Pang-Chuang. —Mrs. C. F. Peck, Extra-Cent-a-Day,	7 00
Total,	7 00

MASSACHUSETTS.

Newton Centre. —Junior C. E.,	1 00
Total,	1 00

MICRONESIA

Thank Off. at Mission Rooms, Sept. 7,	5 00
Total,	5 00

PENNSYLVANIA.

Allegheny. —C. E.,	3 00
Total,	3 00

TENNESSEE.

Grand View. —Mrs. M. C. Ellis, 1, Miss Wood, 50 cts.,	1 50
Total,	1 50

TURKEY.

Thank Off. at Mission Rooms, Sept. 7,	1 00
Total,	1 00

VERMONT.

Saxton's River. —C. E.,	5 00
Total,	5 00

Receipts for the month,	3,993 94
Previously acknowledged,	39,251 58
Total since November 4, 1893,	\$43,145 52
Miss JESSIE C. FITCH,	
Ass't Treas.	

224

187



Unto us a Son is given
Unto us a Christ is given



VOL. XXIV.

DECEMBER, 1894.

No. 12.

Expect Great Things from God. Attempt Great Things for God.

From the Eastern mountains,
Pressing on they come,
Wise men in their wisdom
To His humble home,
Stirred by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.
Light of Light, that shineth ere the worlds began,
Draw Thou near, and lighten every heart of man.

Thou who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the heathen,
Who, in lands afar,
Ne'er have seen the brightness
Of Thy guiding star.
Light of Light, that shineth ere the worlds began,
Draw Thou near, and lighten every heart of man.

Onward through the darkness
Of the lonely night,
Shining still before them,
With Thy kindly light,
Guide them Jew and Gentile,
Homeward from afar,
Young and old together,
By Thy guiding star.
Light of Light, that shineth ere the worlds began,
Draw Thou near, and lighten every heart of man.

THE issue of this number of LIFE AND LIGHT is somewhat delayed, in order to include the account of the meeting of the Board in Montclair. We know our readers will be glad to wait, in order to receive the tidings from the meeting as soon as possible.

WE can scarcely realize the charm and elevation of our Christmas observances until we hear of those to whom such celebrations are entirely a new idea. Yet how quickly they take up the custom, and how much they delight in it, is shown by the articles by Mrs. Garland and Mrs. Howland in this number.

THE contributions for the month ending October 18th were about six hundred dollars more than for the same month in 1893. This makes the total decrease for the year \$5,176, to which must still be added the \$8,000 beyond the usual receipts which were raised last year in November and December. There is a gain in legacies, but a true comparison of these cannot be made until the close of the year.

SOME one has well said missionary literature is the connecting rod which runs from headquarters to each missionary worker. When it is allowed to slip out of place, interest lags, and harmony of action is destroyed.

Miss Mary Morrill, of Paotingfu, China, in a recent letter, describes an attempt for a vacation trip. After various experiences by land and water they anchored near Pang Chuang. Miss Morrill writes:—

It seems that the place where we had been stopping was near the encampment from which had gone a number of the soldiers who were killed in the Kow Hing. You remember that was the English transport which was sunk by the Japanese man-of-war off the coast of Korea. The women and children of the soldiers' families lived around there, and were more or less excited. . . .

We reached Tu Sin about two o'clock, and later in the afternoon the cook came to me and said that some soldiers had just learned of the presence of foreigners, and insisted upon coming on board to look at us. The boatmen and the villagers said so much, however, the soldiers at last desisted, and left us. You will not think us wholly cowardly, perhaps, when I say that our desire for a vacation was all gone, and we gladly returned to Tientsin. There we heard rumors of war that made us thankful that we had returned. Troops of soldiers were coming in daily from the southern provinces, and Chinese soldiers are perfectly lawless, knowing no mercy either for sex or race. The reports of the war were throwing the country into greater confusion daily. Some people had fixed a certain Friday as the day when all foreigners were to be driven out of Tientsin, and their property looted. We were there on that day, and it came and went very quietly, with no excitement whatever. We rested a few days at Tientsin, and then re-

traced our way to Paotingfu. Dr. Noble was the only missionary there, and was not a little astonished to see us back so much sooner than we expected. He kindly informed us that the next day was fixed for the destruction of all the foreigners in Paotingfu. We remembered our experience in Tientsin, and said we were ready. These threats are not uncommon, and we get used to them after a while. I need not say that no harm came to us, and on Monday morning there was an imperial proclamation on our front gate saying that the war was with Japan, and that the person and property of all other foreigners were to be held inviolate. The same thing was posted at all the four city gates and at all the foreign premises in Paotingfu.

JAPAN.

CHRISTIAN LITERATURE IN JAPAN.

BY REV. J. H. DE FOREST.

THE evolution of Christian literature in Japan is like a romance—it is so full of the unexpected. Who would have thought that from China—backward, anti-foreign, anti-Christian China—would have come the first Christian literature for Japan? Yet the first baptism that took place since the opening of this nation, resulted from some one's finding a Chinese New Testament floating in the harbor of Nagasaki. This wet and apparently worthless book somehow found its way into the hands of a high Samurai, who secretly studied it before the edicts against Christianity were taken down, and then he was secretly baptized by Dr. Verbeck, one night, with the blinds closed and the curtains drawn, lest some spy should see the ceremony, and have vengeance brought down on the head of the first believer.

About the same time, the boy Neesima was leading a wild life in the capital. Somehow some fragments of the Chinese Bible came under his eye, and from that time his imperfect prayer was that this new God would guide him into new light. The beautiful story is told in his own imperfect English in Hardy's *Life of Neesima*, page 7: "A day I visited my friend, and I found out small Holy Bible in his library that was written by some American minister with China language. I lent it from him and read it at night, because I was afraid the savage country's law, which if I read the Bible, government will cross my whole family." Ever since those days when the Jesus way was hated with perfect hatred, the rivulets of Christian literature have been deepening and widening, until they have become a river of influence that now is affecting perceptibly every department of thought and life throughout the empire of forty million. I do not mean by

this that Japan is about to become a Christian nation, but that Christian literature, in some form or other, has won its way into the hands of the thoughtful classes, and has compelled wide attention.

Every old missionary in Japan — though there are almost no really old ones yet — remembers the Christian books that came over from China. The most famous one was the *Tendo So gen*, a book written by Dr. Martin, of the Pekin University, whose object was to reach the cultured people of that great nation. I have heard that the book did not attract very wide attention in China. Be that as it may, Dr. Martin may well rejoice over the way in which the readers of Chinese books in Japan took to it. Personally, I ordered from Shanghai, again and again, hundreds of copies which were sold almost as fast as they arrived. The book that was meant to turn the Chinese toward Christianity, has had an unexpected and immense influence in Japan. Indeed, it is within limits to say that had it not been for the work of missionaries in China in translating the Bible, writing commentaries and other books, such a rapid growth of Christianity in the early days in Japan would not have been possible.

If the first period of Christian literature may be called the Chinese stage, the second may be called the missionary stage. For it was not long before missionaries in Japan began to translate the Gospels and to print tracts. So eager were they that they began this great and necessary work before they had sufficiently mastered the language, and some of their early results were simply ludicrous. Improvements were rapidly made from those poor beginnings. Portions of the Bible, translated in connection with native scholars and thoroughly criticized, appeared from time to time, while apologetics and commentaries were not wanting. Translations of the best of Chinese books and also from English were added to these, and colporteurs loaded with this new literature were sent through the empire. Among the best buyers were the Buddhist priests, who naturally desired to know the contents of the Western religion, and the Samurai class, who were eager to acquire Western knowledge of any kind. Tract Societies were organized, and, aided from England and America, published with little discrimination pretty much anything any missionary would offer. As the committees became better able to use and understand this most difficult language, they became more and more efficient, until now, every work has to pass a careful and able committee of missionaries who have watchful native teachers to aid them. Yet we must say, that however careful and scholarly foreigners may be, there is much that they can never do in a foreign tongue. Going to Japan after reaching the adult stage, we are seldom able to master both the spoken and the book language, and to write as Japanese do. It is natural,

therefore, that Japanese Christians should feel the inability of foreigners to do much more than give them the beginnings of a Christian literature.

The third stage, then, must be the taking up of this work by the Japanese Christians. And nothing shows more clearly the power with which the great truths of Christianity have entered the hearts of the Christians there, than their desire to make for themselves a Christian literature rather than to be content with what the foreigner can do. Something of the intense nationalistic spirit, of course, enters into their work, but there is, nevertheless, a sincerity, and, in most cases, a profound faith, apparent in their writings. Their success is one of the most marked events of modern missions. We missionaries started a newspaper, of which the Japanese took more and more control, until it went wholly into their hands. We started publication houses, and they followed suit with their own books, written right out of their own experiences and in their own environments, so that they touched the national heart as none of us could. Some of the missionary books ten or fifteen years ago had the good fortune to go through several editions, but as soon as the Japanese Christians entered the field the demand for the missionary's books began to fall off. Native books, published by native houses, distributed by native agencies, and many of these books going rapidly through edition after edition, is one of the most signal proofs of the power that Christian truth has gained in the hearts and minds of the early church.

More than that, their books have penetrated where the publications of missionaries could not, and have reached an audience whose attention we could not catch. To show how the native pastors and evangelists regard this new literature, I will mention that two or three years ago a dozen preachers published a list of books they used in their work. The list included about seventy books, several of which were translations of Moody, Drummond, Stalker, Fisher, etc., but of the rest only two were the works of missionaries. This does not mean that the writings of missionaries are not used, for there are still thousands of tracts and pamphlets, besides hundreds of their books, that are annually put into circulation. But it does mean that henceforth the writings that are to have the greatest influence are those of the Japanese Christians rather than those of the foreign missionary. We may say, however, without boasting too much, that the literature the missionaries originated has again and again been very highly spoken of by the native Christians, and has had much praise from them.

This article would be very incomplete without giving some idea as to the lines of Christian thought that are emphasized by the Japanese, and some of the differences between their writings and ours. Judging from what I have read, I should say, for one thing, that their apologetics stand for a patriotism

that consists of deep moral convictions, and not in merely criticising and hating foreigners. The old prophets are grand patriots in the eyes of Japanese Christians. Their literature also stands for new ideals in home life. It recognizes that Confucianism and Buddhism cannot meet the new needs of the new life of new Japan. It stands for monogamy, and has given severe blows to that easy and loose life that requires chastity of the wife but not of the husband, and that permits concubinage, to the peril of the family life.

These writers also contend for a Christianity that has vital relations to the history and traditions of Japan, rather than to the sectarian ideas and creeds of a divided Christendom. The utter dislike of Japanese Christians to Western denominationalism, and to our creeds of mutual defense, should be a loud call to hasten the movement toward such a union of churches as shall make the Church universal more Christian. It may result that the Japanese will have sectarian divisions, but, if so, they want them to be a natural growth of Christian thought and life there, and not the unnatural transplanting of ours.

Again, this new literature stands for independence of all foreign control. The Japanese Church is like the Japanese State,—contending always for complete independence in the management of all internal matters of polity or creed. There are dangers here, but we must remember that there is no vital progress without danger.

This literature is ethical, rather than theological and dogmatic. The Japanese, I think, are attracted to Christianity by its moral superiority rather than by its supernatural claims. Dr. Busse, a German professor in the Imperial University, says, in a most valuable paper on "Excursions through the Japanese Ethical Literature of the Present Time" (1891): "The writers of this literature adopted Christianity for its own sake,—for its ethical value, which they so highly prized. Greatly as the Japanese Christian denominations may differ in their theological views, they are a unit on ethics. They all regard the person of Christ as the ideal of a perfect character, and his ethical teachings, that is, Christian ethics, as the basis of all morality." The ages of Confucian influence would naturally lead Japanese to contrast Christ's moral precepts with those of the great Chinese moralist. But many weighty attacks upon Christianity as tending to immorality, as emphasizing the individual rather than the family or the State, and as sanctioning disobedience and disloyalty, have compelled replies on ethical lines; and these replies, for earnestness and depth of conviction, for scholarly ability and sweet temper, are most admirable. There can be no doubt they have had and will have a very large influence in modifying the convictions of many who sincerely thought there was a real danger in admitting the Jesus religion.

Yet it is indisputably apparent that Jesus is accepted as a divine Saviour. The Christian literature of Japan, so far, is almost wholly one in exalting Jesus as "the Light of the World," "the Way, the Truth, the Life." The writers seldom care to formulate any doctrine of Christ or of the Trinity; indeed, they often think such doctrinal forms not only useless, but deadening and pernicious. Yet no one can take this literature as a whole without seeing in it a noble, confident, self-sacrificing loyalty to Christ. On the other hand, while the missionaries do not write as much as formerly, they have not ceased to publish for Christ's sake in Japan. They have other views of the Infinite Truth, such as have come out of a tried Christian faith of centuries. These views of truth our Japanese brethren need as much as we need theirs, which come out from their pantheistic environment and are so strongly colored by Confucian ethics.

Two more thoughts must close this too long paper. The first is, the influence of English literature must not be overlooked. No foreign language has so much power in the East as English. It is taught in all the middle and higher schools. Thousands of Japanese have been abroad and learned it; tens of thousands read it; and its rich veins of Christian thought, and its ignorance of anything religious except what comes under monotheism, have not failed to impress many a mind. "What in the world is this God, God, that we find on every page of these English books?" inquired a student in one of the higher middle schools. And at one of the annual meetings of the English Club of one of these schools, all the addresses, and recitals, and readings were worthy, in their thoroughly theistic thought, of any Christian college. Surprised and delighted, I asked the professor of English Literature how it had so happened. He replied, "I taught them so with a purpose." The stream of Christian influence that pours continually into Japan through the English language may be shallow, but it is wide, and it reaches whole classes that are far outside of missionary influences, and not at all in contact with the native churches. The English language is too often regarded as the bearer of only materialism, agnosticism, and doubt. This is a great mistake. It carries also a divine life and inspiration that are among the best of the forces that give aid in the making of new Japan.

The other thought is, among the Christians are authors in science, philosophy, and politics, as well as in religion. There are Christian thinkers among the statesmen of Japan and among her scholars. Some of their books have had a most surprising sale, and have actually attracted national attention. What Dr. Busse says may well be quoted: "It is worth remarking that the best minds among the philosophico-ethical investigators are Christians."



MICRONESIA

GIVING TO OTHERS.

BY MRS. G. A. GARLAND.

SCHOOL went on as usual until the close of the term; but outside of school hours the old absorbing interest was the approaching Christmas celebration which promised to be something unique, and did not disappoint our expectations.

having had
every year.
Christmas was
that is, to try
they had to
and so
and the
celebration
prevailed
weeks. The
classified list
like list of the
found that there would be nearly five hundred to provide for.

In the first place it was one of Miss Hoppin's bright ideas; and she has been blessed with many in devising means of amusement and of real help and growth in Christian living for the girls since she has been house mother. She suggested to the girls that, a very happy Christmas provided for them it would be pleasant for them to give their "those" for whom nothing was provided";

and give the Kusaians as merry a Christmas as using as far as they would go the gifts from cities at home which were to have been their gesture was received with enthusiasm, and car-

such zeal that every corner of the house seemed with the very spirit of Christmas cheer and life for three the land. Miss Hoppin procured through Kefwas a of all the Kusaians, from old men to tiny babies, and a Banaba people, that none might be left out; and it was

We all put our heads and means together and found that the supply, with some helping out, would be ample. After weighty deliberation it was decided that all the children of four years and under should have dolls,—boy dolls for the small boys, and girls for girls; and shortly the house was

Converted into a doll factory, and we could see plenty of funny pictures almost any time by taking a walk through the schoolroom,—dolls all shadow, with form and no substance, awaiting their turn to be filled out into a semblance of life; dolls gradually assuming shape under small hands whose owners sat about the sawdust boxes with faces as grave as though a heavy responsibility sat upon them; dolls being carefully coaxed, by much deft manipulation, into more genteel and elegant form, by some small worker who found her occupation quite the most fascinating that she had ever undertaken; dolls with legs so long that “they might just as well have been carried on to the necks,” and arms so short that they could not by the remotest possibility, if endowed with the power of motion, have touched the crowns of their heads; and finished bodies, in a heterogeneous mass of arms and legs, looking, as Ned Pease remarked, “as though there had been a battle somewhere.”

Many hands made much lighter work than one would have thought possible, and before long the factory was suspended, and the workers converted themselves into dressmakers and tailoresses, to provide wardrobes for the seventy-seven creatures of their hands. Can you imagine what a company that would make? The boys were all dressed in blue trousers, and white shirts laced in front with colored silks; while the girls wore chemises and drawers, with *holokus* of print or cambric, and the cutest of white sun-bonnets, tied with baby ribbon in all shades. The faces—well, there were no faces until shortly before Christmas, when one morning I took pity on them for their beseeching vacancy of aspect, and the faces began to grow, with the help of darning cotton of red and black and some touches of a pen. At first they were but sparingly supplied with ideas, to judge from their appearance; but you see I feared it would take too much time to do more for them. But they appealed to me so strongly that before long they began to develop under the pen, and at last turned out (some of them) into really intellectual countenances. I think the noses did it; they were not bestowed until the last thing. One young woman of a severely classical aspect was called the Oberlin graduate, and, as I told Miss Hoppin before the noses were added, her nose would be conferred when she took her degree. We had much fun in tracing fancied resemblances, and one might have had quite a laugh over the inanimate company. Mrs. Channon had come to spend the evening and look over the Christmas contributions; we had expected Mr. Channon, as well, so after a while telephoned to him that the ladies on the hill desired his presence. We made some slight preparation for his reception, then retired from the scene, leaving the sitting room brightly lighted. Soon he came, and we noiselessly crept to the veranda window and the crack

of the door, and watched his face as he entered the sitting room, to find himself confronted with the seventy-seven dolls, two and two, boy and girl, on chairs, tables, bookcase, desk,—in every available spot; while two (the best-looking pair) leaned against the lamp as host and hostess.

I did not mean to devote so much time to the dolls, but they were so very funny, and so good, withal, the best we had ever seen, in fact, that I could not resist the subject. Other work had been going on at the same time; there were many picture cards and scraps, and these were pasted upon strips of cambric in red, blue, and white (a present from the Captain), so as to make wall ornaments. Of these there were enough to give one to every grown person. In this work the other schools helped, as well as in the making of over three hundred cornucopias of strong paper, ornamented with colored tissue paper and small pictures; and these were afterwards filled with tiny cakes, raisins, and candy, partly of home manufacture, partly a present to the girls. One day was spent, with Kefwas' valuable help, in assorting and marking the presents, that no one might be overlooked. All the chiefs were remembered in a somewhat more marked way than the rest of the people, and the king and queen had each a small box containing their presents wrapped up in style. The young men had handkerchiefs, the young women hair ribbons, or something to correspond, as well as their picture decorations and cornucopias. The wee babies had each enough material for a dress. The important part of it was that I think no one was forgotten.

The day came, and so did our guests. We had watched the canoes coming and coming, and I think the company would have been much larger had the sea been more quiet; but it was running very high. However, the main part of Mr. Channon's church schoolhouse was quite full, and the schools were seated in the smaller part, of which I have before told you. Soon after noon we found all in readiness, for Mr. Channon's bell had called the friends together. The walls of the schoolhouse had been decorated with the picture panels, which formed part of the gifts, and with festoons of green. On either side of the front, between our schools and the Kusaians, were the Christmas trees—two fine, tall mangroves, gay with tinsel and bright paper ornaments, and besprinkled with cornucopias, dolls, etc. Overhead, occupying the beam that crossed the room, sat a company of dolls, two and two, while a line of them dangled across still higher, from side to side, on a cocoanut cord. The girls and boys, under Mr. Channon's direction, had done well in their arrangement of the trees.

A simple Christmas exercise came first, when there were prayer and the singing of Christmas hymns, learned in English by the schools; the recitation in Marshall, English, and Gilbert of the "Magnificat," and in Kusaian,

under Kefwas' lead, of Luke's story of the visit of the shepherds; a few simple words from Mr. Channon, in English, to our guests, speaking of the meaning of the gladness of Christmas; a prayer in Kusaian from Likiak Sa. Was that all? No; the pleasantest part of it was our Christmas surprise for the Kusaians, when our scholars united in singing, to the dear old tune, "Brightest and best of the sons of the morning," which had been translated into Kusaian by Kefwas, who also drilled the schools in pronunciation, so that it would not be unintelligible to those listening. The Kusaians were much gratified, and several of them spoke to me afterwards of their pleasure in it.

Mr. Channon ran up to the house for a few minutes at the close of these exercises. Then the expectant pause was broken by the merry jingle of bells,—real sleigh bells,—and who should appear in the doorway but Santa Claus himself! Te Baara, the Gilbert boy who took this part, has much native wit about him, and has sometimes been considered as something of a clown. He was really independent in getting up his costume, finding his ideas from pictures of Santa Claus, and being supplied by Mrs. Channon with old canton flannel curtains, cotton batting, pillows, etc. He had a general idea of the jolly saint's character given him, and from that he worked up a capital imitation unaided, showing an appreciation of the role which one would hardly expect to find in a South Sea Islander.

After the departure of Santa Claus the trees and walls were soon dismantled, and the boys and girls distributed the presents among those for whom they were marked. And then the company gradually broke up, until summoned by Mr. Channon to seat themselves in companies on the grass in front of his house, while the chiefs were invited to sit upon the veranda, and Mr. Skillings, also, who graced the occasion with his presence. Here the company was served with biscuit, ginger cakes, and hot coffee by boys chosen from each school, who filled and re-filled their pails and pans in the kitchen. There was enough and to spare, so the scholars shared the treat with the guests, who showed much appreciation. As the Kusaians still sat about on the grass they sang in parts very sweetly, under Likiak Sa's lead, another English hymn, as though in graceful acknowledgment of the entertainment.

Soon after, our guests began to leave in small companies, and we all returned home, feeling that the girls' "Kusaian Christmas," as they liked to call it, had been very happily carried out. The schools had certainly learned something more of the blessedness of giving. Many times during the weeks of preparation we heard from some busy worker among the girls, "Oh, what a happy Christmas! There has never been a Christmas like this one!" or some like expression. And they realized that they were giving what was to have

been their own. The givers went with the gifts, and no disappointment was shown afterwards, when Christmas Day itself came and passed with no recognition in gifts for themselves. It has done them all good, in widening their sympathies and interests.

MEXICO.

THE CHRISTMAS SPIRITS.

BY SARA B. HOWLAND.

How delightful it is that when the golden glory of autumn is fading, and the bare boughs begin to be seen here and there, the keen, frosty air reminds us of Christmas. New England is the place for Thanksgiving and Christmas. How unnatural it seems to take our dinner in the garden, and have a green orange tree for the gifts, and fresh roses and violets for decorations! We don't feel it to be at all appropriate, and think that holly and evergreen are far more beautiful; and as for hanging up stockings — it is really melancholy to hang them on the head of the bed, and quite embarrassing for Santa Claus, whose ideas of New England propriety would never allow him to enter farther than the kitchen fireplace.

This glorious weather makes all sorts of delicious Christmas ideas go dancing about in my mind. I think of evergreen, and mistletoe, and plum puddings, and cranberry sauce, and of Bob Cratchet, and Tiny Tim, and the Spirits of Christmas Past, Christmas Present, and Christmas Future seem to bring me a message of joy and good will.

Christmas Past — that has brought to me such beautiful memories of a happy childhood, and of joyous celebrations of our Saviour's birth — brings sad thoughts about the dark past of our dear Mexican friends. It is true that the knowledge of the birth of the Child Jesus has brought joy to some hearts, but it is very sad to think how little they know of all that was meant when the shepherds watched their flocks and heard the song the angels sang.

Years ago there was a thronging crowd in the streets; booths were filled with gay toys; torchlights burned, and fireworks were sent up in honor of the Virgin; masses were said, and prayers offered, and money poured forth to try to buy that wonderful gift that was sent free to all the world. The rich went forth in their gay dresses, and enjoyed their feasts and gayly decorated altars in their houses, in which were placed tiny mangers with waxen images of Jesus, and saints, and angels, and shepherds of wax and china, and cloth were placed around to make a beautiful scene. Then,

on Christmas eve, the members of the family would collect and sing carols about Joseph and Mary, and go knocking at the doors, and voices would answer from within, and then there would be dancing, and smoking, and drinking, and the evening would end in wild merriment; while in the city streets the drunken men and women would be carried off by hundreds to the police stations, and Christmas day would dawn upon many a deserted home.

There is nothing Christlike in the spirit of Christmas Past, and the *Noche Buena*, or Good Night, was often the very saddest night of the year.

The joyous news of *hope* did not come to Mexico with the knowledge of the birth of Christ. What does it mean that Jesus has come into the world, if he has not come to all? If He is not born in the hearts of his people, then, indeed, is there no holy day for them, and life is just as hard and bitter, and the joy is a mockery, and a sad awakening comes after the wild mirth of the *fiesta*. Even the Christmas bells have a wild clang instead of the sweet and inspiring sounds that our dear home bells send forth. It will be a pleasure to turn from these to the sweet bells that, bye and bye, are going to

“Ring out the darkness of the land,
Ring in the Christ that is to be.”

The spirit of Christmas present gives me many happy thoughts, as I think of the villages and cities in Mexico where the day is kept in the true way. Though the crowd may still surge in the streets, and the candles burn in the churches, and the incense rise to an unknown God, yet in many a Christian home prayers are arising that the blessed Jesus may enter the heart and help to transform the lives of his followers. While the multitude go on in the old way, yet the sweet spirit of the gospel is animating the Christians of to-day, and we can enter joyfully into their pleasures.

We see our pretty little church decorated with roses, violets, and pansies, and the seats are well filled on Christmas Eve. We have a responsive service, and the children sing and recite hymns and Bible verses, and the pastor gives a talk about the joy that came into the world when the Christ-child was born. This sets all hearts in tune for the good time coming on the morrow, and the children go to bed with happy dreams of the joys to come, of which they have thought for a month past as they practiced their English hymns, “Christ is Born,” and “Jesus is King.”

Christmas day always dawns clear and beautiful in Mexico, and that is a comfort to make up for the lack of true Christmas weather. The little fair babies fly for their stockings, and the darker ones peep delightedly through the glass doors of the *patio* to see the fun, very sure that their turn will come

bye and bye. Back and forth fly the little trays carried by smiling school-girls to the American ladies, with their gifts of flowers and dainty trifles, and cards and notes, and breakfast is not of much account that morning.

But we cannot linger long over our own gifts, for the tree is to be trimmed with its candy bags and oranges and gifts for the children, and the committee of six divides the candy, counting all the large pieces with scrupulous exactness. Señorita Isabel is hearing the recitations and the Bible verses for the last time, Señorita Florence taking a tuck in an apron for some child who appears from an unexpected quarter at the last moment. Señorita Sara is counting out Christmas cards, and Don Juan is taking up the bricks of the *patio* to set the tree in its native earth. The large courtyard of the school building has been covered with an awning, and benches, brought down from the church, have been placed around on four sides; the tree stands in the middle, and is very bright with its many-colored fruit. The church people and the children have been given the best seats, but anybody can come in, and we are surprised to see so many. There are the people who live across the street, who used to throw dirty water unpleasantly near us; and the small children who climbed up on the iron grating of the window, and pointed and jeered at our little ones when they were reciting; there is the man from the corner grocery, and the old lady who calls us "Protestant devils," and the teacher from the parochial school near by. They will all be smiling to-night, and take their share of the bread and candy that will be passed to all after the tree is unloaded; and to-morrow they will smile a little, too, as they meet us on the street, and one or two will surely drop in again sometime.

The songs are sung and the verses are repeated, very likely, without a break, for the children have good memories and have been well drilled; the names are called, and the children come up to receive their gifts with smiling faces. It would seem very little to our American children, who go home with loaded arms from similar occasions,—a candy bag, an orange, a handkerchief, and a card being the usual gifts; but the little ones are contented, and we hear far less complaint than in our home schools, because they have not been accustomed to expect so much.

We shake hands two or three times with everybody at parting, and urge the newcomers to visit us often; and the girls crowd around us and say good-night, and may be they will dare to ask for a kiss, because it is the *Noche Buena*. It has been a good night, and we are joyful at the change that has been wrought in a few years, as we think of the homes brightened, the children growing up into useful and happy women, the glad testimony from those who are already in the dear home above, and the changed lives of those who have lately learned the Way of Life. We can rejoice and take comfort in our happy present; but ah, what hopes we have for the days to come!

Dear Spirit of Christmas Future! What do we see as we look with the eyes of faith into the coming years? Will there be many feet upon the mountains to bring the glorious tidings? Will the Church of God be ready for the increased responsibility upon them? Will these dear people who have begun the new life be helped and cheered? And will there yet be room for those who are thronging into our schools and churches in Mexico?

Yes; we will have the faith of the true prophets of God, and we will look out on the future with calm and unshrinking gaze. We see a people roused from indifference and superstition, freed from idolatry, walking in the blessed light of God's Word. We see hundreds of churches with sweet-toned bells, and thousands of happy children gathered to sing their glad songs. We see the poor and hungry clothed and fed; we see new industries that will give work to all, and schools filled with enthusiastic pupils; and at last we see Mexico—that beautiful land, so wonderful in its history and so full of possibilities—taking its place among the great nations of the earth, an honor to its sister republic, and a glory in the earth.

This is not the dream of an idle hour. It is a grand and glorious possibility, if God's people will work together with an earnestness greater than ever before. In this glad Christmastide, when our hearts are filled with plans for the future and thanksgiving for the happy past, let us promise our blessed Christ that we will give him the dearest gift in our power,—that of a life consecrated to his service. Then, whether we work in the bracing air of our New England or Western homes, or whether we have to stay in a land of perpetual summer, let us join hands in a clasp of love and sympathy, and work as never before.

Let us grieve for the sad days of Mexico's sorrowful Christmas Past, if that will make us more helpful now; let us rejoice over what God has allowed us to see in the Present; and look forward, with never-failing faith, to what God will surely give us in the beautiful and glorious Christmas Future.

DANIELSONVILLE, CONN.

And clear to-day, as long ago,
The angel chorus echoes still
Above the clamor and the throe
Of human passion, human woe:
"Good will and peace, peace and good will."

Through eighteen hundred stormy years
The dear notes ring, and will not cease;
And past all mists of mortal tears,
The guiding star rebukes our fears:
"Peace and good will, good will and peace."

—Susan Coolidge.



JAPAN.

THE KYOTO TRAINING SCHOOL FOR NURSES.

BY DR. JOHN C. BERRY.

IN the picture which accompanies this article the eleven nurses in front are juniors, who will graduate next June. Those in the second row are seniors, who graduated in June of this year, the time this photograph was taken. Behind the seniors, to the left, stands Miss Talcott, long in charge of the religious instruction of the pupils and the evangelistic work in the hospital. To the left stands Mrs. Kajitani, Miss Talcott's assistant, and to the right is Miss Nakamura, one of the faithful head nurses in the hospital; to the right of Miss Nakamura stands the druggist, Mr. Araya, and behind him Dr. Kono, the resident physician; to the right of Dr. Kono stands the clerk and cashier, Dr. Ikuno, in front of whom is Dr. Saiki, a lecturer in the school; to his right is Dr. Hori, long and faithfully connected with the work, behind whom stands Dr. Kawamoto, at present in charge of the hospital; to Dr. Hori's right stands the Hon. Mr. Nakamura, closely identified with the Institution from its beginning, as a member of the committee, and to the right of him is Miss Fraser, the able and efficient superintendent of nurses; behind Miss Fraser stands Rev. Mr. Cary, a member of the Advisory Committee, and to the right of Miss Fraser is the talented young nurse, Miss Morita, for eighteen months a head nurse in the hospital. The others in the group are employees,—cooks, gate-keepers, etc. The building in the rear is the Nurses' Home, on the right of which (not shown in the picture) is the Class-room Building, and on the left the Ladies' Home. In the rear is the hospital, with its central building, two pavilions, and cottage attachment for sick missionaries.

244

245

The school was established in 1887, since which time it has graduated fifty-four nurses. Some of these have married, but most of them are engaged in hospital work, private nursing, and district (evangelistic) work, in different parts of the country. Every nurse has become a Christian before her graduation.

Several other training schools have been established in Japan since this was founded, but to-day its graduates take first rank as nurses throughout the country. In the great earthquake of 1891 it took a prominent part in the work of medical and surgical relief; and recently touched the heart and won the gratitude of the governor and people of Kyoto by offering ten volunteer nurses for the care of Japanese soldiers wounded in the Korean war. At that time the nursing force at the government's disposal was adequate, but recently the services of four nurses have been asked for. The institution, too, is highly appreciated by the missionary force and by Christian pastors in Japan, the trained Christian nurse being regarded by them as one of the most efficient evangelizing agencies at present co-operating with the church. In public work it is fulfilling the expectations of Governor Kitagaki, when he said at the opening of the school, "The noble work of this institution will confer great blessings upon our people;" while in direct Christian effort it is meeting the expectation of its founders. It is raising up a body of Christian workers who, consecrating themselves to Christ, and affording in their daily work practical illustrations of Christian charity, is adding a new and efficient arm of service to the native church. So well known is the reputation of the nurses in this respect, that one of the inducements recently offered by a Japanese physician (himself not a Christian) who wanted one of our graduates as a head nurse in his hospital, was, "She shall have opportunity for Christian work."

A medical missionary has been termed "a missionary and a half." May I not say that a trained nurse, well developed in Christian character, versed in the Scriptures, and consecrating herself and her opportunities to Christ, is a double missionary?

The institution is aided by the Woman's Board of Missions, and its past, we believe, affords but an earnest of its future usefulness.

FOR CHILDREN'S MEETINGS.—THE LIFE AND TIMES OF CYRUS HAMLIN.

BY MRS. JAMES L. HILL.

GIVE to the boys and girls a complete understanding of the geography of Constantinople. So many of our missionary interests center there it is *important that our young students of missions should have a very definite*

knowledge of the city. Even many older people have but a confused idea of its various divisions with their different names, and would hardly be able to tell the difference between the Golden Horn and the Bosphorus. Compare the city with its suburbs to Boston. Pera and Galata being on the main land may be represented by the central portion of the city. Stamboul, the old part of the city, being something of a peninsula, we will call South Boston; and Scutari, just across the waters of the Bosphorus, may be



typified by East Boston. [This comparison is not to be taken as literal and exact, but as illustrative.] Let the excellent map in this issue of the *LIFE AND LIGHT* be reproduced, if but roughly upon a blackboard. Point out the Golden Horn, just an arm of the sea, but famed the world over. At its apex is a "most sacred mosque." Between the two bridges, shown on the map, the Turkish fleet lies at anchor, protecting the city and its waters. The *lower*, or Galata bridge, is the one made so vivid to many persons by the

pictures and descriptions of Mr. Stoddard. On this bridge the East and the West meet. In fact the world meets here. A count has been made of thirty-eight different languages spoken by persons passing over this bridge. The costumes of the people are as widely different as their words, and the whole appearance of the multitude is picturesque, and marked by national characteristics. Point out Bebek, part way up the Bosphorus, where were Dr. Hamlin's home and the Bebek Seminary; and near it is Robert College, which he founded and of which he was the first president.

On the opposite side of the Bosphorus, across from Stamboul, let Scutari be pointed out; for it was here that Dr. Hamlin had his famous bakery and laundry, which did so much during the Crimean War to alleviate the sufferings of the British soldiers, whose barracks were near at hand. Here it was that Florence Nightingale, with her corps of nearly a hundred nurses, during his same war, carried healing and blessing to the sick soldiers, and put the hospitals all along the Bosphorus upon a new plane of order and efficiency. At Scutari we also find the Girls' College, one of the noble developments of our missionary enterprise. The autobiography of Dr. Cyrus Hamlin, "My Life and Times," is so intensely interesting that, for her own sake as well as for the sake of the boys and girls, the mission-circle leader should read it from cover to cover, and reproduce as much of it as possible at the meeting. It may be obtained at the public libraries or from our circulating library at the Woman's Board rooms. It would be interesting to have one of the young girls read about the prayer of the little lad (now the venerable Dr. Hamlin, passing a serene and revered old age at Lexington, Mass., honored of all who know him) for the restoration to life of the speckled chicken that he thought was drowned, pages 17-19. Some boy will be glad to read the jackknife story, pages 21 and 22; and another lad might give in his own words the account of the "Boston rat-traps," pages 293-295. One of the older girls, or the leader herself, might epitomize the pathetic story of the serious surgical operation during which his childhood's prayer, "Now I lay me down to sleep," gave Dr. Hamlin great comfort.

This biography teaches (1) How multifarious are the services which a missionary renders,—industrial, educational, political, religious. (2) Show the children that all the information and goodness they acquire can be later turned into service for Christ. (3) Show the children that God will have more to do with their lives than they will have to do with them. Illustrate by pages 521 and 522. (4) Indicate to the boys and girls the reflex influence of missions upon our home land, telling them that it was calculated that Dr. Hamlin's writings on the treatment and prevention of cholera were worth more to the world than the cost of all the missions under the American

Board for that year. (5) Say a few words to the children about the respect due the aged missionary, the aged man, the aged.

See the review of the book in *LIFE AND LIGHT*, October, 1894; also Boys and Girls as Givers, in *Mission Dayspring*, November, 1894.

Our Work at Home.

MISSIONARY LITERATURE IN CHRISTIAN CULTURE.

BY LOUISE MANNING HODGKINS.

A LITTLE group of us were one day sitting together, when that sudden silence fell that makes the German folk so beautifully say, "*Ein Engel flieht durch Zimmer.*" It was the youngest who first broke the silence, and this is what she said,—

"I like to think about my grandmother's tombstone."

Nobody was startled, and nobody laughed; for if Margaret was thinking about her grandmother's tombstone, everybody knew it was to some purpose.

"It says on it," she went on, in her quiet, serious way, "'Died in the highest culture of a Christian hope;' and I sometimes think that we of our generation, with our missionary societies, and college settlements, and working girls' clubs, will never die in high culture of any kind; for it takes time and thought for culture, and we are always rushed."

Is it not possible in the American atmosphere of selfishness, buoyancy, and energy, and in the bewilderment of many interests, that those who mean to put time and talent to the best possible use are defeated of that very end for lack of sufficient thought about the relations of things? Said an old teacher, "I have lived long enough in the world to discover that more is accomplished by a true view than by great activity."

We live in an age when culture is made a matter of eager aim; but we are in peril of forgetting that true culture does not have only to do with portions of the soul, but should reach all its powers, especially the conscience and the will.

No one would dispute that literature forms a most efficient means of culture of any sort, but literature is a broad subject, capable of many subdivisions; if we were to tabulate it, where would we place missionary literature? Certainly its claims should be settled in proportion to its importance, and its importance according to its results.

It is always great events that have brought out great literatures: it was the Siege of Troy that gave us the *Iliad*; the Greek Ascendancy, the Tragic Poets; the freedom of Italy, the *Divine Comedy*; the Crusades, the *Jerusalem Delivered*; the Reformation, the *Faery Queene*; the struggle for constitutional liberty, the *Paradise Lost*. It was the greatest event history has ever seen that gave rise to the most powerful piece of literature extant,—a work of which there are more copies in the world to-day than of any other book,—the Gospel of St. John.

Trace the history of the results of the publication of this gospel, through the fall of the Roman Empire and its mythological religion, the upbuilding of the

states of modern Europe, the Crusades, the Reformation, to the opening of the Oriental world in our own day, and what do you find? That the great books of the world are Christian books, the great pictures of the world are Christian pictures, the great universities, Christian universities; the great museums, libraries, hospitals, and centers of modern philanthropy are either Christian in their inception, or Christian in their support.

Surely the majestic march of Christ through the centuries, as expressed in the literature, which tells the story, has no rival when viewed merely as a means of culture. Taken as a study of history, or by its great characters down the centuries, beginning with St. Paul and pausing with such heroic representatives as are in the field to-day, or pursued merely as a story of methods, after the fashion suggested by the Archbishop of Canterbury in his recent address in London it is alike fascinating with romance and impressive with truth.

It was noticeable at the recent Parliament of Religions that the representatives of pagan religions vaunted their glorious past, and apologized for their present corruption on the ground of natural decay. The religion of Christ never does this; it is conscious of perennial youth, and ever points to the future for its grander fulfillment.

Missionary literature should have a first place in our reading, because no other current study will so well inform us of the character of the house in which we live. Not the little box in which for convenience and differentiation we store our furniture, our wardrobes, and ourselves, but that house of our common Father, which William Watson calls,

"The house of starry dome,
Floored with gemlike plains and seas."

Who does not recognize himself as a member of this larger household, lives, in a way, like her Indian sister, "behind the '*purdah*.'" The moment this broader thought of our home is hospitably entertained, we are interested to know about the people who live in the Japanese, Chinese, Indian, African rooms of our world-house.

Missionary literature ought to attract us and become a part of our culture, because "the proper study of mankind is man." To give us a clear, comprehensive, delightful acquaintance with our brothers and sisters whom we acknowledge every time we say "Our Father," no shelf of books omitting could compare with one containing the following missionary classics: Dr. Griffith's *Mikado Empire*, Dr. Butler's *Land of the Veda*, Dr. Lansdell's *Central China*, Bishop Thoburn's *India and Malaysia*, Dr. S. Wells Williams' *Middle Kingdom*, Miss Fielde's *Pagoda Shadows and a Corner in Cathay*, Dr. Nevius' *China and the Chinese*, Miss Bacon's *Japanese Girls and Women*, Isabella Bird's (Mrs. Bishop) *Unbeaten Tracks in Japan*, J. F. Clarke's *Great Religions of the World*, with this generous dozen of biographies and autobiographies added: The lives of Livingstone, Hamlin, Bishop Hannington, the Moffatts, William Carey, Alexander Duff, John G. Paton, Bishop Patteson, Neesima, General Gordon, Harriet Newell, the Mrs. Judsons, Fidelia Fiske, and Henry Martyn.

With these masterpieces read, marked, and inwardly digested, there is not the faintest danger that we will not be more interested, as we naturally should

be, in the Christianizing than in the railroadizing of the world, and look on the last, only as a swifter means of accomplishing the first.

Missionary literature, and only missionary literature, can give us a thorough study of the comparative religions of the world. How many of us, thinking of our missionary friends in China, India or Japan, Africa or the Islands of the Sea, have clear ideas of the widely differing forms of religion which have made the mind given over to Buddhism, Shintoism, Fetishism, what it is? Yet not one of these religions but teems with thought for any intelligent Christian. One does not know the value of his own Bible till he has compared it in relative value with the Vedas, Zend-Avesta and Koran, Confucius and Mencius.

The study of missionary literature will keep us in touch as nothing else will with the great facts of modern civilization, especially as related to its highest type, in Christianity.

If during our Civil War an intelligent man or woman had said, "I think this war will come out all right; I believe in the Government," and had walked out of the room looking bored as a fresh paper came in telling exactly the situation, there would be profound reason for suspecting genuine interest. In this conflict of heathenism and Christianity in our day, so wonderfully thickening, his loyalty to Him on whose shoulder is the eternal government of the world, may well be suspected who could not, for lack of intelligent reading, clearly state the great strategic points yet to be taken, or give a list of the unoccupied fields of the world.

The soul dedicated to Christ ought to be dedicated to high spiritual nurture; such a soul refuses a diet made up entirely of daily newspaper, passing novel, and ephemeral magazine.

Interested in nature-study, we subscribe for that charming magazine *Nature*; or in general literature, for the *Century*, *Harper's*, *Atlantic* or *Scribner's*; in science, the *Popular Science Monthly*; in public questions, *The Forum*. On the same principle, because we are tenfold more interested in the growth and spread of Christianity, a live Christian demands at least his own Church missionary magazines and the *Missionary Review*.

No one alive to the subject doubts that the knowledge of Christ is the great moral opportunity of to-day. The surest token that one is recognizing his opportunity, may be easily recognized by the zeal with which he adds to his faith, knowledge.

THE MEETING AT MONTCLAIR.

BY MISS LUCY M. FAY.

A MEETING of the Woman's Board of Missions was held in Montclair, New Jersey, on the 7th and 8th of November, 1894. The President, Mrs. Judson Smith, being unavoidably absent, Mrs. C. H. Daniels presided, who was relieved during one session by Mrs. C. C. Creegan.

On Tuesday, the 6th, was held a deliberative meeting of Branch delegates in conference with the officers of the Board, which was preceded by a devotional service, led by Mrs. Daniels, which formed a fitting portal to those days of privilege. After reports from the Branches, practical matters

of much moment were discussed by the delegates relating to financial methods, and different ways of promoting growth in the organization. The topic presented by the Executive Committee of the Board for consideration, was, "The Work of the Board among the Young People in the Churches." One hundred and fifty-six delegates were present Tuesday morning, and more arrived before the afternoon session was closed.

On Wednesday morning, after a devotional service conducted by Miss Gilman, of Connecticut, the public meeting was opened, of which the general subject was, "The Power of the Word of God in Mission Work." A welcome to the Board was extended in behalf of the Philadelphia Branch, by its President, Miss Susan Hayes Ward, and Mrs. A. H. Bradford voiced the welcome of the First Church and of Montclair, which had already found expression in abounding and graceful hospitality.

The beautiful edifice in which we were assembled, the thought that our coming would always be associated with the silver year of Dr. Bradford's pastorate, the silent eloquence of many palms about the altar, giving assurance of certain victory,—all these charms, and many more, are mingled with our remembrance of the worship and communion of those sacred hours.

The statement of the Home Secretary, Miss Child, pictured the work of the year as the latest link of a chain, one end of which is in the hand of God, the other in the coming years. Details of the work were given, which will be published later in the Annual Report. The statement of the treasury, covering the months of the present year, from January 1st to October 18th, was as follows: General funds, \$72,301.51; additional, \$23,256.72; total, \$95,558.23. Contributions in '93, \$77,477.97; this year, \$72,301.51; loss this year, \$5,176.46. Legacies in '93, \$18,964.28; in '94, \$23,256.72. Total gain, \$4,292.44. Balance, \$884.02.

"Glimpses of the Foreign Field" were given by Miss Stanwood, revealing the schools and colleges, the kindergartens and industrial institutions, the tender ministrations of our medical workers, a procession of Bible women, Gedik Pasha surrounded by poverty and distress, and Kusaie welcoming the Morning Star and the missionaries.

A strong, uplifting paper was given by Mrs. Daniels on "The Sure Word of Prophecy," which traced prophetic utterances from the glimmering dawn of the earliest ages, and proved repeated and marvelous fulfillments in the coming of the Messiah, and in the progress of the Church under the dispensation of the Spirit. Modern missions answer the question. The light of life is penetrating nations long shut up to bigotry and darkness.

God has prepared the soil, and has developed scientific knowledge and inventions to aid his messengers. The small, choice class of prophecies concerning the Holy Spirit, found fulfillment not only at Pentecost and in Christian lands, but most wonderfully in mission fields. We who are the Lord's remembrancers should not rest until God has made a yet more glorious fulfillment.

This was followed by an address by Miss Bessie B. Noyes, of the boarding school in Madura, giving a brief sketch of its fifty years' work. Eight years ago it was reorganized as a normal school, and has since supplied many teachers for the mission schools in Madura and vicinity. She

described in a very vivid way the gradual transformation of the unkempt, neglected little girls, through the different grades, into earnest Christian teachers. The closing address of the morning was from Miss Mary Dunning, who told a similar story of the pupils in the school in Chihuahua, Mexico. She quoted the remark of a Mexican boy, "Why you are always clean," and dwelt upon the influence of a Christian life led before those ignorant of it. Some of the girls had become sufficiently advanced to find fault with their food like American boarding-school girls, and there were other trials incident to school life, but the speaker was "sorry for every one who could not be a missionary."

WEDNESDAY AFTERNOON.—YOUNG LADIES' SESSION.

On Wednesday afternoon the delegates gave place in the front pews to an assembly of young ladies whose presence was an inspiration. A statement of Junior Work was given by Miss Lamson, the secretary of the Board, for that department, which was full of information and good cheer, and which will appear in the Annual Report. After this statement the hymn of the covenant was sung, and a prayer of consecration was offered.

Three brief missionary addresses followed. Miss Elsie M. Garretson gave a glowing account of the field in Foochow, China, and her work in the boarding school there. Three grades of Chinese girls are members of the school: first, the bound-footed; second, the field class; third, the Christian class, to which belong the high-caste girls with unbound feet. The Chinese classics are taught to afford the desired discipline of mind, and Western sciences to dissipate superstition; but the aim of the school is to raise up Christian teachers, and its success is shown from the fact that there are few workers—Bible women, teachers and others—who have not been connected with the school. Mrs. John Howland, of Guadalajara, Mexico, thought there was no mission field so delightful as Mexico. The keynote of her missionary life was simply to be ready,—ready to visit the rich and poor, the high and low, the sick and suffering; to teach the gospel to those to whom the Virgin Mary is God,—who know our Lord only as a babe or a dead Christ, not as a living example, or as a Mediator. Only the simple, quiet work of the Spirit can change their lives.

Dr. Pauline Root, in the dress of a Hindu woman, gave a most interesting description of the life of a woman in India, who knows so little of the outside world, who has never learned to think; of the woe of the mother grieving over her sick son; and of one who wanders insane into the desert, so that "the evil spirit may leave her." It is sweet to sit down by them and tell the story of the gospel, to point the sick and dying to the true Saviour, even though the courtyard be filled with crowds of sobbing, wailing women. Many are willing to hear of Christ, and there are many unknown Christians among them.

Miss Ellen C. Parsons, in a spirited address, urged young women to be ready spiritually and practically,—to be ready for anything to which they may be called. Prepared by the peace of God, through prayer and obedience, let his service be the central aim of life, around which other purposes should revolve as stars around the sun.

The last speaker of the afternoon was Dr. Julia Bissell, who is to sail for Ahmednagar, India, early in December. She described the need for medical work among the women of India, who are often won to Christianity through care for their sufferings. This medical work is provided for by the Junior Auxiliaries of the Board, and no work can be more necessary or more satisfying.

Just before the close of the meeting congratulations were sent to Dr. Parkhurst on his good work in New York.

WEDNESDAY EVENING.

On Wednesday evening Rev. Dr. Bradford presided; and after reading the parables of the lost sheep and the ten pieces of silver, and saying a few words on the new era in woman's work, he introduced Mrs. C. P. W. Merritt, of the North China Mission, who described the strong conservatism of the Chinese, which kept them from accepting Christianity as well as the modern inventions which would have given them so much power in the war with Japan. The condition of the women and their need of a Saviour was dwelt upon, and a most pathetic story was told of a child whose stupidity seemed hopeless, but who at the close of a year in the school learned to know Christ, and died trusting in him.

The next speaker was Mrs. Ballington Booth, of the Salvation Army, who spoke with persuasiveness and power on personal influence for Christ. We should widen our interests, exalt our ideas,—not say to missionaries, “God speed in your work; it is not ours!” Too many fold their arms and wait for victory to come. They sing,

“Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.”

But while they sing they let Christ go out of sight. With deep feeling Mrs. Booth spoke of her work among the degraded, and referred to an article which she once wrote concerning child-life in the slums. The article was copied into several foreign magazines, and touched the hearts of some converts in India, who sent her twelve dollars for her work in the slums of New York. So what we give to foreign missions returns to us again.

The work of the Salvation Army in India was briefly described, where their loving self-sacrifice had won the hearts of many to the Lord. A Buddhist priest, learned in Sanscrit and other priestly lore, found Christ by watching their daily lives; saying, “Buddha has no power to make men good, however pure his teaching.” The life of Christ is the great power. No report can do justice to the thrilling words which fell from the lips of this accomplished, consecrated woman.

Rev. Dr. Creegan spoke briefly, but impressively, from the standpoint of the American Board, to close the meeting.

THURSDAY MORNING.

Thursday morning the devotional meeting was led by Mrs. Capron, and after the public session was opened greetings were given from the Board of the Interior and the Board of the Pacific; after which a few earnest words were

spoken by Miss Price in behalf of the International Committee of the Young Woman's Christian Association. Mrs. Knowles brought a heartfelt greeting from the Woman's Board of the Methodist Episcopal Church, from whose meeting in Washington she had just come, where \$311,000 were pledged for their work during the coming year. Well might the speaker say, "The womanhood of this world is swinging into light." Miss A. M. Kyle, Assistant Secretary of the Board, read an admirable paper on "Possibilities of Work in our Auxiliaries," which will be printed as a leaflet. Three missionary speakers followed. Mrs. W. W. Mead, of Adana, Turkey, spoke earnestly of the evangelistic work under her care; through house-to-house visitation, the many meetings with the women, the influence of a Christian home, the women are gradually raised from their degradation, and elevated into Christian womanhood. Miss Mary M. Root gave a most graphic account of the labors of the nineteen Bible women laboring in the villages about Madura, India. They have five hundred women under their instruction, necessitating long and wearisome journeys under a tropical sun; and they work earnestly and well, trying to bring their countrywomen to know the comfort of a Saviour's love. If these women could have homes of their own in the villages, the labor of traveling would be lessened, and much more would be accomplished. Mrs. E. S. De Forest gave a brief résumé of what had been accomplished by the mission in Japan, contrasting the condition of the people at present with what it was twenty-five years ago. She also described the girls' college in Kobe, the Bible training school, the kindergarten, and the prison work which was started there. The first religious newspaper originated in Kobe. Mrs. Henry M. Stimson read an exceedingly interesting paper on "Their Bible and Ours." The patient, scholarly labors of missionaries in preparing translations was described, and the significance of receiving the Scriptures for the first time was illustrated by allusion to the time when the Bible was a sealed book to our forefathers. The present condition of the English-speaking race was contrasted with that of its pagan progenitors, and a rapid glance was taken at the history of our Bible, from the gathering of traditions and the ancient translations into Greek and Latin to the early English versions,—copied by patient monks, and preserved in monastic libraries,—and the King James and Revised Versions in our hands to-day. Missionaries all feel that the printed Bible must assist the spoken word; and thrilling incidents were related of their experience in giving the Holy Word to benighted lands.

THURSDAY AFTERNOON.

The first exercise of the afternoon was the report of the committee on the Treasurer's statement and the following resolutions.

Your committee report as follows:—

We have heard with deepest regret of the large falling off in contributions for a second time. Realizing that responsibility for the financial condition of the Board rests mainly upon the branches, and that to permit the continuance of the present situation adds unjustly to the burden of care upon the women of our organization, your Committee recommend.

First: That in order to place the Board upon a sound financial basis, the branches hereafter assume an annual financial responsibility in proportion to the number of the women in the churches of their territory, each branch devising its own method of

meeting such obligations. In view of the disastrous consequences that would result from a failure to raise the sums required, the Committee recommend,

Second: That each branch, during the remaining months of the year, does its utmost to make good its own share of the deficiency.

Third: Your Committee feel the importance of urging upon each Christian woman her personal responsibility toward those who are not interested in foreign missionary work. Disaster is sure to come upon the work itself if such continue to withhold their support.

Fourth: We recommend, also, that we unite with other missionary boards in the observance of the noon hour of prayer, by a petition for the increase of our treasury.

The resolutions, which were earnestly and ably indorsed by Mrs. S. B. Capron, were unanimously adopted.

The fine paper, by Mrs. Joseph Cook, on "Our Greatest Gift to Non-Christian Nations," held the close attention of the audience, and was another testimony to the preciousness of the Divine Word, which was compared with the sacred books of Oriental nations.

Some blessings were enumerated that accompany the gift of God's Word in pagan lands,—as the enrichment of language by the coinage of words to express ideas heretofore unknown; monogamy instead of polygamy; the Christian Sabbath, with its rest and worship.

What religion but Christianity reveals the fatherhood of God and the true brotherhood of man? Brahmins claim all this in vain. An opposer once said there was no use in putting Christians to death, for the Christian religion would spring from a single copy of the Scriptures. The significance of Bible study in our mission schools can be estimated from this standpoint. In this way the source of holy living is more and more understood in non-Christian lands; and sitting at the feet of beloved missionaries, natives sometimes say, "Is Jesus like you? If so we would be like Him."

Miss C. H. Barbour told in a most charming way the wonderful story of the beginning, growth, and success of the boarding school in San Sebastian, Spain, from the time when two little girls were taught to read and sew through the long years of opposition and contumely to the triumphant success of the past year, when some of the pupils received degrees from the Government Institute of Spain. This was followed by the pathetic account of the gradual rise of mission work on the island of Ruk, in Micronesia, by Mrs. Mary E. Logan. The long and patient efforts of the missionaries there, the establishment of the little church, and the schools for boys and girls, have of late years been very much injured by the evil influence of traders, the wars between the different tribes which have so desolated the island. "But the end is not yet," said Mrs. Logan. "It is the Lord's work, and its ultimate triumph is sure." The closing address of the meeting was by Mrs. C. W. Holbrook, of the Zulu mission, who spoke specially of the great need of medical work in South Africa, relating many thrilling incidents of her own attempts at medical treatment among the natives. A most interesting letter from Dr. N. G. Clark, suggested by his retirement from office, was read and was followed by closing business.

The richness of the papers presented is here but hinted, and the impressive addresses of the missionaries, as they appeared from time to time before us, cannot be described. Borne by an orchestra through the mazes of a great symphony, we hear the crash of contending forces and wailings of distress.

Strange suspensions hold us breathless while we wait for the resolving harmony. Flashes of merriment relieve the tension for an instant, but are forgotten as some pleading strain of love stirs our souls, or a song of hope awakens rapture, till at length comes a triumphant burst of victorious achievement, and the theme which has run through it all—the uniting, interpreting melody—holds us in its sweet control, and we are at rest. So, through the varied scenes and experiences the missionaries set before us, flowed that heavenly melody of the Saviour's love, which held within itself the solution of all problems,—patient waiting for fruition and the sure earnest of eternal conquest.

OUR BOOK TABLE.

Reginald Heber, Bishop of Calcutta, Scholar and Evangelist. By Arthur Montefiore. With illustrations from Bishop Heber's sketches and other drawings. Published by Fleming H. Revell Company, New York, Chicago, Toronto. Pages 160.

The author of this little volume says that no Life of Bishop Heber has appeared since that which his widow issued almost immediately after his death in 1826.

The interest in missionary circles naturally centers on Bishop Heber's connection with India during his brief residence there in 1823. He was interested from the outset in the education of Hindu women, and a few months after his reaching Calcutta, he enlisted the support and services of many English women in that city in behalf of the native girls.

As a picture of India seventy years ago, this book rewards one for the few hours needed to absorb the contents.

Women of the Orient. By Rev. R. C. Houghton. Published by Walden & Stowe, Cincinnati; Phillips & Hunt, New York. Pages 492.

The object of this department of LIFE & LIGHT is not simply to review new publications, but to bring to the notice of our constituency the books which can be obtained from the circulating library, which has been started in the rooms of the Woman's Board of Missions. The condition of the women of the Orient has not changed so materially but that this volume, written nearly a score of years ago, is still to be relied upon as representing their present *status*. It is a valuable book of reference, but it should be taken in connection with later works; for instance, with Miss Fielde's "Pagoda Shadows," if one is studying about the condition of women in China, or with Miss Bacon's "Japanese Girls and Women," or with Pundita Ramabai's "High Caste Hindu Woman," if the women of these countries are claiming our attention.

Pagoda Shadows: Studies from Life in China. By Adele M. Fielde. W. G. Corthell, Boston. Pages 285.

This book is dedicated to American Women. It is written by a representative of the best type of American womanhood. Miss Fielde is connected with the Baptist Board, and Dr. A. J. Gordon tells the story at the London Conference of certain difficulties that arose soon after Miss Fielde began her work at Bangkok, in regard to rumors of her preaching, so that she was

called before the grave and reverend gentlemen composing the Board to answer these charges. In reply to their question whether she had taken upon herself to preach the gospel, she replied: "I will simply tell you what I do. I take a tent, and, with a native woman, go off five, ten, or fifteen miles into the country, camping at night; and in the daytime I go under a tree and gather a little group of native women, and read the New Testament and explain it to them. That is all I do. If you call that preaching, I suppose I preach." "Have you ever been ordained to preach?" inquired one of her puzzled examiners. "No," Miss Fielde replied, with the utmost gravity and dignity; "I was never ordained to preach, but I was foreordained."

These studies of Chinese life, published in 1884, are the result of a close observation of their social customs made after a residence of ten years in China. During this present year, after another ten years, Miss Fielde has written a second book on China, which has been favorably noticed by such a *nil admirari* sheet as the *New York Nation*.

An interesting feature of "Pagoda Shadows" is the autobiographies written out by Miss Fielde from the actual dictation of Chinese women. Joseph Cook, in his introduction to this volume, says: "If a traveler wishes to understand a strange people, let him write out a score or more of authentic narratives of their typical daily lives, in minute detail. A sheaf of a hundred autobiographies from the heart of China, another such sheaf from Japan, another from India, another from Africa, another from the Isles of the Sea, would show that the sky is the roof of but one family."

TOPICS FOR AUXILIARY MEETINGS.

December.—The Life and Times of Dr. Cyrus Hamlin. See LIFE AND LIGHT for November.

1895.

January.—Missionary Literature.

February.—Thirty years in India. The Work of Mrs. S. B. Capron.

March.—Young People's Societies of Christian Endeavor in Mission Fields.

April.—The Apostle of Japan. Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China.

June.—Medical Work in Mission Fields.

MISSIONARY LITERATURE.

TOPIC FOR JANUARY.

THIS topic may be considered in two ways:—

1. Missionary literature in general. *a.* A paper on literature in the foreign field. *b.* See leaflets on both these divisions by Mrs. F. N. Peloubet, price, three cents, and a paper by Rev. E. E. Strong in the "Commemorative Volume of the American Board" (price 25 cents). Sketches of some

recent books would form a pleasant and profitable feature. Those described by Mrs. Joseph Cook in LIFE AND LIGHT for the past year would give a good basis for this.

Another method would be to take missionary magazines for the subject. 1. Some bright articles showing their importance may be found in LIFE AND LIGHT for July, 1890, and November, 1893, also in the *Woman's Missionary Magazine* for August, 1894, to be obtained from Xenia, Ohio. 2. A sketch of our own magazine, LIFE AND LIGHT, to be found in the February number of this year. 3. Let some lady take a volume of LIFE AND LIGHT for a year, and giving its special features and some items of interest. A better way, perhaps, would be to ask as many ladies as possible to bring items from some back number, giving them in their own words.

ANNUAL MEETING.

THE twenty-seventh annual meeting of the Woman's Board of Missions will be held in Berkeley Temple, Boston, on Wednesday, January 16, 1895. Morning session at 10, afternoon session at 2. Although the meeting at Montclair, in most respects, took the place of the annual meeting, it is still necessary to hold the legal meeting in January, at which time the annual reports will be given, and officers elected. There will also be additional interesting missionary exercises.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		NEW HAMPSHIRE.	
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Piscataqua Co. Conf., 1.76; Waterford, Douglas Sem., Thanksgiving Circle, 5; Houlton, Cong. Ch. (of wh. 51 from Mrs. Geo. B. Page), 20; Wilton, Cong. Ch., 8; Portland, Seaman's Bethel Ch., Aux., 2.25; Wiscasset, Aux., 8.50; Norridgewock, Aux., Extra Offering, 13; Calais, Aux., 13.50; Rockland, Y. P. S. C. E., 25; Jonesport, Ladies' Union Miss. Soc., 2; Madison, Aux., 5; Harpswell Centre, Aux., 11; Scarborough, Willing Helpers, 20; Limerick, Cong. Ch., in affectionate memory of Mrs. E. H. Perry, 10; Hancock Co. Conf., 5.31; Orland, Hannah T. Buck, 5; Greenville, Aux., 28; Bangor, Aux., 12; Hammond St. Ch., Y. P. S. C. E., 11.60; Castine, Desert Palm Society, 20; Searsport, Y. P. S. C. E., 10; West Falmouth, First Ch., S. S., 2.45;		<i>Piermont.</i> —Cong. Ch., Homeland Circle,	5 00
		Total,	5 00
		VERMONT.	
		<i>Dummerston.</i> —J. H. B.,	1 00
		<i>Groton.</i> —Mrs. A. B. Taft,	2 00
		<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn Miss. Soc., 17; Burlington, M. B., 28; Charleston, West, 1.04; Cornwall, 18.20; Derby, 4; Glover, West, 10; Manchester, Y. P. S. C. E., 5.65; Pittsford, prev. contri. const. L. M's Mrs. A. W. Boardman, Mrs. S. A. Goodenough, St. Johnsbury, East, 7; St. Johnsbury, North Ch., Aux., 22; Chelsea, 10,	122 89
		Total,	125 98
		MASSACHUSETTS.	
		<i>Audover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Lowell, High St. Ch., Helping Hand Soc., 5; Billerica, Aux., 1.50; Lawrence, Lawrence St. Ch., Aux., 12; Burlington, Aux., 10; Stoneham, Cong. Ch., Sunshine M. C., const.	
	Total,		

L. M. Susie R. Bell, 25; Malden, Aux. (of wh. 25 const. L. M. Miss Eliza A. Goff), 95.84, 149 34
Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 17.25; Canaan Four Corners, Fetna Circle, 20.21; Dalton, Mrs. L. M. Crane, 100; Hinsdale, Thank Offering, 11.70; Housatonic, Berkshire Workers, 25; Lenox, Aux., 27; Lee, Sen. Aux., 4; Richmond, Me Too Circle, 15; Sheffield, Aux., 5; Stockbridge, 28.37, 253 53
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Bradford Academy, 27.05; Haverhill, Riverside Y. P. S. C. E., 5, Primary Dep't S. S., 2, North Ch., Aux., 50, Union Ch., Y. P. S. C. E., 6.20, 90 25
Essex South Branch.—Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux. (of wh. 50 const. L. M's Mrs. G. H. Ewing and Mrs. C. E. Ewing), 89.40, Primary Dep't S. S., 10; Lynnfield Centre, Aux., prev. contri. const. L. M. Mrs. Harriet S. Russell, 9.90; Lynnfield, South, Aux., 7; Manchester, Aux., 45; Middleton, Aux., 10; Peabody, Aux., 127.28; Saugus, Cong. Ch., Children's Band of Willing Workers, 8, 306 58
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Northfield, Aux., 10; East Charlemont, Jun. Aux., 3.50; Orange, Aux., 45.10, Merry Workers, 12.71, Boys' Mission Circle, 10.61; Shelburne Falls, Jun. Aux. (of wh. 25 const. L. M. Mrs. Susie M. Main), 33; Sunderland, Jun. Y. P. S. C. E., 5; Orange, Aux., 14.25; South Deerfield, Aux., 13.60; Orange, Aux., prev. contri. const. L. M's Mrs. Minnie J. Pomeroy, Mrs. Anna S. Morse, Mrs. Ada H. Fry, Mrs. Nellie L. Davis, Miss Sadie M. Orcutt, 147 77
Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Enfield, Whatsoever Soc., 5; Hatfield, Aux., 31.15; Northampton, Edwards Ch. Div. 5, Thank Offering at Rally, 9; Southampton, Cheerful Givers, 10; Westhampton, Lanman Band, 30, 90 15
Marlboro.—Primary Dep't, Union Cong. S. S., 5 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Jun. Aux., 6.79; Hopkinton, Aux., 47; Milford, Aux., 13.04; South Natick, Anne Eliot Soc., 10; Southville, Aux., 10; Wellesley, Aux., 109, 195 83
Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Easton, Aux., 20; Bridgewater, Aux., 37.26; Norfolk Conf., 33.26; East Weymouth, Cong. Ch., 25, 115 52
North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Dunstable, Aux., 28.50; Harvard, Aux., 47.10; Lincoln, M. C., 25, 100 60
Old Colony Branch.—Miss F. J. Runnels, Treas. Somerset, Pomegranite Band, 5; Attleboro, Second Cong. S. S., 40; South Attleboro, Bethany Chapel S. S., 6.90, a Friend, 14.10; Marion, Aux., 12; Taunton, Winslow Ch., Y. P. S. C. E., 12.46, Juniors, 6, Cradle Roll, 2, Aux. (of wh. 50 const. L. M's Mrs. T. Clayton Welles, Mrs. Samuel V. Cole), 159.77; Lakeville, Precinct Aux., 126; Edgartown, M. C., 5; New Bedford, a Friend, 25, 414 23

Rockland.—A Friend, 10 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, First Ch., a friend, 300; Ludlow Mills, Aux., 35; Springfield, First Ch., Aux., 145.25, Jun. Aux., 65, Memorial Aux., 91.77, South Aux., 38, Jun. Aux., 7; Indian Orchard, Aux., 34.15, Willing Helpers, 10, 726 17
Suffolk Branch.—Miss Myra B. Child, Treas. Allston Wide Awakes, 10; Auburndale, King's Daughters, 10, Cong. Ch., Aux., 19.25, Young Ladies' Aux., 2.50; Boston, A Friend, 5, A Friend, 2, A Friend, 50 cts., Berkeley Temple, Aux., 10, Union Ch., Ladies' Aux., 130.08; Cambridge, A Friend, 5, North Ave. Ch., Aux., 135.46; Cambridgeport, Miss Anne Jewell, 5, Wood Memorial Ch., Aux., 10, Pilgrim Ch., Jun. Aux., 5; Chelsea, Third Ch., 16.25, Floral Circle, 5, Central Cong. Ch., Aux., 75; Dedham, First Ch., Aux., Special, 10; Dorchester, Second Ch., Aux., 129.56, Y. L. M. C., 23.91, Go Forth M. B., 15; East Somerville, Franklin St. Ch., Aux., 4.08; Newton, Eliot Ch., Aux. (of wh. 25 const. L. M. Mrs. B. I. Leeds), 176; Newton Centre, Aux., 62.09; Newtonville, M. B., 30; Somerville, Broadway Ch., Earnest Workers, 10; South Boston, Phillips Ch., Aux., 37; Watertown, Phillips Ch., Cradle Roll, 5; Aux. (of wh. 25 const. L. M. Mrs. Barnes), 40, 988 68
Worcester.—Mrs. S. H. Thurston, 5 00
Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Ashburnham, Aux., 14; Barre, Aux., const. L. M's Mrs. Wm. Barrett and Mrs. J. Henry Goddard, 50; Blackstone, Aux., 20; Fitchburg, C. C. Ch., 86; Gardner, Aux., 50; Leicester, Aux., 100; Royalston, Mrs. H. T. Nutting, 20.25; Southbridge, Aux. (of wh. Thank Offering, 16.85; Mite boxes, 4.38), 31.60; Worcester, Union Ch., Aux., 176.80, Plymouth Ch., Aux., 12; Old South, Little Light Bearers, 10; Gilbertville, Cong. Ch., 65.68, 636 33
Total, 4,234 98

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Union Ch., Aux., 300, Central Ch., Aux., 404, Wilkinson, M. C., 7, Plymouth, Ch., Aux., 45, Beneficent Ch., Aux., 68.18, Busy Bees, 80; Pawtucket, Park Place, Aux., 90.65; Tarsus Twenty, 1, Aux. (of wh. 25 by Mrs. McGregor const. L. M. Miss Rosalind Longley), 208.27, Weekly Offerings, 132.78, Y. L. M. C. (of wh. 50 const. L. M's Miss Helen Shields, Miss Katharine Harriet Tuttle), 163, Golden Rods, 42.05, Happy Workers, 38.90, Pastor's Aid Soc., 35, S. S. 25, Y. P. S. C. E., 5; Tiverton, Aux., 10.75; Kingston, Aux., 40; East Providence and Seekonk, Aux., 50, United Ch., Aux., 18, United Workers, 25; Westerly, Aux., 35.50; Y. F. M. C., 15; Saylesville, Miss'y Helpers, 12; Newport, Aux., Thank Offering, 16.60; Slatersville, Jun. S. C. E., 5; Little Compton, 20, 1,893 68
Total, 1,893 68

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. New London, Second Ch., Boys' and Girls' Soc., 10.84; Groton S.S., 15; Norwich, Broadway Ch., Aux., 75; Thompson, Aux., 15.50; New London, First Ch., Aux., 111.46. The Juniors, 17.81, 245 61

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 57.10, Thank Off., 2, Jun. C. E., 30; Canton Center, Aux., 13; Collinsville, Aux., 74, Hearers and Doers M. C., 33, S. S., 5, Columbia Aux., 56.50; East Hartford, Real Workers M. C., 19.80, Aux., 38; East Windsor, Aux., 15; Enfield, Gleaners M. C., 35; Ellington, Aux. (of wh. 67 Thank Off.), 75; Glastonbury, Aux., 1; Hartford, Asylum Hill Ch., Aux., by Mrs. C. D. Davison, 25, Thank Off. by C. S. S., 5, Jun. Aux., 50, First Ch., Aux., by Mrs. E. R. Rexford, 5, S. S., 15.77, Monday Evening Class, 5, Fourth Ch., Aux., 28.80, Park Ch., Aux., 2, Wethersfield Ave. Ch., Aux., 20.25; Kensington, Aux., 21; Manchester, First Ch., Aux., 74; Mansfield, Aux., 4.50; New Britain, South Ch., Aux., 94, Little Helpers, M. C., 2.76; Newington, Aux., 100.56, Jun. Aux., 24.44, Raindrops, M. C., 10, Poquonnock Aux. (of wh. 25 const. L. M. Mrs. Wm. Ramsey) 39.50, Little Givers M. C., Girls' Div., 19.66, Boys' Div., 25.26; Rockville, Aux., const. L. M. Mrs. E. K. Leonard, 70, Little Helpers M. C., 11.30; Rocky Hill, Aux., 13; Simsbury, Aux., 44.85; Somers, Aux., 25; Southington, Aux., 58; South Coventry, Aux., 29.57; Stafford Springs, 37; Talcottville, Aux. (of wh. 60.88 Thank Off.), 78, Little Light Bearers M. C., 23.10; Terryville, Aux., 50.56; Tolland, Aux., 19, Tolland Co. Woman's Miss'y Soc., 13; Unionville, Aux., 52.20; Vernon Center, Aux., 21; West Hartford, Aux., 86.86; Wethersfield, Aux., 137.80; Windsor, Aux. (of wh. 25 by Mrs. Mary Pierson const. L. M. Mrs. Eliza Walden, 25 by Miss Olive Pierson, const. L. M. Mrs. S. A. Wilson), 120, M. C., 30, Cradle Roll, 4.50, Windsor Locks, Aux., 85.40, Mission Band, 15, 2,052 04

New Haven Branch.—Miss Julia Twining, Treas. A Friend, Thank Off., 300; Fairfield Co., Thank Off., 33.99; Bethel, Aux., 43.33; Black Rock C. E., 16.25; Branford, Aux., 19.65, Jun. C. E., 10, S. S., 9.20; Bridgeport, Aux., 63.34; Cromwell, Aux., 3, C. E., 5; Danbury, First Ch., C. E., 10; Deep River, Aux., 10; Essex C. E., 10; Ivoryton, Cradle Roll, 4.85; Kent, Aux., 60; Middletown, First Ch., Aux. (of wh. 25 from Miss F. A. Russell const. L. M. Mrs. Joseph J. Nixon), 116; Millington, Aux., 5; New Haven, Centre Ch., Jun. M. C., 40, Ch. of Redeemer, Y. L. M. C., 80, United Ch., S. S., 12.25; North Madison, Aux., 30.31; Norwalk, Aux., 5; Orange, S. S., 1; Portland, W. & W., 14; Sharon, Miss'y C. E., 10; South Canaan, Aux., 10; Washington, S. S., 26; Westbrook, Aux., 33.05; West Chester, Aux., 15, Cradle Roll, 20 cts., C. E., 4; Westport, Aux., 10; Wilton,

S. S., 5; Winchester, C. E., 2; Woodbridge, Aux., 16.35, Mrs. Leonard, 5, Mrs. Montgomery, Interest money from Middletown, 1, 1,039 77

Norwalk, 5 00

Norwichtown.—Jun. Y. P. S. C. E., 80

Terryville.—Cong. Y. P. S. C. E., 10 00

Total, 3,353 23

NEW YORK.

New York State Branch.—Miss C. A. Holines, Treas. Albany, First Ch. Aux., 37.50; Brooklyn, Lewis Ave. Ch. Home Circle, 21.60, Tompkins Ave., Aux., 175, Homer, Aux., 33.33, prev. contri. const. L. M. Mrs. Frances B. Corey, Mrs. B. W. Payne, to complete L. M. Mrs. Almira Ring, 5; Jamestown, Aux., 26.26; Little Valley, Aux., 6; Syracuse, Plymouth Ch., Aux., 40, Giddes Ch. M. C., 10; Schenectady, Aux., 25; Ticonderoga, Aux. (of wh. 25 const. L. M. Mrs. Jane Logan), 26.63; Woodhaven, Aux., 5; Buffalo, Mrs. W. G. Bancroft, 200. Expenses, 39, 572 32

Total, 572 32

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. Md., Baltimore, Aux., 57; N. J., Bound Brook, Aux., 25; Closter, Aux., 5.75; East Orange, Trinity Ch., Aux., 31.25, First Ch., Aux., 18; Montclair, Aux., 209.70, Y. L., 225, J. S. C. E., 140.50; Newark, Belleville Ave. Ch., Aux., 54.13, M. B., 130, Y. P. S. C. E., 10; Orange Valley, Aux., 19, Y. L., 43.59, Infant Class, 50; Passaic, Aux., 5; Plainfield, Aux., 10; Upper Montclair, Aux., 8.57; Westfield, Aux., 107.85, Ministering Children's League, 10.72; Woodbridge, Aux., 25.99; Va., Falls Ch., Aux., 17; N. J., Westfield, Rev. Cornelius H. Patton, to const. L. M. his little daughter Augusta, 25, 1,229 05

Total, 1,229 05

MARYLAND.

Baltimore.—First Cong. Ch., Y. P. S. C. E., 10 00

Total, 10 00

CALIFORNIA.

San Francisco.—Miss S. M. N. Cummings, 5 00

Total, 5 00

SOUTH DAKOTA.

Spearfish.—Mrs. Sanford Richardson, Thank Off., 5 00

Total, 5 00

CANADA.

Montreal.—Mrs. Charles Childs, 30 00

Total, 30 00

FOREIGN LANDS.

China.—Pao-ting-fu, Woman's Miss'y Soc., 4 17

Total, 4 17

General Funds, 11,710 71

Variety Account, 84 61

Total, \$11,795 32

MISS H. W. MAY,
Ass't Treas.



MICRONESIA.

EXTRACTS FROM THE HUNDRED-PAGE JOURNAL OF MISS WILSON.

KUSAIE BUILDING.

Our building is a two-story frame one, with twenty rooms. Downstairs there is a parlor, dining room, kitchen, two storerooms, and two schoolrooms; upstairs, two bedrooms, a long hall, and ten girls' rooms. It is all plainly but comfortably furnished. The schoolroom floors are covered with native matting, and they all sit on the floor. The girls are very neat in appearance, wearing clean "Mother Hubbard" dresses, and having their hair neatly combed. They study reading, spelling, writing, arithmetic, geography, and the Bible. I am studying the Gilbert Island language, and am so anxious for the time to come when I can talk with the girls in their own tongue. They are so good-natured I am sure I cannot help liking them.

KING'S DAUGHTERS.

The girls have a King's Daughters' Society, and hold these meetings on the first Sunday of each month. At this meeting a card-board box (made on purpose) stands on a small table, while a good-sized basket stands on the floor beside it. Do you want to know what these are for? They are for their contributions. Each one always has something to put in. Sometimes it only amounts to a few cents. Their teachers give them a cent an hour for doing extra work while they want to earn something for this cause. Then, again, some of them crochet lace, braid dolls' hats, and make necklaces of a hard red seed that they gather here. A great many shells are contributed, also. It is mostly Mrs. C.'s women that give them. The shells are to be found only on the reef, and as the girls cannot go there without one

of us, they do not get out there very often. These things are all boxed up or put in barrels, and sent up on the Star to be sold. The money that comes from them the girls give to be used in some other mission field.

In this meeting they generally make a public confession of the things they have done that they ought not to have done, and the things they left undone that they ought to have done. One spoke of being lazy about keeping her hair combed; another had worn a torn or dirty dress, or had been cross about her work. . . . A number of the girls got up this morning at four o'clock in order to do the washing for the Morning Star. The money they will earn in this way will go into the King's Daughters' missionary box. They will have to work hard for at least a week in order to get it all washed and ironed. From the willingness with which they go at it, one might think it meant play to them instead of work.

KING OF KUSAIE.

The present king's house was near by, so we went to call on him. His wife met us at the door. She is very nice looking. It is said that the Kustian women are the best looking of any of the natives. The king was not at home. His wife brought forward two rocking-chairs, and as she could not talk English, we only stayed long enough to see what the house was like. It was made of native material, with the exception of the glass windows. The floor was covered with native matting. One side of the wall was all pasted up with pictures cut from newspapers and some advertisement cards. On a little shelf were a few porcelain mugs; a table in the middle of the room and a clock on the wall completed the furnishings. We met the king as we were leaving. He had been out in his canoe.

Four women that I had making some native matting for my bedroom finished it to-day. It cost eight dollars in trade, which was paid for with six yards of genim, four yards of white domestic, and twenty-four yards of calico.

Tuesday, October 24th.—We have been watching the ocean very closely for the appearance of the Star from the Marshall Islands. About 3 P. M. the girls were weeding the lawn, when Mr. Forbes rang Dr. Pease's bell very loudly. At sound of the bell the girls all jumped to their feet with "Sail ho!" on their lips. We tried to silence them until they had seen with their own eyes. But it was useless, for a small curl of smoke coming from the north end of the island made them call out louder than ever. As they were very near their anchorage before we saw them, it was not long before we saw several boats pulling out from the ship.

We all went down to the beach to bid them welcome home. Although we had been praying that all might be well with the work, and that these

people might return to learn more about Jesus, I am afraid my faith was very weak, for I was surprised to see so many return. There were sixteen boys and one married couple for Dr. Pease's school, and twenty girls for ours. Seven of the girls were new ones, as some of the least promising ones had been left at their homes, and these were brought in their place. The Germans did not make the trouble we thought they would. They asked that the missionaries would give them the names of all who come, and also that the scholars should not take any part in celebrating the Fourth of July; but thought they might be taught to celebrate some German holiday. It has been decided that Miss Hoppin should take charge of Dr. Pease's school, and keep it together, in hopes that some one will be found to take his place before the returning of the Star next trip. This will leave Miss Palmer and myself in charge of the girls' school on the hill.

Monday, November 6th.—We started school this morning. I am to have six classes to start with. There are about thirteen in the Gilbert room. I have commenced with the teaching a little sooner than I expected, but it will be necessary for me to get used to it before Miss Hoppin goes away. Then, another thing, I think I will get the language much faster in this way. Miss Palmer and myself took dinner at Dr. Pease's. I was weighed, and tipped the scales at one hundred and thirty-two pounds; at least a gain of twelve pounds since my arrival.

EXTRACTS FROM THE TWENTY-FIRST ANNUAL REPORT OF THE RECORDING SECRETARY.

OVER against our own house, as in Nehemiah's day, we have endeavored to build the past year. The details of our work do not differ materially from year to year. The ship on the broad ocean, pressing forward to the unseen port, is consciously advancing, although all landmarks have been left behind, and although the routine of each day's work may not differ from sun to sun.

We still meet in the churches, alternating between San Francisco and Oakland, with an average attendance of about sixty; a slight advance over the preceding years.

Last year, 1893, was a marked year, in that we had come to our twentieth anniversary, which was held in Santa Cruz, by the kind invitation of the Santa Cruz auxiliary. Our Society was organized there in 1873; our tenth anniversary was held there, and, by a natural drift, the twentieth. We felt that this anniversary, so rich in inspiring thought, greatly stimulated and encouraged the missionary spirit among us. And the grand hopes of the gospel never seemed so precious, or the need greater for ourselves and our sisters in all lands, than on this occasion.

October is the month for the General Association; and as we are a part of the Association it is not always convenient to hold our regular meeting on Wednesday, and so it is generally a meeting for adjournment. The annual business meeting having been, on account of the gathering at Santa Cruz, adjourned, it was held on October 11th. The principal business was the

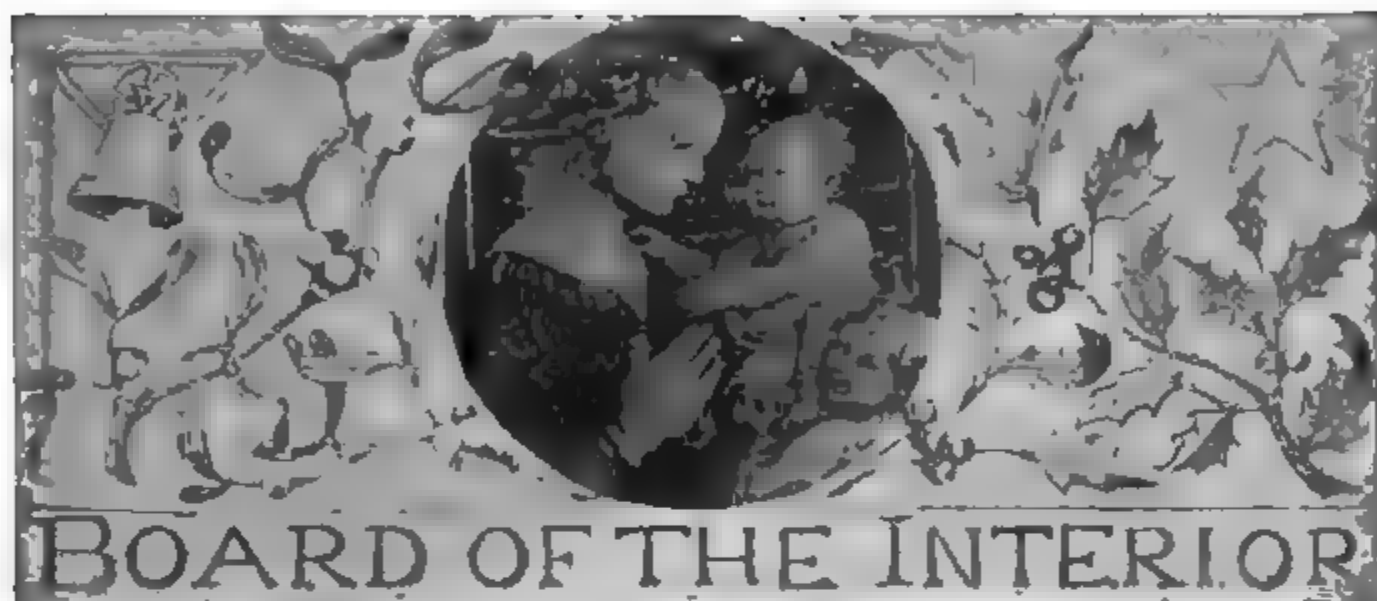
election of officers. By either the forbearance, or kind appreciation of the Society, the same officers were re-elected, with two or three changes. Mrs. Cole, who had been our Treasurer for twenty years, resigned, and her place was filled by Miss Bessie Merriam; and Mrs. H. H. Cole was elected Home Secretary in place of Mrs. Hutchings, removed to Los Angeles. A public meeting in the interest of foreign missions was held in the evening in connection with the General Association.

In this month the matter of the "Congress of Missions" came up, in which, with ladies from other demoninations, we heartily joined, and appointed as speakers Mrs. A. H. Burnell and Mrs. E. T. Williams. Mrs. Jewett had a paper, and Mrs. Arthur H. Smith and Mrs. Logan spoke on missionary topics. This Congress tended to add to the missionary spirit, and also to bring Christians of different names into that oneness of feeling which we love to see and experience. November may be considered the "beginning of months" to us. The anniversary and review of the year is fairly over. We have our appropriations before us from the American Board, and we set ourselves to see what we can do to reach the figures before us. Now the work must be entered upon in earnest of keeping up the interest and enthusiasm in our present members, of enlisting new members and in gathering in the needed funds for the year's supply. It is up-hill work, pressing needs at home are so imperative, both in our own churches and in our broad country, the indifference, not to say opposition, to foreign missions is so great even among the churches who forget our Lord's last command. So it is largely a work of faith, and should be of constant, earnest prayer.

December comes with its often overshadowing Christmas delights! How would it do to forego much of this delightful interchange of tokens of affection between those who are already assured of that affection, and enrich the Lord's treasury by so much?

January, the beginning of a new calendar year! At the East and North it comes with a clean, white page, and the snow-clad landscape of a winter's night suggests the unwritten page of the incoming year. Now is our opportunity to write upon that spotless page the grand resolutions of the new year. And so this January meeting is often, as it should be in the "Week of Prayer," one of supplication for His blessing, without which resolutions, and tears, even, are alike vain. The February meeting came upon the first and only rainy day we had encountered in this our rainy season; still a goodly number assembled in the pleasant Pilgrim Church of East Oakland, and with Mrs. Arthur H. Smith to talk to us and fresh letters from our missionaries, the meeting could not fail of interest. At the March meeting the principal feature was the presence of Miss Sorabji, an educated lady from India. Her father was a convert to Christianity early in life, and brought up his family in heathen India in the principles of our blessed gospel, of which his daughter was so beautiful an exponent. Our April meeting broke the monotony of meetings held continuously in this vicinity, as, by the kind invitation of the ladies of Saratoga, it was held with the auxiliary of that church. A large audience awaited us, and the atmosphere was of the most cordial kind, and the meeting inspiring and helpful to ourselves, and, we trust, to our friends.

(To be continued.)



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.

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Mrs. JAMES G. JOHNSON.

Miss SARAH POLLOCK.

Mrs. GRAHAM TAYLOR.

EAST CENTRAL AFRICA.

LIFE IN A NEW STATION.

MOUNT SILINDA, GAZALAND.

BY MISS NANCY JONES.

I WISH you could have been with me this morning as I opened the school-room door to admit eleven little boys who have decided at last to start on the road to knowledge. They were quite clean in their way, for they had been to the stream for a bath, and had greased their bodies until they glistened in the morning sun. I felt very proud of them any way, because I have walked to the schoolhouse again and again but could not get a child to come. They would tell me to first get the chief's children, and then others would come. The chief lived some distance away, and word had been sent to him to send his children to school, and he had promised to do so, but they did not come. So yesterday, as I felt quite strong, I took one of my girls and walked over to the chief's kraal. I was very tired when I reached the place, climbing the steep hills, and the sun was very hot. I found only women and children; the men were away, and the

women refused to let the children go. One old woman especially seemed quite provoked when I told her that the chief had consented to allow all the children to go to school. Feeling very much disappointed I started home, and when I had gone about a quarter of a mile I met the chief's *indund*, and told him I could not get the children, and asked him to go and send them, and I would wait in the road for them. But he wanted them to wait until the next day. I told him I wanted them then, that I had been down a number of times and did not find them, and that, although tired, I would go back with him if he would start the children. The women saw us returning, and hid the children in the tall grass. The man stormed around until he found one little boy about six years old, and I accepted him. His father came too. The little boy seemed quite happy. His father dressed him in his only garment, and he felt his importance. On the way I found another boy who was willing to go to school; so I went in with these two, and others promised to come on the morrow.

So this morning I left home at nine o'clock, and when I reached the school I was very agreeably surprised to find eleven children and their fathers. The parents said they would like to study after awhile. I told them as best I could (in Zulu) about my people having been carried away from this country and enslaved, and how the good Lord had liberated them: how they were in schools studying and working, and how many were praying for them that they might know the true God, and learn to read his word, and how anxious I was to teach them.

The children promised to come every day, and their fathers seemed anxious to have them come until they have learned to write.

Have you seen a real African lion? We have been visited by them several times, and their visits have not been very friendly either, for they carried off two pigs for Mr. Wilder, one chicken for me, and a nice large dog of Mr. Bunker's, besides trying to get our cows and donkeys. The gentlemen shot one, and a native man speared another, and one was poisoned. The lion did not finish eating the dog, so the gentlemen put poison in it, and he ate it the next night. The one that was speared was in Mr. Wilder's back yard, quite close to the house, about eight o'clock in the morning, eating an old hide. They were very thin and hungry, and when hungry they are so bold. They came out on the hillside in daylight the first time we saw them, and would walk quite near our doors at night. Oh! they are such bold, cruel creatures. We were afraid to go across the yard from hut to hut after dark, and many of the ladies were afraid to go around our village in daylight without an escort. But they have gone now, and we feel quite safe again.

I enjoy my Sabbath-school class very much. I have all the boys who work on the Station. Last Sunday there were thirty-two present. Mr. Wilder prepares topics for each week. Friends in Dedham, Mass., have just sent me some Bible pictures, which will be very useful to me. I am in need now of patchwork, to use in school, if only a few could be sent through the mail, as it is very inconvenient and expensive to get goods up from the coast.

Mr. Bates is away now, and has been since the first of May, trying to get up our food supplies for a year. It is hard to procure carriers, and those we can hire want five dollars for every load of fifty pounds weight; and you know we cannot afford many loads carried at that rate.

We have been living mostly on native food for eight months, and have not always had cloth to buy that; for I have had to use my clothes and bedding to buy food for myself and help.

Several girls have run away from their homes and come to live on the Station. They have all been anxious to learn to read. One, especially, who has been returned to her people, has run away several times. She was married to an old man when quite a baby, and now he wishes to have her live with him; and she refuses to do so, as he is an old man about seventy-five or eighty years, and she is a girl of sixteen or seventeen years old. She has been tied and punished severely by him, but says she will die rather than stay with him. She is a good, capable girl, and very fond of her book. I am anxious to keep her, for she may make a good worker among her people.

For such girls I have started a laundry, that they may earn something toward their own support, and at the same time be learning how to do such work. I have the work of two missionary families, and when that is finished I have them get wood and water, and do other work about the house. I expect to have them make a garden, in the digging season, if they continue to stay.

It is much colder here than at Inhambane. We have had frost for many weeks, and ice three or four times.

We are all trying to make our homes more comfortable than last season, by building chimneys. These are made of wattle and daub, since, as we have no lime or cement, we cannot use stones. Mr. Wilder has been burning brick this week, and has just finished a nice brick chimney for me, and I feel very grateful to him, for now I shall not need to go to bed at dark to keep warm. He is building a brick room and chimney for himself, which will be much better than the stick ones, for stick chimneys and grass-covered houses are not fireproof.

I would have liked to see the beautiful "White City" which has passed away. But I know it will not surpass in whiteness the Heavenly City to which we are all going, which shall not pass away, and I shall enjoy it more when I see many from this dark land enter its pearly gates.

MT. SILINDA, GAZALAND, July 18, 1894.

ANNUAL MEETING.

BY MRS. JAMES GIBSON JOHNSON.

CHICAGO, October 30th to November 1st.

THE Woman's Board of the Interior held its annual meeting in Chicago, in the Plymouth Church, of which Dr. Gunsaulus is pastor. A delegate going to the meeting, and somewhat uncertain of her way, asked a young man who sat by her in the car, evidently engaged in study, at which street she was to stop to get to Dr. Gunsaulus's church. "I don't know," he said, "but I can tell you where to find him." "Ah! you belong to the Armour Institute!" said the lady, and the boy assented with a pleased smile.

We all know what a business-like air invades a church where large meetings are to be arranged for, committee rooms put in order, and lunches served. We know the pleasant surprises, the greetings, the interest in seeing those one has often heard of. We who belong to this Society always feel that things are in good hands, and that our leader is tried and true. Mrs. Moses Smith has her hand on the lever, and things move on as they were planned to do.

Coming forward to take her place at the front, where she led us in our devotions through several meetings, was Mrs. Capron, dear to Chicago. It seemed homelike to welcome her back, and her voice in prayer and in reading the chosen Bible verses was strengthening and uplifting. She has been here for two weeks, leading in our Friday morning prayer meetings, and in others, held on different sides of the city, to ask for a blessing on this annual meeting, and to prepare the way for it.

The Tuesday morning meeting was intended to be a series of discussions on important subjects connected with the work of the Board and its various branches. It was pleasant to hear Mrs. E. M. Williams's ready and helpful suggestions again after her long absence: whether the expenses of delegates should be paid for by their society; whether in hard times delegates ought not to send the money instead of spending it for the journey; but if they ought to do this, why have an annual meeting? Such were some of the questions. Then some one said, "Did anyone who stayed home ever send

her railroad fare to the treasury?" And from different parts of the room instances, and most telling ones, were given of such denial of self.

How to keep treasurers' and secretaries' books, and what books to keep, was demonstrated by the books themselves. Mrs. Dr. Noble told how solicitors were appointed in the society she was interested in, with regard to especial fitness and with prayer, and how the gifts grew. Others gave experiences of the benefit of personal solicitation on both sides. One said she had from time to time proposed to the dozen or more of women she visited that their gifts be increased, and it was done every time. How to secure gifts from women of means at this time, when people of wealth are feeling their responsibility more and more, and the needs of the world are coming nearer to us all, was another subject. Gifts to special objects was also a topic.

Questions and experiences filled the time to the keen interest of everyone; and the subjects were still talked about when the members had adjourned to take luncheon, seated in rows in two large rooms, their cups of coffee, rolls, etc., in their hands, while the pleasant renewing of old friendships, or making new ones, made lunch time pass too quickly.

The afternoon of Tuesday was filled with reports from the Branch secretaries. These reports show the progress of the various senior, junior, and juvenile societies, and are most interesting to those who feel responsibility for the progress of the Home work.

In no State had the amount of money assigned to it to be raised been reached, and in the majority, not so much was raised as in the year before. This was owing to drought, forest fires, and hard times. Still, there was no discouragement expressed, but thankfulness that so much had been done, courage and determination for the future, and plans for fuller organization. There was a lack of leaders for work among the children, and more effort called for to secure them.

The Board opened its more public session on Wednesday morning with a devotional service, after which came a beautifully worded welcome from Mrs. Gunsaulus, responded to by the President.

The Treasurer's report followed. This is always of vital interest. Mrs. Leake gave the figures, which in round numbers are \$65,000 as against \$70,000 last year. The pledge for the coming year later on, recommended and adopted, is for \$80,000. This covers the debt, and provides for the work now in operation, but can include no new work. As might be expected, the themes of raising money, and of right giving, are often in the minds and on the lips of speakers. A "Win One League" was suggested, and a large number pledged themselves to win, each, one uninterested person

to give to this cause this year. As the number is not full, anyone who reads of the League may join it.

“Why do we need more money?” was asked. “If we grow, we need more. It is the growth of the kingdom of God throughout the world, not the Board, that calls for the money.”

During the different sessions of the Board came the valuable reports of the work abroad, written and read by the secretaries, Mrs. G. B. Willcox, Mrs. G. M. Clark, Mrs. Lyman, and Miss Pollock. The report of each country was fittingly followed by words from the missionaries home from that land. The report from Micronesia, and Miss Little's talk that followed, took us into the schools, and the Island homes. When the *Morning Star* stops at an island, Miss Little lands, and asks for girls who would like to go to school. She takes them with or without an extra dress, and homesick and forlorn they get to the school where the happy, orderly girls brighten and benefit them. The first lesson they need to learn is to obey.

The report from Turkey called attention to the fact that fifty years ago, no woman there could read. The girls in the Constantinople college and in the various schools are doing good work, and are taught to do for others. A young missionary goes out from Chicago to help Mrs. Coffing; she was first interested in missions at a mission church. Miss Nutting, who followed, gave many interesting details about the schoolgirls, and their aptness in quoting Scripture. She said when the girls came from their homes where donkeys, goats, chickens, and children all in one room try to make the most noise, the remark often is, “This is just like heaven.”

The report from India showed much work accomplished; for instance, one teacher has six Bible women come to her every morning, then visits schools for the poor children and those of high-caste parents, has one hundred and fifty in her Sabbath school, calls at the homes and relieves the poor. The work of the Bible women is greatly blessed in India; they visit many timid but faithful women who cannot give up their homes to confess Christ.

In Japan the graduates are doing good and faithful work. Kindergartens are called for in many places. Kobe College is enlarged, and has had a festal day.

The work in Mexico is progressing. Africa and China, those strange, unfamiliar lands as compared with others, are opening rapidly to our view, and the reports, as read at the meeting and illustrated by the missionaries, were most interesting. All these reports are to be published, and cannot be dwelt upon here.

Miss Wingate's valuable review of the Home Department came Wednesday afternoon, followed by a paper written by Mrs. Ely, and published for circulation, which gave a clear account of the relations of Board, Branches, Associations, and Auxiliaries. One who is a novice in the work, and many a one who is not so, by keeping this as her guide need not wander bewildered through the apparently tangled boughs and branches, nor try to conceal her ignorance of terms, till she dares ask for light. How simple it all seems after hearing this paper! Miss Wingate told of the death of two Vice Presidents of our Board, Mrs. G. W. Hall, Mrs. J. E. Miller. "Blessed are they that do His commandments."

The publications of this year are the Mizpah Calendar, welcomed by missionaries and friends as helpful and inspiring, new leaflets, and leaflets reprinted and periodicals. The *Mission Studies* will change its form with the January issue, and will increase in usefulness and interest. Our missionaries and their work have been more largely than ever represented this year, the lessons remaining its chief feature. The *Advance Column* and the *Day Spring* have done faithful work, and LIFE AND LIGHT, in which we have a share, has interested and profited many readers. Its fine photographs of missionaries are gladly welcomed.

The field work has been carefully and efficiently carried on this year by most interesting speakers. Miss Mary P. Wright has spent the year visiting churches in six States; Miss Alice Little has been in five; Miss Evans, Mrs. Dudley, Mrs. Seelye, Miss Porter, Miss Bissell, Miss Millard, Mrs. Logan, and others have journeyed about attending meetings, giving information, and rousing interest.

We have to report six new missionaries sent out this year: Miss Louise B. Fay to the West Central African Mission, Miss Susan F. Hinman to Peking, Miss Agnes E. Swenson to Hadjin, Miss Johanna L. Graf to Mardin, Miss Mary Moulton to Bombay, Miss Cora Nason to Cesarea. Two experienced missionaries have been readopted, and are again in active service: Miss Mary Porter, whose loving care for her honored parents is no longer needed, for they have gone up higher, and who is now just arriving in China; Mrs. Seelye, our missionary once as Miss Tucker, now on her husband's death returns to Turkey with her little son. Three missionaries returned this year after vacation to their fields; others are still at home for rest.

The reports from the State Branches, the children's work, and the treasury, are spoken of elsewhere. There was an urgent appeal to pay more attention to educating children to do the missionary work of the future.

At three o'clock came sectional meetings in different parts of the building. One wanted to go to all. The churches seemed full of inquirers about auxiliary work, to whom various speakers responded.

In a small room, full of life and interest, a discussion went on as to holding meetings of associations or branches at the same time with similar home missionary meetings. Some reported success by such union, which did not mean the two at the same hour, but at alternate meetings. These ladies said that it was necessary to consider economy of time and hospitalities, so many conventions were now being held. Mrs. Angell of Michigan, Mrs. Noble of Ohio, and others took part in the discussion.

Over one hundred young ladies gathered in another room to talk about their Junior work, and how to increase membership and interest.

At the discussion in still another room about Junior Christian Endeavor and children's societies, all were greatly interested in Mrs. Magoun's account of her children's Missionary Band of over a hundred. They were evidently trained to give intelligently and liberally; and they had an annual festival, too, where their entertainment brought generally seventy dollars into their treasury. Mrs. Magoun made us all enthusiastic over children's societies. Nor was she the only live and efficient leader. Miss Wells, Mrs. Mills, and others told of flourishing societies interested in various ways. Certainly these sectional meetings were a success in interesting and informing all. Then followed the children's meeting, when Miss Millard, Miss Wright, Miss Little, and Mrs. Bates talked to the small people who filled the body of the church.

An attractive feature of Wednesday evening was Miss Emily Bissell's personation in costume of a high-caste Hindu woman. None who heard the pathetic story of the life related can ever think of such sufferers again with indifference.

Prof. Graham Taylor's address that same evening was full of practical suggestions. His theme, "The Spiritual Transfiguration of the Material," was illustrated in various ways: the family, the home, society, express it. It is needed in church life; in politics, with the Fatherhood of God and the Brotherhood of man for its transmuting power. Transfiguration is needed for our property; for the essence of property is spiritual, and money is a secular sacrament. Transfiguration of the world must follow. Unified systems of thought will help on this consummation. Missionary force is one of the mightiest of unifiers. When the process is complete God's cosmos will exist once more.

Thursday morning Miss Wright gave us a talk on Mexico,—her observations during a visit there. She said that no field under the American Board had offered more martyrs to the Faith during the last twenty years, than Mexico. She spoke of realizing the ages of superstition by living among this people. A paper on The Unconquered Host, by Mrs. Humphrey, excited our curiosity; some supposing that these are they who have not yet been won over to interest in Foreign Missions. But it proved to be the children, in the splendid confidence of youth, waiting only for the captain and the signal to go forth to conquer the world.

The present time is one of unparalleled activity in Foreign Missions, the future full of promise. The part our children must take is essential and vital. The glimpses of the possibilities of an Unconquered Host thrills us. Its commanders should have steadfast continuance, belief in their forces, in themselves, and in God. This army waits for leaders; there is lack of them. Great is the responsibility of refusing leadership.

There was an animated discussion on Proportionate Giving in the morning's programme, led by Mrs. Michael Burnham, who was warmly welcomed to the States of the Interior. She spoke with the ease of one accustomed to leading the thoughts of others. Giving is to be put on a higher plane. Proportionate and systematic giving is a complicated subject, to be studied carefully. Religiously put aside a certain portion of income, then this systematic

giving carefully and conscientiously thought out will prevent much selfishness, and small and foolish excuses. The mischief of impulsive giving which puts one at the mercy of the brightest speaker was also suggested.

Mrs. Burnham was followed by many speakers, and many good things were said. *Time* should be given as well as money to learn about the objects. There should be systematic *asking* as well as giving.

We can do as much for ourselves with nine tenths as with ten, on the same principle that when we give God one day in the week, we can accomplish as much in six days as in seven. The steward intrusted with important interests is expected to make returns in proportion to what he receives. There is an advantage in putting down the tenth in a book.

For right giving is required regularity, universality of application, system, proportion, cheerfulness. Many testified to the joy of giving. A resolution was passed to the effect that proportionate giving is wise, just, and scriptural, and that the Board earnestly endeavors to inspire this spirit among its constituents.

Later on it was suggested that we go home and put our theories into practice. When Mr. Angell called for a thank offering, over three hundred and twenty dollars was raised.

On Thursday afternoon came more missionary addresses, and an appeal for the Oberlin Home by Mrs. Little, who told us, what we had always felt must be so, that the only trial of which the Missionaries speak, is leaving their children behind them.

Miss Blakely, of Marash, gave us touching illustrations of the condition of women in Turkey, with words of hope for the future.

Miss Bissell appealed for her school, and for the Christian women to be trained there into Bible workers. "You are constantly improving your schools here," she said; "must we always stand still for want of means to improve?"

These missionaries spoke in the Young Ladies' Hour, which Mrs. Moses Smith opened in a most loving way, and Miss Effie Price, of the Y. W. C. A., filled with eloquent words, as she told of the missionary workers being trained in our colleges.

This interesting hour, and the afternoon session, closed as it had opened, with loving words of counsel from Mrs. Capron. One thought which she gave us: "Christ chose a few out of the multitude to go into a place apart to pray; would he choose you? After we have been called and chosen, shall He find us heavy with sleep?"

Always the missionaries and their addresses are most interesting to the audience.

Miss Millard, of India, spoke on the bright side of things there,—schools for all in all the large cities and in many towns, hospitals in the large cities. The British Government has taken up educational work, our teachers are called for in their schools, and missionaries are constantly called upon for increased work.

Mrs. Bates, from Africa, told of her journey in Gazaland, and of the slow but sure progress of the missionary's work, to whom is needful three qualifications: patience,—patience,—patience.

The church was crowded to overflowing in the evening, to hear Madame Sorabji Cavalier, of India, and Dr. Gunsaulus. Madame Cavalier is a picture, and her words are poetry. Such sweet tones of purest English,—soft, but penetrating to the remotest part of the room. She said she wanted to give her testimony to the influence the missionaries had in her land. Her father, too, honored them. He was the first Parsee to become a Christian; within a few months he had passed away from earth. “Bear the missionaries up,” she pleaded; “send them with your prayers. Let your prayers be there before them.” Dr. Gunsaulus is a poet also; and a poet can hardly be reported unless his very words are quoted. He touched upon the recent interest in Buddhism, because of its preaching by Vivekananda. But this worn-out religion can only appeal to worn-out people. Only one religion can bind all nations,—one that can touch human nature on all sides. Christianity alone appeals to man’s imagination, to his reason, and holds his will. It has made the world fearless in asking questions.

If the world to-day has a heart, it owes it to the story of Christ: the sublime trust in human nature shown by the gift to the world of Christ. This is the great era of man’s will. The religion that does not strike that, must miss him. No other religion dare call so many women together.

There were many interesting points, speakers, and events which cannot be mentioned for want of space. There were thoughts for absent officers, and a telegram was sent to Mrs. Baird, our first Vice President, who is away for her health. The presentation of missionaries and mothers of missionaries all standing together on the platform, brought tears and smiles at thought of the joy and the pathos of such a reunion.

There were most delightful solos rendered by members of Plymouth choir and other singers. The chairmen of committees were very efficient; and all felt grateful for the clear, ringing tones of Mrs. Davis, who gave out the many necessary notices. The ladies of Plymouth Church were tireless, or had the grace to seem so, when the multitude sat down so often to be fed, “in ranks by hundreds and by fifties.”

The farewell words were fitly spoken by the President, and the meeting adjourned, to convene again next October, in Cleveland, Ohio.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

December, 1894.—Review of the Year.

1895.

January.—Children’s Work.

February.—The Work of Woman’s Boards.

March.—Bright Bits of History in Turkey.

REVIEW OF THE YEAR.

It is hoped that the Annual Report of the Board, containing the reports of both the home and foreign departments, the reports of the State secretaries, and the minutes of the annual meeting, will reach the auxiliary societies as early as the first week in December; so that this review can be thoroughly prepared. Please note the following points.

AT HOME.

New Missionaries. What two have been readopted? What new ones sent? To what points have they gone?

Auxiliaries. How many contributing societies? How many new ones added during the year? Have the Young People's Societies progressed during the year? Have the children advanced or retrograded?

Financial Results. What were the Appropriations for the year? What the amount of the Receipts? What is the falling off as compared with last year? What is the debt? How many of the State Branches advanced? Which are they? What is the aim for 1896?

FOREIGN REVIEW.

Striking Events. Note the advances made in the Turkish Empire since the first missionaries were appointed; the legal authority to exist which has been conferred upon the school in Gedik Pasha; earthquakes in Constantinople and Japan; cholera in Turkey; war between China and Japan.

Girls' Missionary Work. In Constantinople College; in Hadjin Home; in Euphrates College; in Kobe College.

Glimpses of the Sunday-school Work. In Gedik Pasha; in Scutari; in Harpoot, Turkey; in Okayama and Maebashi, Japan.

The Boarding Schools and Colleges. What other boarding schools in China besides the Bridgman School in Peking? What in Turkey besides Marash College? What two in European Turkey? In Mexico? Note the prosperity of Kobe College in Japan. In Micronesia. In India.

The Two Evangelistic Schools. Kobe School: its prosperity and results. Madura School: its prosperity and its needs.

The Work in Micronesia. Note new missionaries sent; condition of the schools.

Medical Work. Miss Murdock's and Miss Nieberg's work in China. The grounds ready in Peking.

Religious Interest. In Harpoot and in Samokov, Turkey; in North China Mission, at almost every station.

CLIPPINGS FROM STATE REPORTS.

COLORADO.—A notable event of the year is the successful establishment of the Friday morning meeting in Denver. Begun immediately after the last annual meeting, every month has witnessed a gathering in the Y. M. C. A. parlors. Conducted by representatives from the different churches, the number present has usually been about thirty.

SOUTH DAKOTA.—If our own pocket and purse are empty, we can pray the money out of other pockets and other purses for the blessing of the world. Take heed that ye make not prayer a secondary matter in the Lord's work, is the lesson of the hour for us in South Dakota.

WISCONSIN.—We cannot but believe that the presentation of the subject of proportionate giving has had some influence in our State. This has been laid before auxiliaries and Christian Endeavor Societies. Our pastors have been urged, and many have consented, to preach on the subject. We are sure that when it becomes the rule of every Christian life that giving is as much a duty as prayer and praise, we shall never need special appeals, nor will the treasury ever be empty.

INDIANA.—We are to celebrate next May the twentieth anniversary of the organization of our Branch. We are looking forward with faith and courage that at that meeting our aim, held for so many years, "an offering from every church," shall be realized. Four or five earnest women, banded together in a missionary society, can, we believe, by their influence, with well-planned methods, make it possible to win almost, if not every woman in the church to share in the work in some way, and also be instrumental in lifting the interest of the young people and children. Organization with definite aims and plans,—is it not one of our great needs, and the lack of it is why we fail, in so many churches, of larger results?

ILLINOIS.—"More and more," one correspondent writes, "the thank offering comes to be the culmination of the year's work, and indication of growth. We do not believe God has gone so far only to retract. He is marching on. His army is at the front. Our substitutes are small in numbers, yet with our hearty support behind them they may already take up the shout of victory. "O our God, we have no might against this great company that cometh against us, neither know we what to do; our eyes are all upon thee."

OHIO.—We hope the day of thank offering, with its boxes of reminder, may have a permanent place in every auxiliary. Make it a red-letter day in the history of the society.

MICHIGAN.—The times are in God's hands; the silver and gold and the "cattle upon the thousand hills are his." How marvelously kind that our Father allows his erring children to work in his vineyard, and withholds knowledge of the future events, lovingly assuring us that he will be with us "even unto the end."

WISCONSIN.—Again the baptism of fire has been ours, and scarce a hamlet in our State but has heard and heeded the call, "Forward supplies at once." Yet silent influences are at work, "here a little and there a little," till at our late annual meeting, one of unusual interest, our treasurer surprised us in that a larger amount than ever before had been received. This in spite of hard times and furnace blasts. While we greatly rejoice in this blessing, which is from the Lord, we are sad that it is so far below our apportionment. Can we ever raise the sum asked of us? Our constituency must answer.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Abingdon, 19.30; Atkinson, 10; Aurora, First Ch., 33.55, New England Ch., 58.56; Bowen, 6.75; Buda, 5; Bloomington, Mrs. B., 10; Batavia, 14, B., 30; Crystal Lake, 31.30; Champaign, Mrs. H., 1; Champaign, 10; Chebanse, 3.38; Clifton, 2; Canton, 25; Blue Island, 15; Chicago, L. L. W., 22.50, Auburn Park, 8, California Ave., 5, Covenant Ch., 23.65, First Ch., 142.35, Lake View Ch., 12, Leavitt St. Ch., 14.05, New England Ch., 178, Plymouth Ch., 201.88, Tabernacle, 7.10, Trinity, 1.12, Union Park Ch., a Friend, 14, Aux., 277, Warren Ave., 30; Danvers, 13.60; De Kalb, 5; Elmwood, 4.04; Emington, 2; Elgin, 52.35, Miss M. E. Wheeler, 3; Elmhurst, 30.65; Englewood, Pilgrim Ch., 42; Evanston, 280; Farmington, 20.50; Gilman, "An old friend of Missions," 2; Glencoe, 96.45; Granville, 9; Gridley, 2.75; Griggsville, 32; Geneseo, 25; Galesburg, Old First Ch., 37.50; Galva, 15.74; Hinsdale, 144; Harvey, 5.75; Illinois, 10 cts., M. B. D., 10; Ivanhoe, 16.50; Jacksonville, 23.75; Joy Prairie, 35; La Moille, 2.03; La Grange, 20; Lyonsville, 26.70; Lombard, 35; Melvin, 5; Moline, 17.75; Morton, 5; Naperville, 11.61; Ontario, 16; Oneida, 12.10; Normal, 6; Neponset, 13; Oak Park, 382; Ottawa, 50; Paxton, 17.49; Peoria, Plymouth Ch., 7.89; Payson, Mrs. J. H. Scarborough, from Mrs. F. M. Spenser's estate, 100; Payson, 21; Pittsfield, 9; Princeton, 11.30; Providence, 12.50; Polo, Ind. Pres. Ch., 6.55, E. R. P., 2; Rockford, First Ch., 59.95, Second Ch., 105.25; Roodhouse, 6; Rosemond, 10; Rantoul, 5; Roseville, 10.34; Shabbona, 60 cts.; Springfield, Third Ch., 10; Summerdale, 5; Ravenswood, 55; Ridgeland, 43.20; Rogers Park, 33; St. Charles, 11; Sycamore, 2.36; Seward, 19.65; Stillman Valley, 13.80; Sterling, 21.25; Toulon, 4.45; Thawville, 8; Waverly, 24.05; Winnebago, 10; Waukegan, 15.08; Wheaton, First Ch., 10.43; Winnetka, 1.80, 3,321 10

JUNIOR: Aurora, New England Ch., 30; Chicago, First Ch., 160, Lake View, Ch. of the Redeemer, 25, Millard Ave., 6, South Ch., 57.11, Union Park Ch., 50; Englewood, Pilgrim Ch., 13.71; Glencoe, 6.50; Galesburg, First Cong. Ch., The Philergians, 30.22, Old First Ch., 43.66, Knox College, 105.45; Illini, 16.65; Jacksonville, 18.75; La Grange, King's Daughters, 2.50; Oak Park, 100; Ottawa, 56.25; Pittsfield, Rose Miss. Soc., 30; Seward, 10; Waverly, 19.22, Miss L. R. T., 4.75; Winnebago, 10, 795 77

JUVENILE: Chicago, Central Park Ch., 2.50, First Ch., 11.33, South Ch., King's Messengers, 20.85, Tabernacle Ch., Coral Workers, 15, Union Park Ch., 6.81; Elmhurst, Forget-Me-Nots, 1.40; Evanston, Light Bearers, 11.70; Hinsdale, 7.31; Melvin, 3.25; Moline, 6.26; Oak Park, 93.57; Payson, Cheerful Workers, 5; Sheffield, 4.15; Waverly, Light Bearers, 2.75, 191 88

C. E.: Batavia, 15; Champaign, 18; Chicago, Leavitt St. Ch., 8.50, Tabernacle, 21.35; Glencoe, 21.50; Winnetka, 25, 109 35

JUNIOR C. E.: Chicago, Doremus Ch., 3; Plymouth, 9.52; Quincy, 1.32; Roseville, 5, 18 84

SUNDAY SCHOOL: Chicago, New England Ch., 20, Primary Class, 15, 35 00

FOR THE DEBT: Galesburg, First Cong. Ch., 10, Old First Ch., 5.33, 15 33

THANK OFFERINGS: Abingdon, 17.96; Aurora, First Ch., 42.96, New England, Jun. C. E., 1; Alton, Ch. of the Redeemer, 29.40, Y. L. Soc., for Debt, 15.75; Buda, 24.35, Jun. C. E., 2.50; Chebanse, 11.36; Clifton, 5; Canton, 12.50; Blue Island, 11; Chicago, Auburn Park Ch., 13, California Ave., Mrs. M. B. H., 1, Duncan Ave., 50, First Ch., of wh. 75 Mrs. C. H. C., 123.45, Mission Band, 1.84, Lake View, Ch. of the Redeemer, 14.75, Juniors, 7, Leavitt St. Ch., 41.29, Millard Ave., 15, Y. L. Soc., 14, New England Ch., 116, South Ch., Y. L. S., 14.76, Union Park Ch., 195.61, Y. L. Soc., 54.50, Mission Band, 5.61, Porter Memorial, 7.10, Oakley Ave., 4.75; Chenoa, 7.12; Dover, 12; Danvers, 23.80; Englewood, Pilgrim Ch., 24; Evanston, 104.20; Farmington, 28; Greenville, 21; Glencoe, 152, Y. L. Soc., 24.50; Granville, 10.70; Griggsville, 3, Y. L. Soc., 6; Geneseo, 75; Galesburg, First Cong. Ch., 60, Old First Ch., 50; Galva, 21.62; Hinsdale, 95.91; Harvey, 3.35; Ivanhoe, 14; Joy Prairie, 42, Mission Band, 11.26; Lawn Ridge, 34.50; La Grange, 65.25; Lyonsville, 26.50; Lombard, 15; Maywood, 50.50; Morris, 15; Melvin, 5.50; Mendon, 6.50; Moline, 9.17; McLean, 13.50; Naperville, 22.75; Oneida, 21.50; Odell, S. S., 15; Oak Park, Y. L. Soc., 7.50; Ottawa, 22, Y. L. Soc., 22.02; Paxton, of wh. 50 Mrs. J. B. Shaw, 75; Peoria, Plymouth, Ch., 12.94; Payson, 35; Plymouth, 12; Princeton, 18.40; Providence, 21.82; Rockford, First Ch., 47.50, Second Ch., add'l. 25 of wh. Mrs. W. A. T., 30; Rantoul, 15; Shabbona, 26.08; Sheffield, 10.50; Summerdale, 5; Ridgeland, 29.50; St. Charles, 15; Sycamore, 36.35; Seward, 14.41; Stillman Valley, 23.50; Sterling, 43.75; Toulon, 40; Waverly, 28.75, Y. L. Soc., 12.60; Wataga, 13.05; Wheaton, First Ch., 25; Winnetka, 31; Wheaton, College Ch., 21.25, 2,638 49

Total, 7,125 76

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Les Cheneux Islands, Friends at Bethel Home, 8; Indianapolis, Fellowship Ch., 6.23, 14 23

JUNIOR: Indianapolis, Mayflower Ch., Y. P., 15 65

JUVENILE: Ross, 3 62

C. E.: Brightwood, 1.50; Hobart, 8; Michigan City, 5, 14 50

Total, 48 00

SECOND REPORT.

Fremont, 2.48; Hosmer, 2; Lake Gage, 1.66; Liber, 5.10; Macksville, 6.47; Michigan City, 16.70; Terre Haute, 64.19, 98 60

JUNIOR: East Chicago,	2 81
JUVENILE: Hosmer, Soldiers for Jesus,	
10; W. Indianapolis, Pilgrim S. S., 1.25,	11 25
Total,	112 65

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 18.20; Almorat, 8; Alpha, 10; Ames, 5.77; Anamosa, 8.75; Anita, 23.40; Atlantic, 21.20; Bellevue, 2.50; Big Rock, 8; Burlington, 5; Central City, 13.30; Cherokee, 43.30; Clear Lake, 5; Corning, 5; Council Bluffs, 23.25; Creston, 6; Cromwell, 20.65; Davenport, 15.10; Decorah, 107.70; Des Moines, North Park Ch., 32.75; Pilgrim Ch., 12, Plymouth Ch., 71.99; Dubuque, First Ch., 37.50; Dunlap, 58.18; Eldora, 50; Estherville, Mrs. E. M. Tracy and Mrs. L. R. Bingham, 2; Fairfax, 5; Farragut, 20; Garner, 4.50; Genoa Bluffs, 3.85; Gilbert Station, 8.45; Gilman, 23.50; Glenwood, 16.50; Golden, 5; Grand View, 13; Green Mountain, 18.50; Grinnell, 108.15; Hampton, 9; Harlan, 8.70; Hawarden, 5; Hull, 15; Iowa City, 18.65; Anna L. Andrews, 5; Iowa Falls, 3.95; Jackson, 10; Jewell Junction, 5; Kelley, 10; Manchester, 100; Maquoketa, 15; Marion, 33.50; Marshalltown, 50; Mason City, 7.93; McGregor, 8.90; Monticello, 8; Mount Pleasant, 2.60, Ladies' Benev. Soc., 2.40; Muscatine, German Ch., 2; Newell, 4; Ogden, 9.05; Orchard, 5; Osage, 36.65; Oskaloosa, 11.25; Ottumwa, First Ch., 27.27; Percival, 8; Pilgrim, 5; Polk City, 1.75; Red Oak, 6; Rockford, 10.05; Salem, 30; Shenandoah, 28.91; Sioux City, First, 18.01; Strawberry Point, 12; Tabor, 20.90; Toledo, 10.13; Waterloo, 10.75; Waucoma, 10; Wayne, 12; Webster City, 22.40; Williamsburg, 3, 1,463 74	
JUNIOR: Anita, 5.55; Des Moines, Plymouth Rocks, 75; Eldora, 40; Genoa Bluffs, King's Daughters, 1.56; Grinnell, 21.50; Iowa College, Y. M. and Y. W. C. A., 3.53; Marshalltown, King's Daughters, 5; Muscatine, 30; Shenandoah, 2.53, 184 67	
C. E.: Corning, 3.25; Decorah, 13.66; Des Moines, Pilgrim Ch., 6, Plymouth Ch., 10; Eldon, 2; Garner, 10; Grinnell, 10; Kalo, 1.19; Manchester, 6.50; Old Man's Creek, 5; Ottumwa, First Ch., 10.30; Strawberry Point, 1.20; Waucoma, 1.40; Williamsburg, 10, 90 50	
JUVENILE: Cedar Rapids, 2; Corning, 1.75; Davenport, 2.48; Grinnell, E. Br., 20.10, in memory of Wendell Phillips Jones, 6.34, S. Br., 2.34, W. Br., 4; Osage, 3.35; Ottumwa, 20; Peterson, 15; Williamsburg, 6.35, 83 71	
JUNIOR C. E.: Anita, 8.89; Central City, 8.70; Decorah, 5; Des Moines, Plymouth Ch., 1.50, Pilgrim Ch., 2; Gilman, 6; Green Mountain, 2.40; Manchester, 3.65; Tabor, 4.60, 42 74	
SUNDAY SCHOOLS: Decorah, 1.62; Des Moines, Plymouth Ch., 6.46; Marshalltown, Busy Bees of S. S., 18.84, 26 92	
SPECIAL: Burlington, 40; Des Moines, Plymouth Ch., coll., 10.07, Aux., 10; Hampton, 20, 80 07	
THANK OFFERINGS: Ames, 23.73; Anamosa, 8.20; Anita, Y. L., 5; Atlantic, 17.32; Big Rock, 13.35; Burlington, Miss. Band, 8; Cedar Falls, 8.60; Cedar Rapids, add'l, 2.15; Central City, 10; Cherokee, 42.70; Corning, 15, Busy Bees, 1.25;	

Council Bluffs, 26.40; Creston, 12, C. E., 5; Davenport, 15.44; Des Moines, Pilgrim Ch., 5, Plymouth Ch., 104.14, Y. L., 20.37, S. S., Birthday Boxes, 7.95; Dubuque, First Ch., 67.50; Genoa Bluffs, 10.85; Gilbert Station, 8.31; Glenwood, 23.75; Grinnell, 183.95, Busy Bees, S. Br., 2.50; Hampton, 16; Madison Co., First Ch., 3; Magnolia, 12.55; Marion, 10.20; Mason City, 7.25; McIntire, Mrs. D. W. Kimball, 5; Monona, 3.25; Muscatine, Edwards Ch., 47.55; Newell, 30; New Hampton, 28.53; Ogden, 1.15; Portland, 2.75; Red Oak, 38.50; Rockford, 17; Tabor, add'l, 2.50, Jun. C. E., 2; Waucoma, 5; Webster City, 19.05, 899 74	
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Total, 2,872 09

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Sept. 24th, Manhattan, Mrs. H. D. Haines, 14, Mrs. J. G. Foster, 14, C. E.: Manhattan, 28 00	
	14 00

Total, 42 00

Oct. 18th itemized next month. Total, 555 26

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Almont, 4.54; Ann Arbor, 30.15; Charlotte, 25; Chelsea, 17; Clinton, 17; Coloma, 7; Covert, 2; Detroit, Woodward Ave. Ch., 73.36, First Ch., 104.50, Brewster Ch., 10; Mt. Hope Ch., 5; Grand Rapids, 15; Grass Lake, 1.90; Greenville, 7.76; Galesburg, 25; Grape, 4; Lansing, Plymouth Ch., 26.45; Manistee, 36.28; Memphis, 1.75; Orion, 3.50; Pontiac, 4.20; Red Jacket, 46.12; Rochester, 10; Saginaw, First Ch., 50.78; Salem, Second Ch., 5; Sandstone, 2.93; Traverse City, 25; Union City, 5.50; Vermontville, 11.99; Watervliet, 4.70; Wayne, 5; Wheatland, 2; Whittaker, 7.50; Wyandotte, 6.75; Ypsilanti, 5; "Michigan, the Lord's Funds," 125, 734 66	
JUNIOR: Alpine and Walker, 10; Detroit, Woodward Ave. Ch., 81.40; Grand Rapids, South Ch., 5; Greenville, 2.50; Grand Rapids, First Ch., 50; Mulliken, C. E., 2.63; Pontiac, 10; Saginaw, C. E., 20.09; Traverse City, Bridge Builders, 69; Ypsilanti, 17.75, 268 37	
JUVENILE: Detroit, First Ch., 20, First Ch., Jun. C. E., 10; Greenville, 1.20; North Adams, Merry Gleaners, 5; Oxford, Morning Star Miss. Band, 7.50; Romeo, Sunbeams, 8.50; Watervliet, Mountain Rills, 7.22; Wyandotte, Jun. C. E., 2, 61 42	
SUNDAY SCHOOL: Traverse City, Miss Celia Oviatt's class, 6 10	
THANK OFFERINGS: Allendale, 2.45; Almont, 5.81; Ann Arbor, 168.65; Bangor, 3; Breckenridge, 7.30; Chelsea, 5; Constantine, 21; Covert, 2; Dowagiac, H. and F. M. S., 7; Detroit, First Ch., 20; Grass Lake, 12.25; Greenville, 16.49; Kewadin, Miss Lura E. Flanegin, 2; Memphis, 5.25; Muskegon, 20; Pontiac, Y. L., 10; Richmond, 11.50; Romeo, 24; Sandstone, 17.79; Three Oaks, 15; Traverse City, Bridge Builders, 30; Union City, 28.30; Vermontville, 13.90; Watervliet, 17.78; Wyandotte, 8.25; Ypsilanti, 20, Miss Hunt, 25, 519 72	
Total,	1,590 27

MINNESOTA.

—Mrs. J. F. Jackson, 139 E. Uni-
Ave., St. Paul, Treas. Ada, 8;
out, 4; Dawson, 2.80; Edgerton,
Fairmont, 9.37; Faribault, 8.95;
1.24; Granada, 1.04; Hancock,
Hutchinson, 4.50; Lake Benton,
Lake Emily, 1.25; Lake Stay, 2;
n, 2.03; Marietta, 95 cts.; Mazep-
Minneapolis, First Ch., 23.31, Pen-
ay Fund, 8.11, Plymouth Ch.,
Friend, 15, New Brighton Ch.,
Orthfield, Carleton College stu-
1.11; Owatonna, 12.16; St. Paul,
h., 5, Plymouth Ch., 12.10, St. An-
Park Ch., 23.07; Sauk Centre,
Sherburne, 2.90; Stillwater, 2.70;
.62; Winona, First Ch., 22.90, Sec-
., 93 cts.; Worthington, 7.70, 347 53
Alexandria, 10; Fairmont, 1.67, 11 67
E: Hutchinson, Mission Helpers, 2 00
SCHOOLS: Freeborn, 70 cts.; Ro-
., 4.09, 4 79
OFFERINGS: Minneapolis, Park
h., 20, Plymouth Ch., 42.50; New
nd, 5.85; Sauk Centre, 11.91; Wa-
6, 86 26
DEBT: Minneapolis, Plymouth
ax., 1 00
Less expenses, 453 25
57 04
Total, 396 21

MISSOURI.

—Mrs. C. M. Adams, 4427 Morgan
Louis, Treas. Amity, 2; Cameron,
rthage, 20.80; Kansas City, Clyde
.08; Kidder, 7; Lebanon, 12; Mead-
3.65; Neosha, 22.35; Old Orchard,
Sedalia, First Ch., 12; Springfield,
d Ch., 12.05, First Ch., 40.86; St.
1, Tabernacle Ch., 6.75; St. Louis,
Ch., 96.50, Pilgrim Ch., 51.08, Third
50, Plymouth Ch., 17, Compton Hill
Hyde Park Ch., 26.94, Memorial
Tabernacle Ch., 22, Hope Ch., 5;
v Springs, 4.80, 486 61
St. Louis, First Ch., 25, Pilgrim
.80, Hyde Park Ch., C. E., 5, 67 80
LE: Cameron, S. S., 6; Kansas City,
Ch., Jun. C. E., 5; St. Louis, First
S., 14, Central Ch., S. S., 10, Union
junior C. E., 2.50; Sedalia, First
, 47 50
Less expenses, 601 91
50
Total, 601 41

NEBRASKA.

—Mrs. H. G. Smith, of Exeter,
Itemized next month. Total, 606 17

NORTH DAKOTA.

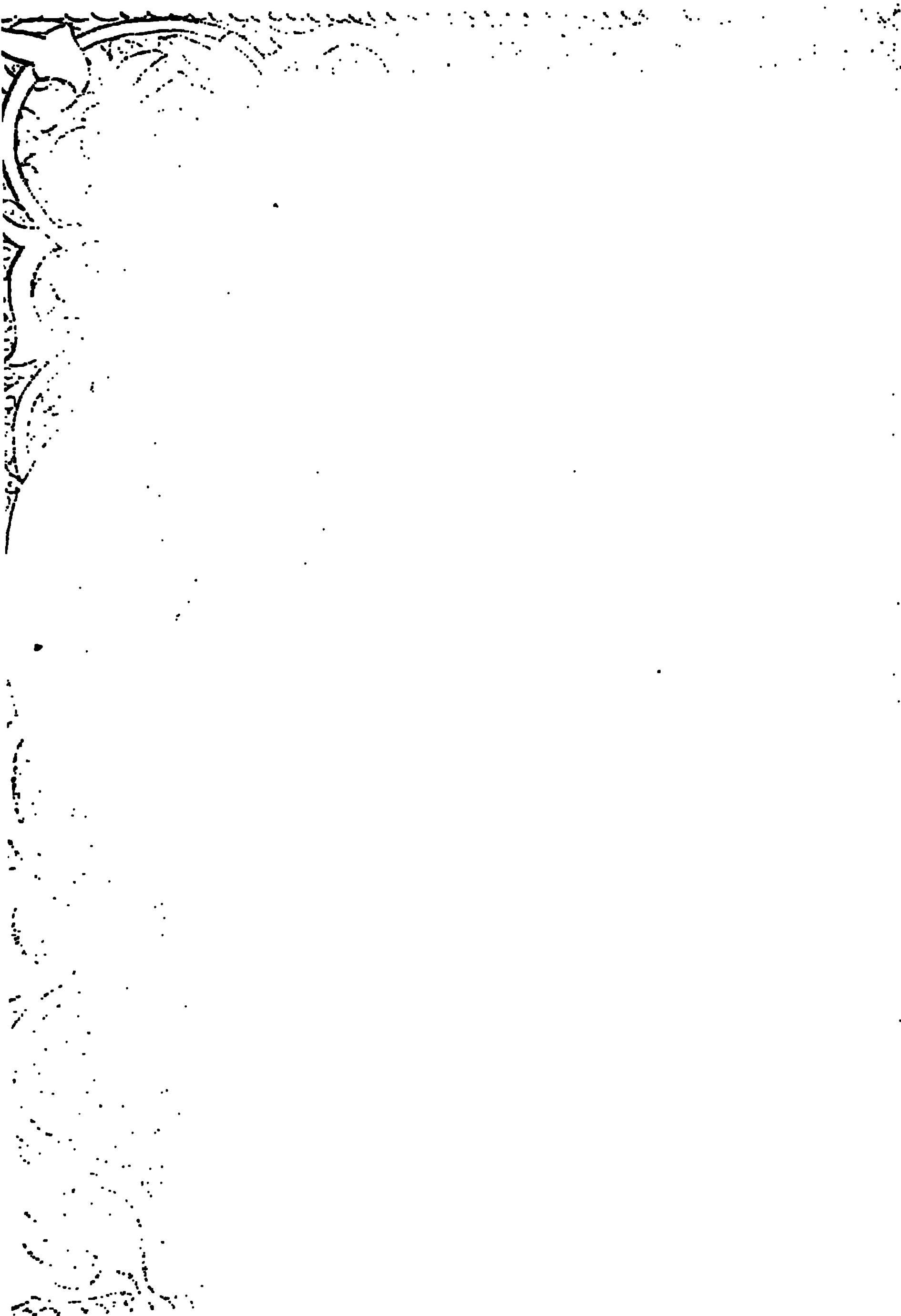
—Mrs. G. L. O'Neale, of Fargo,
Cummings, 1; Buxton, 7; Far-
3, 16 33

OHIO.

—Mrs. Geo. H. Ely, of Elyria,
Akron, West Ch., 5; Andover,
Ashland, 14.50; Atwater, 14; Aus-

tinburg, 5; Bellevue, 14; Belpre, 30; Ber-
lin Heights, 5; Brecksville, 21; Bristol-
ville, 9.50; Brooklyn, 18.25; Chardon, 1.50;
Charlestown, 25 cts.; Cincinnati, Central
Ch., 9, Walnut Hills Ch., 55; Clarksfield,
17.65; Cleveland, Euclid Ave. Ch., 30.71,
First Ch., 38.85, Plymouth Ch., 18; Co-
lumbus, Plymouth Ch., 33.86; Conneaut,
9.30; Coolville, 11.70; Cortland, 2.70;
Cuyahoga Falls, 2.08; Elyria, 92.73; Free-
dom, 1; Geneva, 20.55; Hudson, 6.50;
Huntsburg, 15.25; Ironton, 10.50; Jeffer-
son, 13.85; Kent, 15; Kirtland, 4.25; Lin-
denville, 4; Lodi, 12.25; Lorain, 8.45;
Lyme, 25; Madison, 33; Mansfield, 55.40;
Marysville, 15; Medina, 22; Mt. Vernon,
37; Newark, Plymouth Ch., 6.65; Nor-
walk, 2.68, Legacy Mrs. M. A. Cooke, 10;
Oberlin, 204; Paddy's Run, 15; Paines-
ville, 34.80; Ravenna, 22; Ridgeville
Corners, 20; Rootstown, 19.06; Ruggles,
16; Sandusky, 35; Sheffield, 15; Spring-
field, First Ch., 9; Steuben, 17.94; Steu-
benville, 3.76; Sullivan, 3; Tallmadge,
5; Toledo, Washington St. Ch., 27.20;
Twinsburg, 15; Unionville, 16.01; Ver-
million, 2.75; Wakeman, 9.90; West An-
dover, 8.77; Windham, 28.10, 1,334 70
JUNIOR: Andover, Y. P., 6; Columbus,
Plymouth Ch., 30; Elyria, Girls' Mission
Circle, 10; Marietta, First Ch., 37.50;
Rootstown, 40 cts.; Ruggles, Bridge
Builders, 26, 109 90
C. E.: Austinburg, 10; Berea, 2.25; Brown-
helm, 5; Chardon, 6; Cleveland, First
Ch., 44, Plymouth Ch., 50; Columbus,
Eastwood Ch., 5; Conneaut, 7; Eagle-
ville, 1; Elyria, 17.89; Huntsburg, 3.15;
Kelloggsville, 4; Marietta, First Ch., 5;
Newark, Plymouth Ch., 2; New Oberlin,
2.25; Oberlin, First Ch., 20, Second Ch.,
10; Springfield, First Ch., 10; Union-
ville, 8; Wakeman, 2.50, 215 04
JUVENILE: Clarksfield, 2 57; Mt. Vernon,
Coral Workers, 5; Ruggles, Coral Work-
ers, 10; Springfield, Franklin Mission
Band, 1.95, 19 52
JUNIOR C. E.: Harmar, 1.35; Lorain, 10;
Marietta, First Ch., 1.16, 12 51
SUNDAY SCHOOLS: Oberlin, First Ch.,
38.54, Second Ch., 20; Twinsburg, 1.28, 59 82
THANK OFFERINGS: Akron, West Ch., 10;
Bristolville, 3.50; Brooklyn, 7.35; Char-
don, 5; Cleveland, Euclid Ave. Ch., 57.41;
Conneaut, 12.70; Coolville, 1; Geneva,
16.32; Harmar, 9; Huntsburg, 15.04; Jef-
ferson, 7.42; Lindenville, 7; Lodi, 7;
Lorain, 13.16; Medina, 10, Y. L. S., 8.45;
Norwalk, 3.12; No. Ridgeville, Mrs. See-
lye, 5, Mrs. Mills, 3; Oberlin, 67; Olm-
stead, Second Ch., 1; Springfield, First
Ch., 23.25; Steuben, 11.06; Toledo, First
Ch., 19; Unionville, 6.19; Wakeman, 18.31;
Wauseon, 17.50; West Williamsfield, 5, 369 78
FOR THE DEBT: Burton, four Friends,
16.50; Marietta, First Ch., Mrs. C. E. D.,
5; Ridgeville Corners, 3, 24 50
SPECIALS: Geneva, C. E. S., 12.05; Harmar,
50; Oberlin, Second Ch., S. S., 36; Spring-
field, First Ch., 7, 105 05
Ceredo, W. Va.—4.05, Thank Off., 1.50,
Miss. Band, Thank Off., 2.10, 7 65
Less expenses, 2,258 47
5 35
Total, 2,253 12

277309



1880-1881.

1880-1881.

Board of Missions.

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W. H. H. H. H.

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W. H. H. H. H.

Assistant Treasurer.

W. H. H. H. H.

Auditor.

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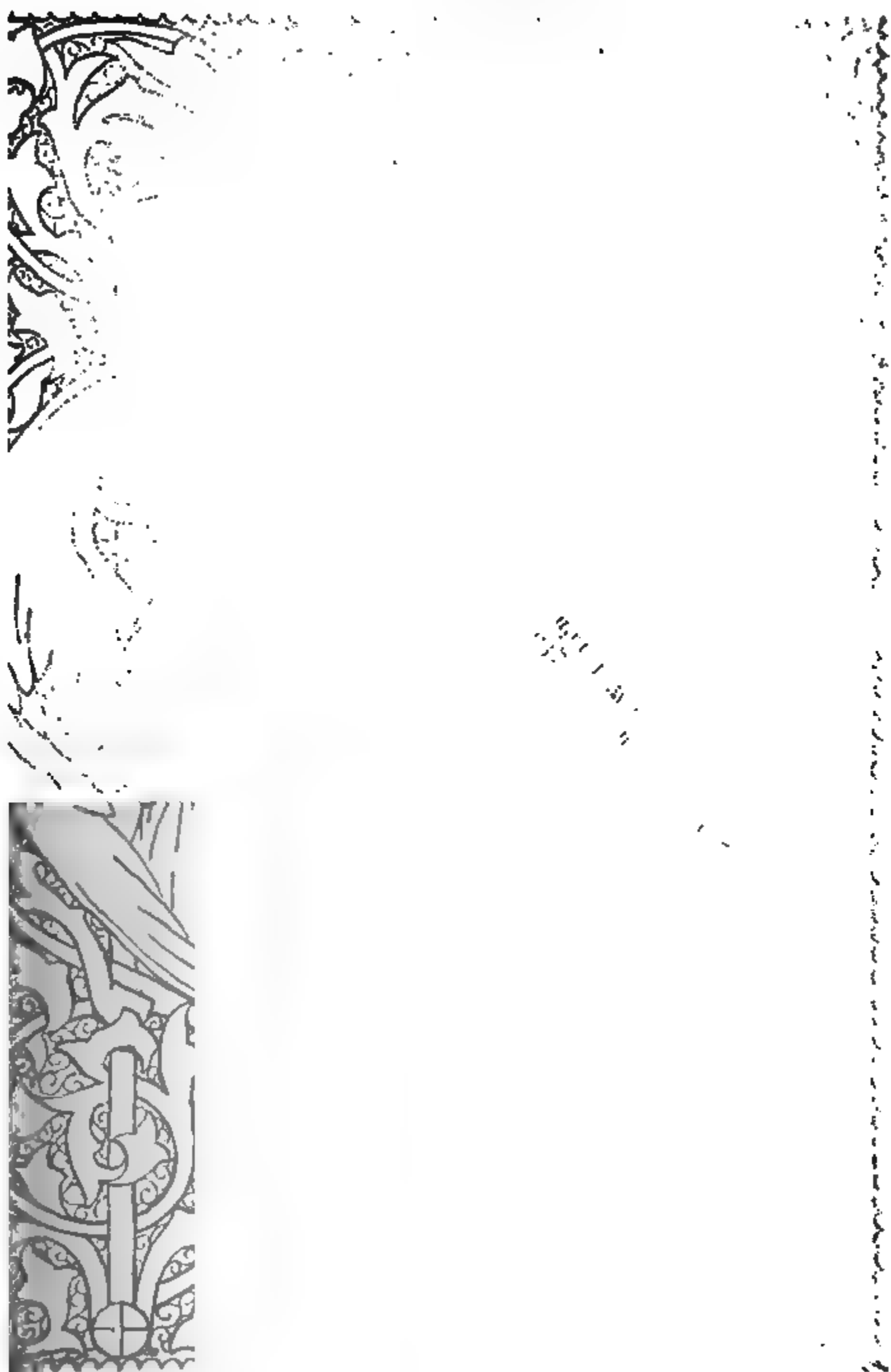
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CONTENTS

<p>Board of the Interior.</p> <p>President, _____</p> <p>Vice Presidents, _____</p> <p>Recording Secretary, _____</p> <p>Corresponding Secretaries, _____</p> <p>Honor Secretary, _____</p> <p>Sec. Bureau of Exchange, _____</p>	<p>Board of the Pacific.</p> <p>President, _____</p> <p>Vice Presidents, _____</p> <p>Recording Secretary, _____</p> <p>Corresponding Secretaries, _____</p> <p>Honor Secretary, _____</p> <p>Sec. Bureau of Exchange, _____</p>
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Woman's Board of Missions for the Pacific.

<p>President</p> <p>_____, _____</p> <p>Vice Presidents</p> <p>_____, _____</p> <p>Honor Secretaries</p> <p>_____, _____</p> <p>Foreign Secretary, _____</p> <p>Treasurer</p> <p>_____, _____</p>	<p>President</p> <p>_____, _____</p> <p>Vice Presidents</p> <p>_____, _____</p> <p>Honor Secretaries</p> <p>_____, _____</p> <p>Recording Secretary</p> <p>_____, _____</p> <p>Auditor</p> <p>_____, _____</p>
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Woman's Board of Missions of the Interior

<p>President, _____</p> <p>Corresponding Secretaries</p> <p>_____, _____</p> <p>Recording Secretary</p> <p>_____, _____</p> <p>Treasurer</p> <p>_____, _____</p> <p>Assistant Treasurer</p> <p>_____, _____</p>	<p>First Vice President</p> <p>_____, _____</p> <p>Recording Secretary</p> <p>_____, _____</p> <p>Treasurer</p> <p>_____, _____</p> <p>Assistant Treasurer</p> <p>_____, _____</p>
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Life · and Light · · for Woman.

March, 1894.

Vol. XXIV.

No. 3

EDITED BY

THE BOARD OF LADIES

PUBLISHED IN BOSTON

TRADE WOOD PRINTING HOUSE

CONTENTS

<p>Board of the Interior</p> <p>President, Mr. [Name]</p> <p>Vice Presidents, Mr. [Name] and Mr. [Name]</p> <p>Recording Secretary, Mr. [Name]</p> <p>Corresponding Secretaries, Mr. [Name] and Mr. [Name]</p> <p>Treasurer, Mr. [Name]</p> <p>Assistant Treasurer, Mr. [Name]</p> <p>Auditor, Mr. [Name]</p>	<p>Board of the Pacific</p> <p>President, Mr. [Name]</p> <p>Vice Presidents, Mr. [Name] and Mr. [Name]</p> <p>Recording Secretary, Mr. [Name]</p> <p>Corresponding Secretaries, Mr. [Name] and Mr. [Name]</p> <p>Treasurer, Mr. [Name]</p> <p>Assistant Treasurer, Mr. [Name]</p> <p>Auditor, Mr. [Name]</p>
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<p>Recording Secretary</p> <p>Ms. [Name]</p>	<p>Corresponding Secretaries</p> <p>Ms. [Name] and Ms. [Name]</p>	<p>Treasurer</p> <p>Ms. [Name]</p>
<p>Home Secretary</p> <p>Ms. [Name]</p>	<p>Foreign Secretary</p> <p>Ms. [Name]</p>	<p>Assistant Treasurer</p> <p>Ms. [Name]</p>
<p>Sec. Bureau of Exchange</p> <p>Ms. [Name]</p>	<p>Auditor</p> <p>Ms. [Name]</p>	

Woman's Board of Missions for the Pacific

<p>President</p> <p>Ms. [Name]</p>	<p>Vice Presidents</p> <p>Ms. [Name] and Ms. [Name]</p>	<p>Home Secretaries</p> <p>Ms. [Name] and Ms. [Name]</p>
<p>Foreign Secretary</p> <p>Ms. [Name]</p>	<p>Recording Secretary</p> <p>Ms. [Name]</p>	<p>Treasurer</p> <p>Ms. [Name]</p>
<p>Auditor</p> <p>Ms. [Name]</p>		

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<p>President</p> <p>Ms. [Name]</p>	<p>First Vice President</p> <p>Ms. [Name]</p>
<p>Corresponding Secretaries</p> <p>Ms. [Name] and Ms. [Name]</p>	<p>Recording Secretary</p> <p>Ms. [Name]</p>
<p>Treasurer</p> <p>Ms. [Name]</p>	<p>Assistant Treasurer</p> <p>Ms. [Name]</p>
<p>Auditor</p> <p>Ms. [Name]</p>	



Life · and Light · · for Woman.

March, 1894.

Vol. XXIV.

No. 2

PUBLISHED IN BOSTON

WALKER WOOD, PRINTER, BOSTON

Activity	Sedentary (n=10)	Low active (n=10)	High active (n=10)
Sleeping	~35%	~25%	~20%
Resting	~25%	~20%	~15%
Sitting	~15%	~10%	~10%
Standing	~10%	~15%	~15%
Walking	~10%	~25%	~20%
Running	~5%	~5%	~30%

1. Phonics.

100-4244-230.

4. 1

• 10 3:17 44

• J.

INTERVIEWER:

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W... :

Assistant Treasurer

W. H. - W. M.

Auditor.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

... of the Pacific.

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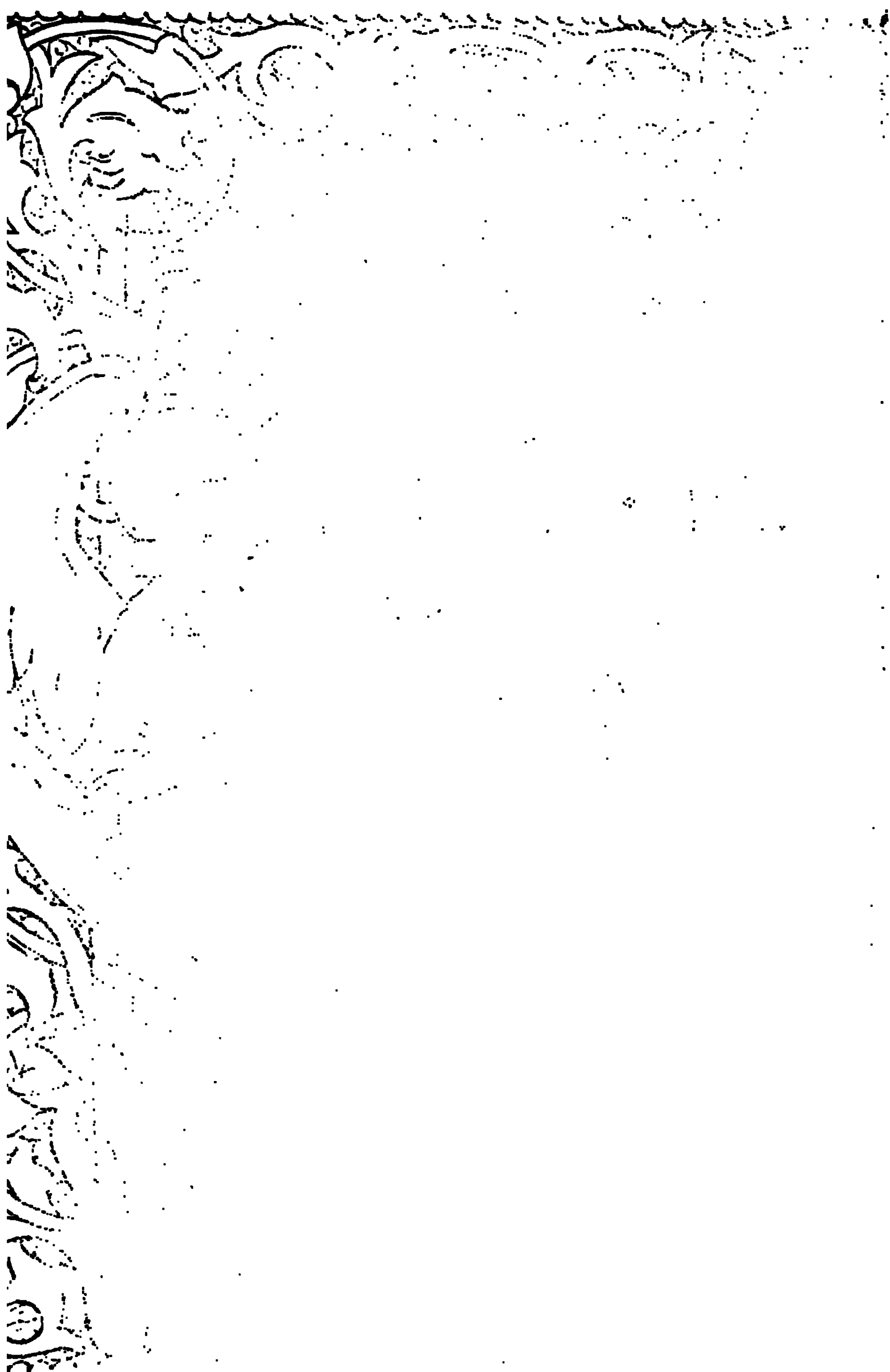
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• • • • •

Recording Secretary.

• 1991-1992: 1st year of the 1990s

SECRET



1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the team.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete each task.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress to ensure that the project is on track.

5. The final step is to evaluate the results of the project. This involves assessing the outcomes against the objectives and goals and identifying any areas for improvement.

THE
LITERARY
AND
LITERARY
FOR
THE
WOMAN.

May. 1894.

Vol. XXIV

No. 5.

... ions.

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...

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Secretaries.

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Assistant Treas.

...

Auditor.

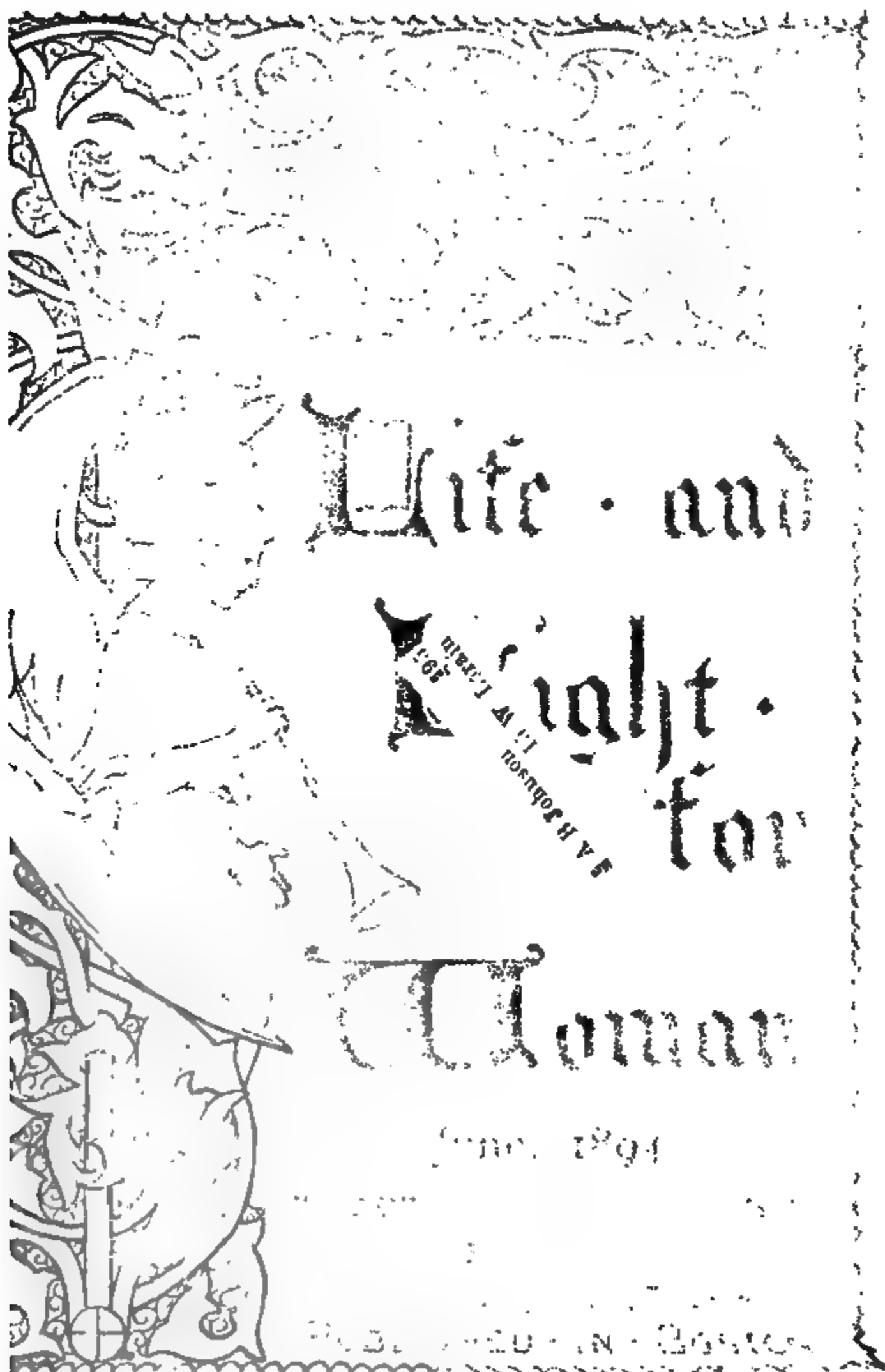
...

for the Pacific.

...

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Auditor



CONTENTS

Board of the Pacific

Board of the Interior

Woman's Board of Missions

Honorary President

President

Vice Presidents

Recording Secretary

Corresponding Secretaries

Treasurer

Home Secretary

Assistant Treasurer

Sec. Bureau of Exchange

Auditor

Woman's Board of Missions for the Pacific.

President

Vice Presidents

Home Secretaries

Foreign Secretary

Recording Secretary

Treasurer

Auditor

Woman's Board of Missions of the Interior.

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First Vice President

Corresponding Secretaries

Recording Secretary

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Coast of the Pacific.

3
3

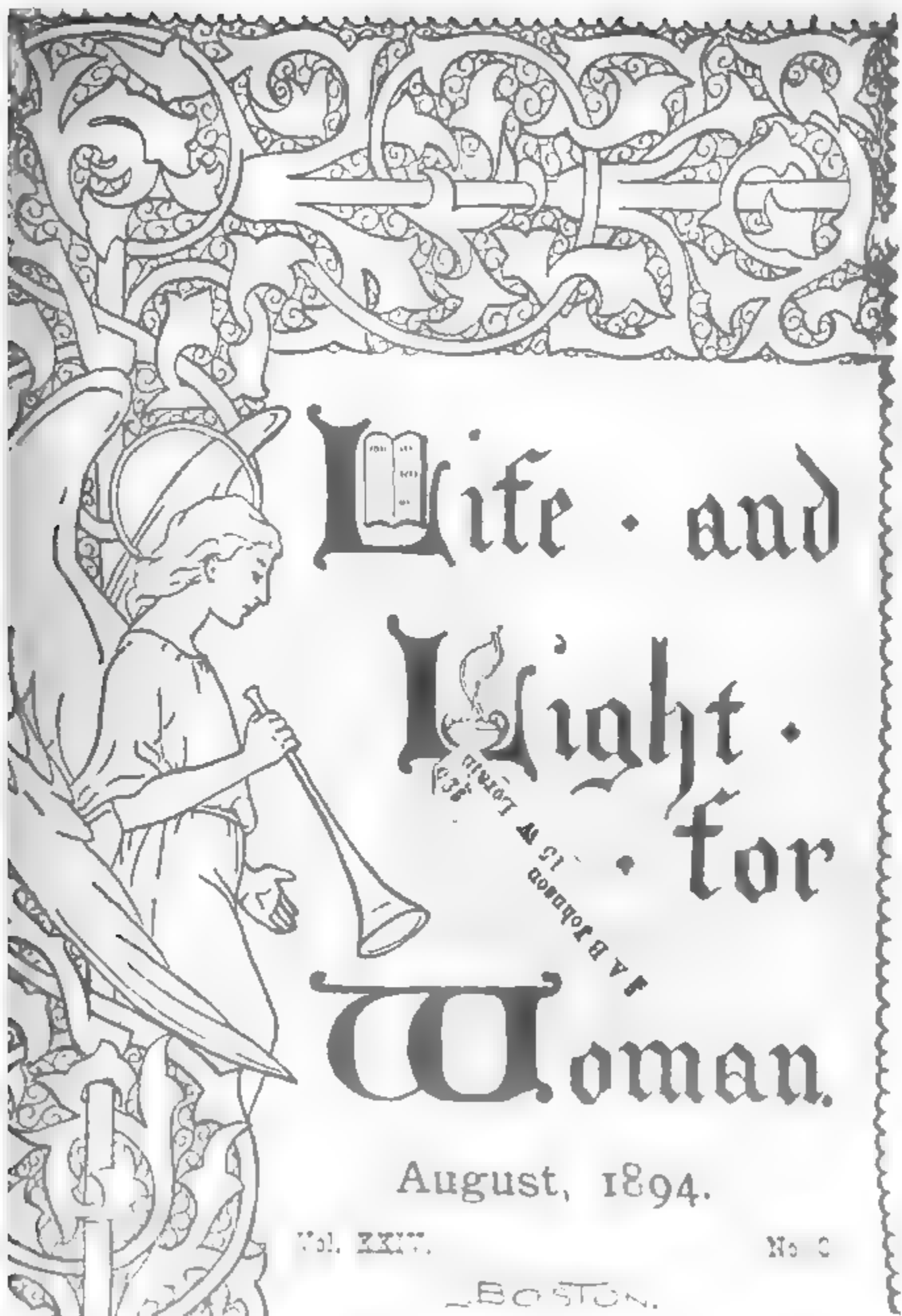
Coast of the Pacific.

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Life · and
Night · for
Woman.

August, 1894.

Vol. XXIV.

No. 2

BOSTON.

1. DATE

1. Name of the person or organization	1
2. Address	2
3. City	3

Board of the Pacific.

• **Выводы:** ...

Board of the Interior.

1	Miss Mary M. Haskell,	1
2	President of Women's Work for	2
3	the Church	3
4	Miss Mary M. Haskell,	4
5	Miss Mary M. Haskell,	5
6	Miss Mary M. Haskell,	6
7	Miss Mary M. Haskell,	7
8	Miss Mary M. Haskell,	8
9	Miss Mary M. Haskell,	9
10	Miss Mary M. Haskell,	10
11	Miss Mary M. Haskell,	11
12	Miss Mary M. Haskell,	12
13	Miss Mary M. Haskell,	13
14	Miss Mary M. Haskell,	14
15	Miss Mary M. Haskell,	15
16	Miss Mary M. Haskell,	16
17	Miss Mary M. Haskell,	17
18	Miss Mary M. Haskell,	18
19	Miss Mary M. Haskell,	19
20	Miss Mary M. Haskell,	20
21	Miss Mary M. Haskell,	21
22	Miss Mary M. Haskell,	22
23	Miss Mary M. Haskell,	23
24	Miss Mary M. Haskell,	24
25	Miss Mary M. Haskell,	25
26	Miss Mary M. Haskell,	26
27	Miss Mary M. Haskell,	27
28	Miss Mary M. Haskell,	28
29	Miss Mary M. Haskell,	29
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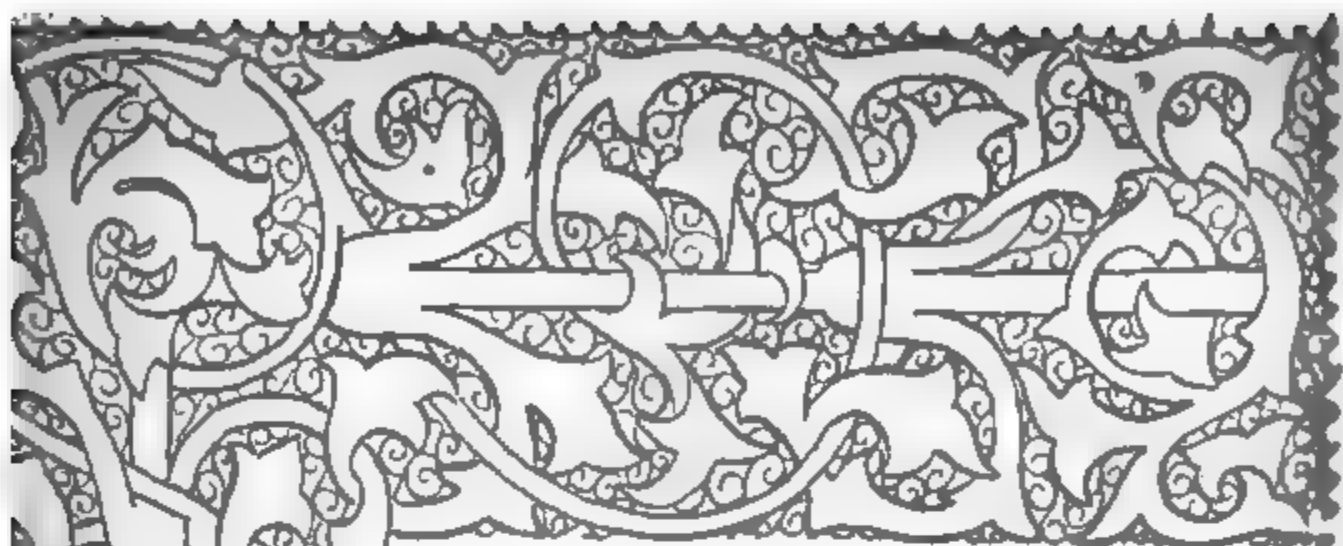
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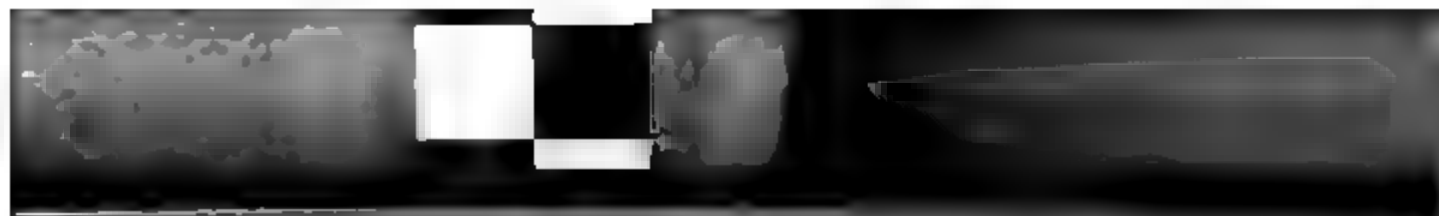
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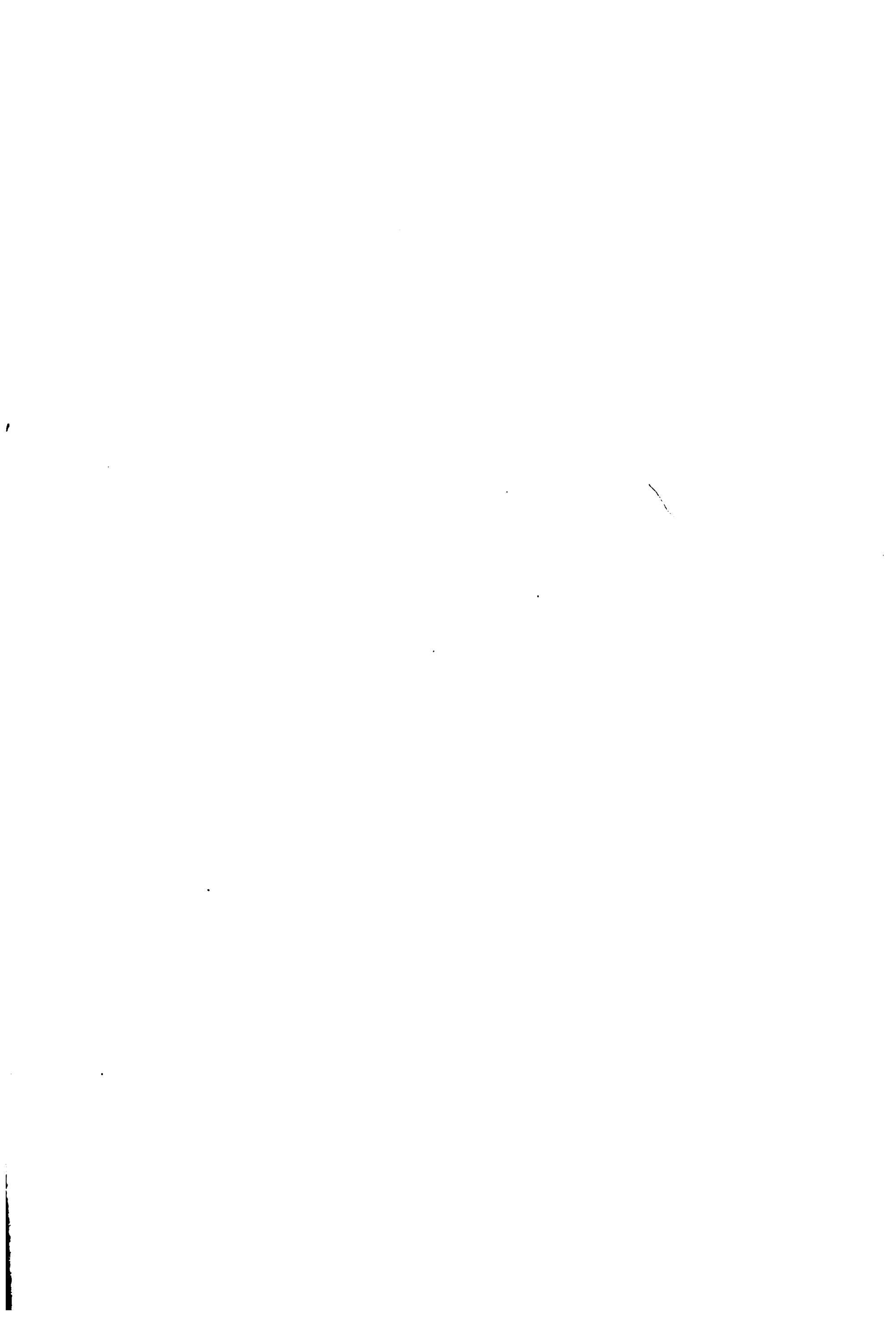
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